EDWARD POCOCK, D.D. Professor of ye Hebrew &
Arabick Tongues in ye University of Oxford & Canon of Christ Church.

W. Greene delin.

F. Morellon La Cave Sculpsit London

THE

Theological WORKS

OF THE

Learned Dr. POCOCK,

Sometime Profeſſor of the HEBREW and ARABICK Tongues, in the Univerſity of *Oxford*, and Canon of *Chriſt-Church:*

CONTAINING

His PORTA MOSIS,

And ENGLISH COMMENTARIES on

HOSEA, JOEL, MICAH, and MALACHI.

To which is prefixed,

An Account of his LIFE and WRITINGS, never before printed;

WITH THE

Addition of a new General INDEX to the COMMENTARIES.

In TWO VOLUMES.

VOL. I.

By LEONARD TWELLS, M. A.

Rector of the United Pariſhes of St. *Matthew*'s, *Friday-Street*, and St. *Peter*'s, *Cheap*, and Prebendary of St. *Paul*'s, LONDON.

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MDCCXL.

MVSEVM
BRITAN
NICVM

TO THE

Moſt FAMOUS and LEARNED

Univerſity of Oxford,

The following

LIFE of Dr. *POCOCK*,

(Who, for near Seventy Years, was a Member and an Ornament of that VENERABLE BODY,)

Is humbly INSCRIBED,

As a Publick, though Small, TESTIMONY of Gratitude, for the Honour ſome Time ſince conferred

ON

Their Moſt Obliged Servant,

And Sincere Well-wiſher,

The Compiler.

THE

PREFACE.

I SHOULD willingly have ſaved the Reader and myſelf the Trouble of a Preface, if it had not been neceſſary to give him ſome Information, relating as well to the Life of Dr. Pocock, *as the preſent Edition of his Theological Works.*

WITH reſpect to the former of theſe, I am to acquaint him, that Dr. Pocock's *Life was begun to be written forty Years ago, by the Reverend and Learned Mr.* Humphrey Smith, *Vicar of* Townſtoll, *and St.* Saviour's, Dartmouth, *in the County of* Devon. *At whoſe Inſtance he firſt undertook the Work, I know not; but he was greatly encouraged and aſſiſted therein, by the Doctor's eldeſt Son, the Reverend Mr.* Edward Pocock, *Rector of* Minall *near* Marlborough, *in* Wiltſhire, *and Prebendary of* Sarum: *No Pains were ſpared by either of them to procure Materials for the Deſign. Mr.* Pocock *made all the neceſſary Searches at* Oxford, *and tranſmitted the Reſult of them, together with the Papers in his own Cuſtody, that concerned the Work, to Mr.* Smith; *he, on the other Hand, wrote to all Dr.* Pocock's *ſurviving Friends, particularly to Dr.* Wallis, *Archbiſhop* Marſh, *Mr.* Locke, *Dr.* Huntington, *Dr.* Smith, *Dr.* Mill, *Dr.* Hickman, *Dr.* Francis Atterbury, *Dr.* Lancaſter, *Dean* Aldrich, *&c. deſiring from them ſuch Notices, as they could recollect about him, and what Letters they had of his in their Poſſeſſion. Some Intelligence came in this Way; but to the great Diſcouragement of Mr.* Smith, *it was found, that the greateſt Part of the Letters, which had paſſed between Dr.* Pocock *and the Learned, both at home and abroad, for full ſixty Years, was entirely given for loſt. It ſeems, thoſe Papers, in order to their Publication, had, ſoon after Dr.* Pocock's *Death, been put into the Hands of Dr.* Arthur Charlett, *then Fellow of* Trinity *in* Oxford, *and afterwards Maſter of* Univerſity-College; *and to him Mr.* Pocock *applied, to get them for the Uſe of Mr.* Smith, *as ſoon as he underſtood the Deſign he had to write his Father's Life; but after long Search among his Papers, Dr.* Charlett, *not finding them, concluded, they were irretrievably loſt in the Removal of his Books and Papers from* Trinity *to* Univerſity-College. *Such, however, was Mr.* Smith's *Zeal for preſerving the Memory of Dr.* Pocock, *that he reſolved to attempt his Hiſtory upon the Strength of thoſe imperfect Memoirs, that could be come at. With this Reſolution he began, and drew up the Doctor's Story, fairly written, and ſcored for the Preſs, down to the Reſtoration, and left behind him a foul Copy of the ſame, continued for three Years further; but here he ſtopt, either diſcouraged by Want of ſufficient Lights, or by ill Health, and probably by both.*

I FEAR the World will be but too ſenſible of its Loſs, through the Change of Hands employed about the Life of our Author. Mr. Smith *was excellently qualified for the Undertaking, and, had he been ſupplied with the Papers, which ſince his Time have come to light, would have finiſhed the Life with greater Advantage, than it can now reaſonably pretend to.*

IT was once, therefore, my Intention to have obliged the Publick with what my Predeceſſor in the Work had prepared, diſtinct, and to have thrown all the neceſſary Additions and Alterations into Notes at the Bottom of each Page; but the Bulk and Number of them ſoon convinced me, that ſuch a Method would cauſe too great an Interruption to the Thread of the Hiſtory, and that whatever Diſadvantage it might be to Mr. Smith's *Performance, there was a Neceſſity to work up all together. Beſides, where authentick Information failed him, he was compelled to proceed upon Conjectures, which the Papers, ſince found, diſcover to have been, in ſome Inſtances, wide of the Mark; and I was by no Means fond of pointing out and correcting the Errors into which that worthy Gentleman fell, through a Misfortune, as unavoidable, as it was piteous. However, to make Satisfaction for any Injury, that may have been done to Mr.* Smith's *Part in the Narrative, by a Mixture with mine, I declare myſelf content, that whatever ſhines in our joint Work be placed to his Account, and that all of a different Character be deemed mine.*

I FURTHER think it a Debt to the Memory of this worthy Perſon, that he, who took ſo much Pains to tranſmit to Poſterity the Hiſtory of Dr. Pocock, *ſhould himſelf be known to the World by more Circumſtances, than merely thoſe of his Name and Preferments. But beſides this, I have a particular Reaſon for laying before the World a ſhort Account of Mr.* Smith's *Life,*

which is, that ſome Things in his MS. *Life reſt wholly on his Veracity, the Vouchers and Authorities for them having died with him. It is fitting, therefore, that Strangers to the Character of this Gentleman ſhould know how reſponſible a one it was.*

Mr. *Humphrey Smith* was born in the Pariſh of *Chew Stoke*, in the County of *Somerſet*, and there baptized the 12th Day of *January*, 1654: His Father was Mr. *Jaſper Smith*, a worthy and loyal Gentleman of that Place, who underwent Impriſonment, and Sequeſtration of his whole Eſtate, in thoſe Times, for his Zeal and Activity in the King's Service. He was put to School in his native Place, under the Care of the Reverend Mr. *Robert Paine*, from whom he went to the Univerſity of *Oxford*, about the Year 1671, being admitted of *Queen's-College*, where he ſtaid, till he had taken the Degree of Bachelor of Arts; after this, he took Holy Orders from the Hands of Dr. *Peter Mew*, then Biſhop of *Bath* and *Wells*, and ſerved as a Curate in the Neighbourhood of *Wells*, till the Year 1680; at which Time he was preſented, by the Dean and Chapter of that Church, to the Vicarage of *Long-Sutton*, in the ſame Dioceſe, and ſome Time during his Incumbency there, commenced Maſter of Arts. In the Year 1685, he was by the Mayor and Magiſtrates of *Clifton Dartmouth Hardnes*, in *Devonſhire*, preſented to the Vicarage of *Townſtoll* and St. *Saviour*'s, *Dartmouth*, of which they were Patrons, through the Recommendation of his Countryman and intimate Friend, Mr. *Burſcough*, then Vicar of *Totneſs*, and afterwards Archdeacon of *Barnſtaple*. Not long after his Induction, the Mayor and Magiſtrates of the Place freely granted Mr. *Smith* a Leaſe of the Impropriate Tithes of *Townſtoll*, belonging to them, without any Reſerve to themſelves, to continue in force during his Incumbency; for the like Term, and in the ſame generous Manner, they granted a Leaſe likewiſe to Mr. *Smith*'s Succeſſor, Mr. *Pritchard*: The preſent worthy Incumbent, Mr. *Henry Holdſworth*[a], having a Grant of the like Leaſe for ſixty Years, if he ſhould ſo long continue Vicar; A rare Inſtance of Generoſity in Lay Impropriators, for which that Corporation deſerves the higheſt Honour and Eſteem from thoſe, who love the eſtabliſhed Religion! But to return.

Mr. *Smith* was ſcarce fixed in his new Settlement, when he was attacked by two zealous and eminent Teachers of the Separation, Mr. *Flavel* and Mr. *Carey*, the former being of the Preſbyterian, and the latter of the Anabaptiſt Perſuaſion: Thoſe Gentlemen ſeemed to have promiſed themſelves an eaſy Conqueſt over a Perſon, ſo much younger, and more unexperienced than themſelves; but after the Exchange of ſeveral Letters with each of them, in their reſpective Ways, they were convinced of their Miſtake, in thinking, that he had Zeal without Knowledge. They found him wiſe above his Years, of ſolid Learning and ſound Judgment: Inſomuch, that they are credibly reported, both of them, to have confeſſed their Surprize, at the ready and ingenious Anſwers they received from him. Upon this they forbore to aſſault him any more openly, endeavouring to diſcredit him by ſly Inſinuations, and invidious Reflections upon his Preaching.

He had delivered two Funeral Sermons in the Years 1687 and 1689, at which great Offence was taken, and Clamours raiſed by the Friends of the Separation: Some Miſreports concerning the former of theſe Diſcourſes, he had Reaſon to believe, were partly owing to one of the Teachers above-mentioned. Out of Regard, therefore, to his own injured Reputation, he wrote three Letters to that Gentleman, and being able to draw only ſome doubtful Anſwers to the two firſt, and none at all to the laſt, he was in the End obliged to print both the Sermons together, and gave the Reaſons for their Publication in the Preface.

Some Years after, the like ungenerous Treatment obliged Mr. *Smith* to print two other Sermons, preached at his own Pariſh Church the Sunday before the Election of Burgeſſes to ſerve in Parliament for that Corporation, in the Year 1698: Theſe Sermons, in which he recommended Steadineſs in Religion, and Zeal for the Intereſt of the eſtabliſhed Church, underwent ſo much Cenſure from thoſe, who were diſaffected, or very cooly affected to it, that he was obliged to make them publick; and to theſe he added a Letter to a Friend, (Mr. Archdeacon *Burſcough*) in which he endeavoured to refute thoſe, who ignorantly, or elſe maliciouſly affirm, that the only Difference between the Church and the Meeting-houſe is, that of a few Ceremonies.

In the Year 1701, he put to the Preſs a Treatiſe, giving an Account of the Nature and Guilt of Schiſm, being a Defence of Mr. *Burſcough*'s Diſcourſe on that Subject: To which he added ſome Paſſages out of Mr. *Flavel*'s *Fountain of Life opened*, recommending to the Conſideration of thoſe, who ſhould have the Care of the new Edition of his Works, that they may either reconcile them to the Holy Scriptures, or elſe expunge them.

These important Services to the eſtabliſhed Church recommended Mr. *Smith* to the Notice of his Biſhop, Sir *Jonathan Trelawney*, and to the Eſteem of his Brethren of the Clergy in that large Dioceſe: Of this the former gave a handſome Teſtimony, by collating him to a Prebend in the Cathedral of *Exeter*, in *September* of the Year 1703; and the latter, by chuſing him one of their Repreſentatives in Convocation, though he did not very long ſurvive the Honour hereby done him.

[a] This Gentleman, at the Deſire of his Brother, and my very good Friend, Dr. Holdſworth, of Chalfont, St. Peter's, in Buckinghamſhire, ſupplied me with theſe Particulars concerning Mr. Smith.

His

His laſt publick Work, was a Sermon preach'd at *Totneſs*, at the Viſitation of the Archdeacon of that Place, *May* 17, 1708, and printed, at his, and the Clergy's joint Requeſt. The Title of it was, *The divine Authority and Uſefulneſs of Church Cenſures aſſerted.*

From this Time, a conſumptive Diſorder increaſing upon him, he died, *Nov.* 17, 1708.

By his laſt Will, he left an Eſtate of his in Truſt, after the Deceaſe of his Widow, for raiſing 1000 Pounds towards the Augmentation of ſmall Benefices; and by a Schedule annexed thereto, he ordered, that all the Papers he had received from Mr. *Edward Pocock*, ſhould be returned to him, and with them, ſo much of Dr. *Pocock*'s Life, as had been already written by him; which was accordingly performed, ſave that ſome of the Papers being loſt, or miſlaid, never came to hand.

AFTER this, the Deſign, for want of ſufficient Materials, lay dormant many Years; and that it ever was reſumed, is owing to the Care and Goodneſs of a worthy Gentlemen, Thomas Rawlins, *Eſq; of* Popphills *in* Warwickſhire, *Nephew and Executor to Dr.* Charlett, *who, among his Unkle's Papers, after his Deceaſe, found the Letters before-mentioned, and moſt obligingly communicated them to the Reverend Mr.* John Pocock, *Grandſon to the great Profeſſor, and Rector of* Minall *near* Marlborough, *in* Wilts, *who preſſed me to fill up and compleat what Mr.* Smith *had ſo happily begun. Thus much for the Life.*

AS to the preſent Edition of Dr. Pocock's *Theological Works, a very learned and eminent Perſon, whom I conſulted about the Life, propos'd to me, to re-publiſh his* Commentaries, *and* Porta Moſis, *which were become exceeding ſcarce, and conſequently very dear; and as that Gentleman's Advice, with me, has always had the Force of a Command, I readily complied with it; and having obtained the Conſent of Mr.* Pocock, *the Proprietor of the ſeveral Copies, I, without Loſs of Time, ſet about it.*

MY Propoſals for printing the Work, through the Aſſiſtance of my Friends in London, *the two Univerſities, and elſewhere, in a competent Time, brought in Subſcriptions enough to encourage the putting it to the Preſs. But I ſhould be chargeable with Ingratitude, if I did not, in an eſpecial Manner, own the high Obligations I have to the Right Honourable the Lord* Bruce, *to whoſe powerful Sollicitations, I owe the greateſt Part of my illuſtrious Subſcribers; nor muſt I neglect this Opportunity of acknowledging the many other Honours and Courteſies, which that noble Lord has for ſeveral Years heaped upon me.*

MY next Concern was to get a proper Perſon to correct the Preſs. The Diſtance of my Habitation at that Time from it, and in ſome Reſpects, my own Inſufficiency, gave me no ſmall Uneaſineſs. But here I was happily, and I may ſay providentially, relieved by the uncommon Generoſity of the very Learned and Reverend Mr. Hunt, *Chaplain to the Right Honourable the Earl of* Macclesfield, *and now a worthy Succeſſor to our Profeſſor in the* Arabick *Chair at* Oxford. *This Gentleman, then unknown to me, hearing of my Diſtreſs, out of his great Humanity, juſt Regard to the Memory of our Author, and Zeal for promoting ſacred Knowledge, voluntarily offered his gratuitous Help, which he hath, with unwearied Patience and Chearfulneſs, afforded us throughout the Impreſſion. And if this Edition ſhall appear incomparably more correct than the former, as I doubt not but it will, the World knows to whom it is principally indebted for that Advantage.*

THE Reader is further to know, that the Arabick *Types were kindly ſupplied by* The Society for Promoting Chriſtian Knowledge, *through an Application made to them, by the Reverend and Learned Mr.* Arthur Bedford, *of* Hoxton.

MR. Hunt *had not proceeded far in correcting the Preſs, before he found the Errors in the former Edition of the Commentaries, eſpecially in the Notes, and Marks of Reference, ſo very numerous, as greatly retarded the Work. Of this he juſtly made his Complaints to me, and finding upon Enquiry, that moſt of the original Copy of the Commentaries had been preſerved in the Author's own Hand-writing, it was the eaſier to correct them, though collating ſo large a Work, was no ſmall Expence of Time and Pains to me. Some Parts, however, of* Micah *were miſſing in the Original, to which Accident it muſt be imputed, that one or two of the Notes and References in that Commentary, are leſs correct than the reſt. Of this, however, I am confident, that by the Help of the original Papers, I corrected more than a thouſand Errors, chiefly in the Notes; and Mr.* Hunt *aſſures me, that he amended more than twice that Number in the Text. We cannot ſay from what the Incorrectneſs of the former Edition proceeded, but moſt probably it was owing to the Negligence of the Perſon, whom Dr.* Pocock *truſted with correcting after the Preſs. Thus the Work proceeded with all the Expedition which the Nature of it would admit of, and had been publiſhed much ſooner, if I could have been more forward with the Life of the Author; which I moſt certainly had been, but for my unforeſeen Removal to Town, and the Engagements I came under in conſequence of that Change. Not expecting any extraordinary Interruption, I reſerved the Life to the laſt, in Hopes that Time would bring in more Materials, which has protracted the Delivery of the Books, and for which I heartily beg Pardon of the Publick. All I can ſay for myſelf is, that the Delay has not been affected, and that I have ſpared no Pains to perfect the Edition, as far as it was in my Power. The compiling of a new general Index, was a Taſk equally laborious and illiberal; and the accommodating that, and the other Indexes, to the Difference of Pages in the new Impreſſion, was both tedious and unpleaſant; but all that I ſhall eſteem as nothing, if the World will but accept my good Intentions, and forgive all Failings.*

IT may ſeem ſtrange to ſome, that the Works of ſo learned and famous a Writer as Dr. Pocock, *at leaſt his Theological ones, were never jointly printed before; but ſuch may pleaſe to know, that* Sebaſtian Petzoldus, *Librarian extraordinary to the Elector of* Brandenburg, *in the Year* 1700, *was preparing an Edition of all Dr.* Pocock's *Works in Folio, at* Amſterdam, *of which Notice was given in the* Works of the Learned, *for the Month of* February, *that Year; but of this Deſign, and of the Cauſes of its Miſcarriage, I can ſay no more. All that has been actually done, in whole, or in part, towards a Republication of our Author's Works, is, that a ſecond Edition of his Commentaries on* Micah *and* Malachi, *was printed at the Theatre in* Oxford, *the Year after his Death; and in the Year* 1695, *was printed at* Leipſic, *a* Latin *Tranſlation of his Commentary upon* Joel, *to which, beſides what belongs to that Commentary, is prefix'd, the Preface to* Micah.

I HAVE now nothing more to add, but my humble Thanks to thoſe worthy Friends of mine, who aſſiſted in procuring Subſcriptions to this Work. They are too numerous to be particularly mentioned, and too deſerving utterly to be paſſed over in Silence.

A CATALOGUE of the WORKS publiſh'd by Dr. *EDWARD POCOCK.*

THE ſecond Epiſtle of St. *Peter*, the ſecond and third of St. *John*, and that of St. *Jude*, in *Syriack* and *Greek*, with a *Latin* Tranſlation, and Notes —— —— 1630
Specimen Hiſtoriæ Arabum —— —— —— —— —— 1649
Porta Moſis, cum Notis Miſcellaneis —— —— —— —— 1655
Annales Eutychii cum Verſione Latinâ —— —— —— —— 1658
Grotius de Veritate Chriſtianæ Religionis cum Verſione Arabicâ —— —— 1660
Carmen Tograi, cum Verſione Latina & Notis —— —— —— 1661
Gregorii Abul-Pharaji Hiſtoria Dynaſtiarum cum Verſione Latinâ —— —— 1663
Catechiſmus Eccleſiæ Anglicanæ, Linguâ Arabicâ —— —— —— 1671
Partes præcipuæ Liturgiæ Eccleſiæ Anglicanæ Linguâ Arabicâ —— —— 1674
A Commentary on the Prophet *Micah* —— —— —— — 1677
A Commentary on *Malachi* —— —— —— —— —— 1677
A Commentary on *Hoſea* —— —— —— —— —— 1685
A Commentary on *Joel* —— —— —— —— —— 1691

The Reader is deſired to correct the following Miſtake, in the ſecond Note, at the Bottom of Page 46 of the Life, Line 7.

For *He recovered his Fellowſhip, and Prebend of* Weſtminſter, read, *He recovered his Fellowſhip, and was made Prebendary of* Weſtminſter.

A

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C.

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THE

LIFE

Of the Reverend and Moſt Learned

Dr. EDWARD POCOCK.

SECTION I.

DR. *Pocock* was born on the eighth Day of *November*, in the Year of our Lord 1604. He was the Son of Mr. *Edward Pocock*, Bachelor of Divinity, ſome Time Fellow of St. *Mary Magdalen-College* in *Oxford*, but then Vicar of *Chievely* in *Berks*. It happened, that the Place of his Birth, was that, wherein he was to ſpend the greateſt Part of his Life. For his Father having been lately preſented to the Vicarage before mentioned, could not yet order his Affairs to ſettle upon it, but was forced, it ſeems, for ſome Time, to leave his Family in *Oxford*; and there, within the Pariſh of St. *Peter's in the Weſt*, this his eldeſt Son *Edward* was born.

HIS Infancy diſcovered ſuch promiſing Parts, as eaſily drew his Parents to dedicate him to Religion and Learning: And for that Purpoſe he was early ſent to the Free-School at *Tame in Oxfordſhire*. The School-maſter there, to whoſe Care he was committed, was Mr. *Richard Butcher*, Bachelor of Law, a Man of great Accuracy in Grammatical Learning, whoſe Skill and Induſtry the Doctor, even in his old Age, would often very gratefully remember. The Diligence of that worthy Perſon, meeting with an extraordinary Capacity in this his Scholar, was bleſſed with a more than common Succeſs: For he was no ſooner come to the Age of fourteen Years, but he was thought fit for the *Univerſity*; and accordingly, being brought to *Oxford*, he was entered in *Magdalen-Hall*: And after two Years Stay in that Place, his Merits recommended him, upon a ſtrict Examination, to a *Scholar*'s Place in *Corpus-Chriſti College*, to which he was admitted, *Dec.* 11, 1620.

BY all our Enquiries we cannot learn who was his Tutor in the Hall, but are aſſured, by a late Writer [a], that Mr. *Gamaliel Chaſe*, Bachelor of Divinity, and Fellow of *Corpus-Chriſti*, was his Tutor in that College. Of whom the ſame Author [b] gives this Character. 'He was 'a Man of great Piety, and of deep and ſound Learning; inſomuch that he was juſtly inti-'tled to the Character of a great Man.' Afterwards, as we learn from the ſame Hand, he became Rector of *Wambrook* in *Dorſetſhire*, and Vicar of *Warcomb* in *Devon*, both which he loſt, in the Grand Rebellion, for his Adherence to the King and the Church. At the ſame Time, his temporal Eſtate of 100*l. per Annum*, was ſequeſtered, his Wife and ſeven Children expoſed to the greateſt Neceſſities, and his Goods, not excepting his Books and Papers, entirely carried away, and himſelf impriſoned. He ſurvived the Reſtoration many Years, was reſtored to both his Preferments, and died not till about the Year 1680. It is not to be wondered at, if, under ſuch Direction, Mr. *Pocock* imbibed thoſe Sentiments of Religion and Loyalty, which diſtinguiſhed him in the future Conduct of his Life; and ſtill leſs, that he made a very conſiderable Progreſs in his Studies. He ſoon appeared eminent in all thoſe Parts of Learning, which are commonly taught in *Univerſities*. To thoſe Arts and Sciences, which the ordinary Diſcipline obliged him to be acquainted with, he added the Knowledge of the beſt Writers, both *Greek* and *Roman*. For in ſome Papers, written by him when very young, there are ſuch Obſervations out of *Quintilian*, *Cicero*, *Plutarch*, *Plato*, and other Authors, as ſpeak a great deal of Skill and Judgment. And there are too, in the ſame Papers, the Marks of a mighty Induſtry: For it being ſometimes his Cuſtom, to note the Time, when he began the Peruſal of any Treatiſe, it thereby appears, that the reading and conſidering that whole Dialogue *de Oratoribus*, by ſome aſcribed to *Tacitus*, but commonly printed with *Quintilian*'s Works, was the Buſineſs only of *one* Day.

ON *Nov.* 28, 1622. being but very little more than eighteen Years old, he was admitted to the Degree of *Bachelor of Arts*. And, having already made a conſiderable Progreſs in the

 ordinary

[a] Dr. Walker, in his Hiſt. of the Sufferings of the Clergy, pt. I. p. 98. and pt. II. p. 217. [b] Ibid. p. 217.

ordinary Paths of Learning, he began in a ſhort Time to betake himſelf to ſome of the more retired, and untrodden Walks of it; applying his Mind, with great Diligence, to the Study of the *Eaſtern* Languages. For which, he had the Advantage of a ſkilful Director, in *Matthias Paſor*, a *German*, the Son of *George Paſor*, a learned Profeſſor at *Herborn*, the Author of the *Greek Lexicon* to the *New Teſtament*. This *Matthias Paſor*, having been Profeſſor of Mathematicks in the Univerſity of *Heidelberg*, whence he was driven by the late Troubles which befel the *Palatinate*, [c] came to *Oxford*, and there being incorporated Maſter of Arts, as he had ſtood at *Heidelberg* [d], for his Maintenance, he not only taught in a private Chamber, the Sciences he had profeſſed in his own Country; but alſo the *Oriental Tongues*, reading for ſome Time an *Arabick* Lecture twice a Week publickly in the Divinity School, upon the Encouragement of a Penſion collected from his Auditors. Dr. *Pocock* would, upon all Occaſions, expreſs a great Regard to the Memory of this Perſon, whom he was wont frequently to commend, as for a very learned, ſo likewiſe for a very honeſt and good Man. He was Scholar to him for Languages, at the ſame Time that the late [e] Lord *Radnor* was for Mathematicks.

THE Statutes of the College requiring ſome Delay, he did not take the Degree of *Maſter of Arts* till *March* 28, 1626. And ſoon after that, I ſuppoſe it was, that being arriv'd at as great a Height in Oriental Learning, as Mr. *Paſor* could lead him to, he applied himſelf for farther Inſtruction to Mr. *William Bedwell*, Vicar of *Tottenham High-Croſs*, near *London*: A Perſon, to whom the Praiſe of being the firſt who conſiderably promoted the Study of the *Arabick Language* in *Europe*, may perhaps more juſtly belong, than to *Thomas Erpenius*, who commonly has it. This Mr. *Bedwell* had made a vaſt Progreſs in the Knowledge of that Tongue, before *Erpenius* had any Name in the World for Skill in it. And as the latter ſpent ſome Time in *England*, about the Year 1606, he was obliged to the former for many Directions, which he received from him in that Sort of Learning. Beſides ſeveral Books, which Mr. *Bedwell* publiſhed relating to it, he employed himſelf many Years in preparing an *Arabick Lexicon* in three Volumes; and, was at the Pains of a Voyage into *Holland*, to peruſe the Papers of *Joſeph Scaliger*, who had made a Collection, as he declar'd himſelf [f], of twenty thouſand Words in that Language. But being, as [g] *Iſaac Caſaubon* complained of him, ſlow in his Proceeding, doubtleſs out of a Deſire that the great Work he was engaged in, ſhould be as perfect as might be; at length, *Golius*'s Undertaking of the ſame Kind, who had furniſhed himſelf to the beſt Advantage from the Eaſt, made the Publication of it uſeleſs.

MR. *Pocock* profited much under the Inſtructions of this learned Man; and, the Advances he made in ſeveral uncommon Sorts of Literature, could not but meet with Encouragement from that learned Society, whereof he was a Member; who, as a Proof of their juſt Regard for him, admitted him Probationer Fellow, *July* 24, 1628. And now the Statutes of the College providing that he ſhould ſpeedily enter into holy Orders, it was high Time for him to add the Study of Theology to his former Acquirements, which were only preparatory for it. And this, I cannot doubt but he betook himſelf to, in the Method, which had been, ſome Years before, recommended to the *Univerſity* of *Oxford*, by that learned and judicious Prince, King *James* I. [h] namely, not by inſiſting on modern *Compendiums* and Tracts of Divinity, but by applying himſelf chiefly to Fathers and Councils, Eccleſiaſtical Hiſtorians and other antient Writers, together with the ſacred Text, the Word of God. For tho' he perus'd the Books of ſome late Writers in Divinity, it was not, I find, to form his Notions in Matters of Religion, according to their Conceptions and Opinions, but to take their Direction about ſeveral Pieces of Antiquity, in order to a general Knowledge of their Nature and Excellency, and to diſtinguiſh the genuine, from ſuch as are of doubtful Original, or manifeſtly ſpurious. This, in particular, I learn from ſome Papers begun to be written by him, *Sept.* 7, 1629, was the Uſe he made of a Treatiſe of ſome Account, then reprinted at *Oxford*, namely, *Ger. Voſſius*'s *Theſes Theologicæ*, out of which he collected ſeveral Things of this Nature, and of no other.

BUT amidſt his *Theological* Studies, it was impoſſible for him to lay aſide all Regard for thoſe Eaſtern Languages, to which his Mind was ſo addicted, and on which he had beſtowed ſo much Time and Pains. He therefore, about this Time, purſued a Deſign, wherein both were join'd together, and that was, the fitting for the Preſs thoſe Parts of the *Syriack Verſion* of the *New Teſtament*, which had never yet been publiſhed. *Ignatius*, the *Jacobite Patriarch* of *Antioch*, had, in the laſt Age, ſent *Moſes Meridinæus*, a Prieſt of *Meſopotamia*, into the Weſt, to get that Verſion printed, in order to the carrying back a ſufficient Number of Copies, for the Uſe of his Churches. And this Work, by the Care and Diligence of *Albertus Widmanſtadius*, was very well performed at *Vienna*, A. D. 1555. But the *Syriack New Teſtament*, thus brought out of the Eaſt, and followed in that Impreſſion, wanted the *ſecond Epiſtle of St.* Peter, *the ſecond and third Epiſtles of St.* John, *the Epiſtle of St.* Jude, and *the*

[c] P. Freheri Theatrum Virorum eruditione clarorum, p. 1546. [d] Mr. Wood's Athen. Oxon. Vol. I. p. 440. [e] This noble Perſon was Son and Heir to Richard Robarts, the firſt Lord Robarts of Truro, ſo created, Jan. 16, 21 Jac. 1. to whom he ſucceeded, and was afterwards created Viſcount Bodmyn and Earl of Radnor, July 23, 23 Car. 2. [f] Epiſt. ad Steph. Ubertum, inter Joſephi Scaligeri Opuſcula, p. 458. [g] Iſ. Caſaboni Epiſtolæ, Nu. 575. [h] Vid. Hiſtoriam & Antiquitates Univerſ. Oxon. A. D. 1616 & A. D. 1622.

whole Book of the Revelation: Becauſe, as a learned Man [i] conjectures, thoſe Parts of Holy Scripture, tho' extant amongſt them, were not yet received into the *Canon*, by thoſe Oriental Churches. This Defect no Body took Care to ſupply, till that very learned Perſon, *Ludovicus de Dieu*, on the Encouragement and with the Aſſiſtance of *Daniel Heinſius*, ſet about the *Revelation*; being furniſhed with a Copy of it, which had been given with many other *Manuſcripts*, to the Univerſity of *Leyden*, by the famous *Joſeph Scaliger*. That Verſion of the *Apocalypſe* was printed at *Leyden*, in the Year 1627. but ſtill the *four Epiſtles* were wanting, and thoſe Mr. *Pocock* undertakes, being deſirous that the whole *New Teſtament* might at length be publiſhed in that Language, which was the Vulgar Tongue of our Bleſſed Saviour himſelf and his holy Apoſtles. A very fair *Manuſcript* for this Purpoſe he had met with in that vaſt Treaſure of Learning, the *Bodleian Library*; containing thoſe Epiſtles, together with ſome other Parts of the *New Teſtament*. Out of this Manuſcript, following the Example of *de Dieu*, he tranſcribed thoſe Epiſtles in the *Syriack Character*; the ſame he likewiſe ſet down in *Hebrew* Letters, adding the Points, not according to the Ordinary, but the *Syriack* Rules, as they had been delivered by thoſe learned *Maronites*, *Amira* and *Sionita*. He alſo made a new Tranſlation of theſe Epiſtles, out of *Syriack* into *Latin*, comparing it with that of *Etzelius*, and ſhewing, upon all conſiderable Occaſions, the Reaſon of his Diſſent from him. Moreover, he added the Original *Greek*, concluding the Whole with a good Number of learned and uſeful Notes.

THIS Work was finiſhed by him, when he was yet but four and twenty Years old; and, tho' he performed it with the utmoſt Care and Exactneſs, yet ſo great was his Modeſty and Diſtruſt of himſelf, that he could not be perſuaded to think it fit for Publication, till after it had lain by him about a Year, when he ſuffered it to be printed upon the following Occaſion.

GERARD John Voſſius, at this Time a Profeſſor at *Leyden*, being of great Fame throughout the World for his extraordinary Learning, had a particular Reſpect paid him by ſome of the Nobility, and many learned Men of the *Engliſh* Nation [k]. He had publiſhed ſeveral excellent Books, particularly his *Pelagian Hiſtory*: Wherein, as he had expreſſed more Temper and Moderation, than ſome of his Countrymen, ſo he manifeſted a juſt Eſteem for Eccleſiaſtical Antiquity, which no Church in the World had a truer Regard for, than that of *England*. Being on theſe Accounts much valued by his Friends in this Nation, he had ſome Time ſince been earneſtly preſſed to accept of a Profeſſor's Place, with a very honourable Salary, in the Univerſity of *Cambridge*; and now, was invited by a Meſſage from his Majeſty King *Charles* I. to a *Prebend* in the Church of *Canterbury*. The firſt of theſe Offers he had refuſed, as not agreeing with his Circumſtances, which would not admit of a Remove from his own Country: But the latter he readily cloſed with, having been aſſured that Reſidence would not be expected from him. To be inſtalled in this *Prebend*, he comes into *England*; and there making a Viſit to the Univerſity of *Oxford*, where he was receiv'd with all the Marks of a very great Eſteem, he ſpent much of his Time, during his Stay, in viewing the *Manuſcripts*, and other Rarities of the publick Library. Amongſt other Things, he took particular Notice of the *Syriack Manuſcript* of the Epiſtles, which gave Occaſion to Mr. *John Rouſe*, the chief *Librarian*, to acquaint him with Mr. *Pocock*'s Performance. *Voſſius*, being extremely pleaſed with what he thus heard, deſir'd to ſee both the Author and the Work. And, after much Diſcourſe with him, and a diligent Examination of that, he made it his earneſt Requeſt, that what ſo well deſerved to ſee the Light, ſhould no longer be kept in Darkneſs.

MR. *Pocock* was overcome by the Perſuaſions of a Man, againſt whoſe Judgment he could have no Exception. And being alſo further encouraged by the Promiſe he made, that it ſhould, by his Procurement, be carefully printed in *Holland*, he preſently took Care to add a *Preface* and a *Dedication*. And the Patron he made Choice of was *Voſſius* himſelf, to whom he addreſſed this Work in Terms of much Deference and Reſpect. *Voſſius*, upon his Arrival at *Leyden*, committed the Care of the Edition to the learned *Ludovicus de Dieu*, who gladly received Mr. *Pocock*'s Papers, and after a diligent Peruſal of them, wrote to him, highly commending the Fidelity of his Tranſcript, the Juſtneſs of his Verſion, and the Learning of his Notes. At the ſame Time he propoſes ſeveral Emendations in the *Pointing* of the *Hebrew* Character, and one in that of the *Syriack*, together with two Alterations in the *Latin* Verſion, and likewiſe one additional Note, intending to delay the Impreſſion, till he could receive Mr. *Pocock*'s Anſwer, without whoſe Conſent, he reſolved, as himſelf expreſſes it, to *interpolate* nothing. After that was come to hand, *de Dieu* put the Epiſtles to the Preſs, and when the Edition was finiſhed, he wrote a ſecond Time to Mr. *Pocock*; and congratulates him on that Occaſion. From this ſecond Letter it appears, that the Reply to the firſt brought Conſent to moſt of the deſired Amendments. And accordingly all of them, except three, ſtand, as propoſed, in the printed Work. Beſides which, *de Dieu* had a Commiſſion to make what further Alterations he ſhould find expedient. In Purſuance of which he proceeded to other Emendations with *Voſſius*'s Advice, in Number ſix, of which he gives an Account in his ſecond Letter, with his Reaſons for each of them: They all concerned the *Latin* Verſion. The Edition being thus finiſhed, a conſiderable Number of Copies were ſent, by *Voſſius*, as a

[i] Ludovicus de Dieu, Præfat. in Apocalypſ. Syriac.

[k] Vide Epiſtolam Joanni Meurſio, inter Ger. Voſſii Epiſtolas, Num. 114.

a Preſent to the Author at *Oxford*, together with due Acknowledgments of the Uſefulneſs of the Work, and of the Affection and Honour expreſſed in the Dedication. And, indeed, that moſt learned Man entertain'd on this Occaſion, ſuch a Value for Mr. *Pocock*, that, tho' he was thirty Years older, and a Sort of *Dictator* in the Common-wealth of Learning, he treated him ever after with all the Kindneſs and Familiarity of a Friend. He correſponded with him by frequent Letters, ſome of which have been made publick[l]; he preſented him with the Books he publiſhed; and, upon all Occaſions, made honourable mention of him to the Day of his Death.

SOME Time in the Year 1629, Mr. *Charles Robſon* of *Queen's College* in *Oxford*, returned from being Chaplain to the *Engliſh* Merchants at *Aleppo*, and the Vacancy thereby made, Mr. *Pocock* was appointed to fill, being now in holy Orders. That of Prieſt was conferred on him by *Richard Corbett*, Biſhop of *Oxford*, *Dec.* 20, 1629. By whom alſo he had ſome Time before been made a Deacon. We cannot ſay, to whom it was Mr. *Pocock* was indebted for his laſt mentioned Preferment. Biſhop *Laud* was in himſelf a moſt obſerving and munificent Patron of Learning, and being then Biſhop of *London*, had the Direction of religious Affairs abroad. On both which Accounts he might naturally be ſuppos'd to have recommended him to that Poſt, were it not that the firſt Letter written by that Prelate to Mr. *Pocock* at *Aleppo*, and dated, *Oct.* 30, 1631, plainly diſcovers that they had then no Acquaintance with each other: And that the Biſhop having no Intereſt of his own in the Chaplain at *Aleppo*, wrote to him in the Strength of Mr. *Bedwell*'s Acquaintance.

I CANNOT meet with any Account of the Circumſtances of his Departure from *England*, nor of his Voyage, till he came to *Scanderoon*; where having been long at Sea, he arrived, I find, *Oct.* 14, 1630, and came three Days after to *Aleppo*. Being a Man of a meek and humble Temper, and naturally in Love with Retirement and Peace, he did not (as many Travellers do) carry with him a violent Deſire of viewing ſtrange Countries. Nay, he was ſo far from being delighted, either with what he had already ſeen, or the Place where he was now ſettled; that in a Letter, written about two Months after his Arrival, to Mr. *Thomas Greaves*, a very ſtudious young Man, then Scholar of *Corpus-Chriſti*, he gave but a very melancholy Account of himſelf. 'My chief Solace, ſaid he, is the Remembrace of my Friends, 'and my former Happineſs, when I was among them. Happy you that enjoy thoſe Places, 'where I ſo often wiſh myſelf, as I ſee the barbarous People of this Country. I think that 'he that hath once been out of *England*, if he get home, will not eaſily be perſuaded to 'leave it again. There is nothing that may make a Man envy a Traveller.' However, being abroad, he reſolved that his natural Averſion for ſuch a Kind of Life, ſhould not make him neglect the doing any Thing in the Poſt he was in, which was either his Duty to God, or might anſwer the Expectation of good and learned Men.

ABOVE all other Things he carefully applied himſelf to the Buſineſs of his Place, as Chaplain to the Factory; performing the ſolemn Duties of Religion in that decent and orderly Manner, which our Church requires. He was diligent in Preaching, exhorting his Countrymen, in a plain, but very convincing Way, to Piety, Temperance, Juſtice and Love, and all thoſe Chriſtian Virtues or Graces, which would both ſecure to them the Favour and Protection of the Almighty, and alſo adorn their Converſation, rendering it comely in the Sight of an unbelieving Nation. And what he labour'd to perſuade others to, he duly practiſed himſelf; propoſing to his Hearers, in his own regular and unſpotted Life, a bright Example of the Holineſs he recommended.

As he was ſeldom or never drawn from the conſtant Performance of theſe Duties of his Charge, by a Curioſity tempting him to the View of other Places of that Country, ſo he would not omit what belong'd to his Office, even when attended with a very affrightning Danger. For in the Year 1634, as the Plague raged furiouſly in *Aleppo*, and many of the Merchants fled two Days Journey from it, and dwelt in Tents on the Mountains; he had that holy Confidence in the Providence of God, and that Readineſs to meet his good Pleaſure, whatever it ſhould be, that tho' he viſited them that were in the Country, he, for the moſt Part, continued to aſſiſt and comfort thoſe who had ſhut up themſelves in the City. And indeed, the Mercy of God (as he moſt thankfully acknowledged, in a Letter ſent a little after to a Friend in *Oxford)* was ſignally manifeſted, at that Time, towards him, and all our Nation belonging to that Factory. For tho' the Peſtilence waſted beyond the Example of former Times, not ceaſing, as uſually, at the Entrance of the Dog-Days, all the *Engliſh* were preſerved, as well they that continued in the Town, as they that fled from it. God covered them with his Protection, and was their Shield and Buckler againſt that terrible Deſtruction: *A Thouſand fell at their Side, and Thouſands at their Right-hand, and yet it did not come nigh them.*

DURING his Abode at this very melancholy Place (for ſo he always conſidered it) he diverted himſelf ſometimes with philoſophical Inquiries into thoſe Works of Nature, which were not to be met with in his own Country. For, I find, in a Letter of his to Mr. *Thomas Greaves*, a ſhort Deſcription of the Wonders of the *Chameleon*, and yet in ſome Reſpects as accurate as that of the *Anatomiſts* at *Paris*[m]; together with a Promiſe of further Obſervations,

[l] Inter Voſſii & Cl. Virorum ad Voſſium Epiſtolas.

[m] Deſcription Anatomique d'un Cameleon, &c. a Paris, 1669.

tions, as he ſhould have an Opportunity to make them. He noted the ſeveral Colours, into which he ſaw that *Animal* change itſelf; which were chiefly ſuch as are mingled of *Green* and *Yellow*. All Sorts of *Green*, from the darkeſt to the lighteſt, he obſerved it to take; and ſometimes with Spots, one while *blackiſh*, another *aſh-coloured*. And as for that Miſtake of *Pliny* [n] and ſome other of the Ancients, that it neither eats nor drinks, but lives wholly upon Air; he beheld the Confutation of it, as it darted out a long ſharp Tongue and caught Flies: And, was aſſur'd by the Gardeners, that it frequently did Miſchief to ſome of their Plants. However, tho' this Creature, as well as others, is ſupported by Food; he was convinced, as he kept it in a Box, that it could live indeed a conſiderable Time without any, at the leaſt, ſeveral Months.

BUT, as well became a Divine and a Chriſtian Philoſopher, his Inquiries of this Kind were chiefly made into thoſe Productions of Nature and Art, the Knowledge of which might give Light to ſome difficult Places of Holy Scripture. He was now in that Part of the World, wherein moſt of the ſacred Penmen wrote; and he could not therefore but conclude, that a true Account of ſeveral Things of it, which they have referr'd to, might explain ſome Paſſages in thoſe holy Writings; which have not yet, by many Interpreters, been very well underſtood. And, it will not, I ſuppoſe, be thought tedious, if I ſet down two or three Obſervations of this Kind, which are to be met with, among others, in his Papers and printed Books.

THERE are a Sort of Creatures mentioned in the *Old Teſtament*, which moſt Tranſlators render by the Name of *Dragons*, tho' the Property there aſcribed to them will not agree to the Nature of thoſe *Animals*. For we read in the Books of Naturaliſts and Hiſtorians, of no other Noiſe made by *Dragons*, but only that of *Hiſſing*; whereas in moſt Verſions, at *Micah* i. 8. we meet with the *Howling* or *Wailing* of *Dragons*. This Difficulty the learned *Bochartus* [o] endeavoured to ſolve, from a particular Fancy of ſome of the antient *Jews*, who ſuppos'd the erecting the Heads, and opening the Mouths of thoſe Creatures, to be a Sort of Lamentation to God, for the Lot that was befallen them. But the Obſervations made by Mr. *Pocock*, of thoſe Animals, call'd *Jakales*, or, according to the *Turkiſh* Pronunciation, *Chacales*, led him to agree with the antient *Syriack* Verſion, and an *Arab* one of *Rabbi Saadias*, in ſuppoſing that *theſe* are meant, and not *Dragons*, in that and ſome other Places of Scripture. They are, as he deſcribes them [p], a Kind of wild Dogs, between a Fox and a Wolf; and the Noiſe they make, is ſuch as none that travel in thoſe Parts in the Night, can be ignorant of. For abiding in the Fields and waſte Places, they howl ſo lamentably, that Perſons unacquainted with them, would conclude that a Company of Women and Children were wailing one to another. In this he was the more confirm'd by ſome Manuſcript Notes of *Rabbi Tanchum* of *Jeruſalem*, a learned *Jew*, who wrote on the whole *Old Teſtament* in *Arabick*, Part of which Mr. *Pocock* procured from the Eaſt. He obſerves it for an Error in Expoſitors, that in this and ſome other Places they render *Dragons*, where they ſhould render *Jakales*. The Reaſon of which Miſtake, he ſaith, is, that the Word which ſignifieth *Jakales*, in the Plural Number, is, in Writing, the ſame with that which ſignifieth a *Dragon* in the Singular, both *Tannin*. To prevent therefore this Miſtake, Mr. *Pocock* lays down this Rule: That whereſoever we meet with *Tannim*, or *Tannin*, or *Tannoth*, as Plurals, they ſignify thoſe howling wild Beaſts, inhabiting waſte deſolate Places: But where *Tannim* or *Tannin* in the Singular, or *Tanninim* in the Plural, they are to be rendered Dragons, or Serpents, or Sea-monſters, or Whales, according as they are ſpoken of Creatures on Land or in the Water.

THESE *Jakales* are ſo ravenous, that they will prey on dead Bodies, yea dig them out of their Graves, if not well covered. For which Reaſon he thinks [q] theſe Animals are meant, not only, *Pſalm* xliv. 19. by *Tannim*, which we and others tranſlate *Dragons*; but alſo, *Pſalm* lxiii. 10. by *Shualim*, which we render *Foxes*. The Name *Jakale*, he ſays, is borrowed from the *Perſian* Language, in which it is written *Shegal*, and is from the *Hebrew Shual*, which Word may comprehend both thoſe Kinds, which are not very different from each other.

NOT a few Paſſages we have alſo in Scripture, relating to the *Thraſhing of Corn*, which to him that only conſiders the Cuſtoms in that Matter, of common Uſe in theſe Parts, will appear very hard to be underſtoood. [r] We there read of *thraſhing with Inſtruments of Iron*, of *thraſhing the Mountains, and beating them ſmall, and making the Hills as Chaff, with a new ſharp thraſhing Inſtrument having Teeth*, as alſo of *thraſhing with Oxen and Heifers, with a Cart-Wheel*, and *with Horſemen*. And when the Daughter of *Zion* is commanded to ariſe and *thraſh her Enemies*, who ſhould be gathered as Sheaves into the Floor; ſhe was, we read, to be provided with *Hoofs of Braſs to beat them in Pieces*. In ſome other Places alſo, *thraſhing* and *cutting* ſeem to be the ſame Thing; as when the Heathen were to be aſſembled together, for a terrible Deſtruction, in *the Valley of Jehoſhaphat*, after the Preparation for the following *Thraſhing* or Execution, by *putting the Sickle into the Harveſt*, the Place of it is called the *Valley of Deciſion*, or Conciſion, of Thraſhing or Cutting aſunder. Now certainly, the Uſage among us of beating out Corn with a Flail, will give us no juſt Idea of the true Meaning of

 ſuch

[n] C. Plin. Naturalis Hiſtor. l. viii. cap. 51. [o] Sam. Bocharti Hierozoic. part. prior. lib. i. c. 9. [p] Dr. Pocock's Comment. on Micah i. 8. [q] Dr. Pocock's Comment. on Mal. i. 3. [r] Amos i. 3. Iſa. xli. 15. Deut. xxv. 4. Hoſ. x. 11. Iſa. xxviii. 28. Mic. iv. 13. Joel iii. 14.

ſuch Expreſſions as theſe. Whereas, what Mr. *Pocock* obſerved of the Cuſtoms of thoſe Eaſtern People, makes them plain and intelligible: For he tells us, 'that the Harveſt being over, they lay the Sheaves in order, on a large Floor or Plain, made fit for that Purpoſe in the open Field, and there cauſe their Oxen, or other Beaſts, to draw over the Sheaves, ſo diſpos'd, either an Inſtrument made of heavy Planks of Wood, with ſharp Stones, or Flints, driven into it, or elſe two Iron Wheels dented with ſharp Teeth, and coupled with an Axel-tree or Beam of Wood; and that this Labour is not ended, till both the Grain is divided from the Huſk, and the Straw cut into ſmall Pieces; the latter being deſigned for proper Repoſitories, ſuch as Caves, or dry Wells, where it is kept to feed their Cattle, as the former is for the Granary.

SEVERAL Years after his Return into *England*, ſome Letters paſſed between him and Dr. *Hammond*, whilſt that very learned and pious Man was preparing his excellent *Paraphraſe and Annotations on the New Teſtament*, concerning that Inſtrument uſed in the Eaſt, for purging or cleanſing the Floor, which in our Tranſlation is ſtiled a *Fan*. Being ſaid in Scripture to be carried in the Hand, it cannot well be ſuppos'd to be any Contrivance of Sails, whereby to throw off the Duſt, and therefore was rationally concluded by Mr. *Pocock* (whoſe Opinion was followed by Dr. *Hammond* [t]) both from the Signification of the original Word, and thoſe Words it is rendered by in *Syriack* and *Arabick*, to be a Kind of *Trident*, made uſe of after the Thraſhing was over, by raiſing or toſſing up the Straw and Chaff, to ſeparate them from the Corn; or elſe a Sort of Shovel, which would produce the ſame Effect, by throwing the whole Heap in ſmall Parcels, to a good Diſtance, through the Air.

SUCH Remarks as theſe, ſo uſeful for underſtanding the ſacred Text, he was careful to make, as he met with convenient Opportunies for them. But another Buſineſs there was, in which he daily imployed himſelf; and which indeed took up the greateſt Part of that Time, which he could ſpare from the neceſſary Duties of Religion; and that was, the labouring to arrive at what Perfection he could in the Knowledge of the Eaſtern Languages.

SOON after his coming to *Aleppo*, he endeavoured, by the Aſſiſtance of the *Jews* he found there, to obtain greater Accuracy in *Hebrew*, entertaining one *Rabbi Samuel* for this Purpoſe, to whom he allowed a good Stipend by the Month, and afterwards applying himſelf to ſome others. But it was not long, before he was fully convinc'd, that this Attempt would be altogether fruitleſs: For, the Stupidity of ſome of thoſe wretched People was ſo great, that they could not, and the Envy of others ſo miſchievous, that they would not, afford any conſiderable Direction.

IT appears too, from ſome Papers written by him in this Place, that he made uſe of ſuch Opportunities as he there met with, of impoving his Skill in *Syriack:* For they contain ſeveral Grammatical Collections relating to that Language, as alſo a *Praxis* in it, on ſome Parts of Holy Scripture. The ſame Way, it is alſo manifeſt, that he then ſtudied the *Ethiopick* Tongue, and furniſh'd himſelf, either from Maſters or Books, with proper Rules whereby to underſtand it.

BUT *Arabick*, the moſt learned and general Language of the Eaſt, was the Subject of his greateſt Induſtry and Application; for farther Inſtruction in which, he agreed with a *Sheich* or Doctor, call'd *Phatallah*, to come to him frequently, and entertain'd, as a Servant, by the Year, one *Hamet*, chiefly for this End, I ſuppoſe, that he might on every Occaſion converſe familiarly in it. With this Aſſiſtance, to obtain Exactneſs in a Tongue ſo very difficult, he furniſh'd himſelf, as appears from his Papers, with many *Grammatical Obſervations*, and made ſundry *Collections* out of *Lexicographers* and other Authors, which he there met with. He alſo read the *Alcoran* of that Impoſtor *Mahomet*, with great Care and a critical Diligence; a Book, the Contrivance of which, was held to be ſo great a Miracle [u] by the Author of it, and is ſo ſtill by his Followers; and which indeed, as a very good Judge informs us, [x] *bating the Folly, the Confuſedneſs and Incoherency of the Matter contain'd therein, is, as to the Style and Language, the Standard of Elegancy in the* Arab *Tongue*. Another very uſeful Exerciſe for the ſame Purpoſe, on which he then beſtowed much Pains and Time, was the tranſlating ſeveral *Arabick* Books. And the chief of theſe was a vaſt Collection he there procur'd, of ſix thouſand *Proverbs*, containing the Wiſdom of the *Arabians*, and referring to the moſt remarkable Paſſages of their Hiſtory. This he turn'd into *Latin*, adding ſome Notes for Explication, with a Deſign, as he ſeem'd to tell his Friend *Ger. Voſſius* [y], to publiſh the Whole after his Return into *England*. By ſuch a continued Labour and Study, he at length overcame, in a great Meaſure, all the Difficulties of this copious Language; and that to ſuch a Degree, that he ſpake it with as much Eaſe, as his Mother-Tongue, and ſo well underſtood the Criticiſm and Niceties of it, that his *Sheich* pronounced him a Maſter in it, in no Sort inferior to the *Mufti* of *Aleppo*.

THO' what has been already mentioned, was a great deal of Work, it was not the only Employment he had at this Place. As he now reſided on a Factory, ſo he was concern'd in a Sort of Merchandize: Not that of buying up Silks and other Ornaments to furniſh the Pride and

[s] Comment. on Joel iii. 14. alſo on Mic. iv. 13. and on Hoſ. x. 11. [t] Dr. Hammond's Annotation on Matt. iii. 12. [u] Dr. Pocock's Specimen Hiſtor. Arab. p. 191. [x] Dr. H. Prideaux's Life of Mahomet, p. 36. [y] Cl. Virorum ad G. Voſſium Epiſtolæ, Nu. 239.

and Luxury of *Europe*, or any other Traffick that might iſſue in a plentiful Increaſe of Wealth; but the purchaſing far more precious and valuable Wares, even the Learning and Knowledge contain'd in the Books of thoſe Eaſtern Nations. *Jacobus Golius*, a very learned Profeſſor of *Arabick* and *Mathematicks*, in the Univerſity of *Leyden*, was now very lately return'd out of *Syria*, bringing with him a great many *Manuſcripts* of good Account, which he had procur'd in thoſe Parts; and tho' Mr. *Pocock* had the Diſadvantage of coming after, he reſolv'd, that, if Diligence could effect it, his Abode there ſhould not be of leſs Uſe to the Commonwealth of Learning. He bought up whatever *Manuſcripts* of any Value, in any Language, he could meet with at *Aleppo*, and employed his Friends there, to procure the like from other Places, waiting the Opportunities of the *Caravans* from *Perſia*, and other Countries. When he could not obtain the Books themſelves, he took Care to have them exactly tranſcribed. And becauſe, amongſt the Rubbiſh, as he call'd it, of the *Jews*, there were many conſiderable Things; eſpecially, ſuch as had been formerly written by their learned Men in *Arabick*, when that Tongue was more in Requeſt among them; He employ'd ſeveral Brokers to get ſome of theſe out of their Hands. For he was well aſſur'd, that tho' the *Jews* were either ſo ignorant, as not to underſtand them, or elſe ſo ſottiſh, as not to make uſe of them, they would not part with them to one, whom they knew to be a Chriſtian.

As he thus dealt in Books for his own private Uſe, and at his own Expence; ſo he had a Commiſſion from Biſhop *Laud* (in a Letter dated, *Oct.* 30, 1631.) then of *London*, deſiring he would buy for him ſuch antient *Greek* Coins, and ſuch *Manuſcripts*, either in *Greek* or the Oriental Languages, as in his Judgment may beſt befit an Univerſity Library. From whence it appears, that this excellent Man (as Lord *Clarendon* deſervedly ſtiles him) had then deſigned thoſe noble Benefactions, which he afterwards beſtowed on the *Bodleian* Library at *Oxford*. Whether the *Arabick*, *Perſian*, *Hebrew*, *Armenian*, *Ethiopick*, and other *Manuſcripts* given by him to that Univerſity, in the Years 1635 and 1636, were any of them procured by Mr. *Pocock*, I am not able certainly to ſay. I find a Letter of that Prelate's, then made Archbiſhop of *Canterbury*, dated, *May* 21, 1634. to Mr. *Pocock*, in which he thanks him for *Greek* Coins, but mentions no Books. Nay, he intimates, that no ſuch had been procured, by expreſſing, at the ſame Time, his Doubt, that the *French* and *Venetians* had raiſed the Price of *Manuſcripts*, more than that of *Coins*. The Archbiſhop however continues to requeſt of Mr. *Pocock*, 'that he would ſend him Word when there was Hopes of getting any good ones at a 'tolerable Rate.' To which he adds, 'I hope you will, before your Return, make yourſelf 'able to teach the *Arabick* Language.' From which we may aſſuredly gather, that his Grace had then entertain'd Thoughts of founding an *Arabick* Lecture at *Oxford*, and was reſolved in the Choice of his firſt Lecturer.

The Execution of this Project, about two Years after, furniſh'd Mr. *Pocock* with an honourable Occaſion of returning home and leaving *Aleppo*, after a Stay of five or ſix Years in that Place, with which he was never heartily pleaſed. The Archbiſhop, notwithſtanding the Calumnies of his Enemies, had his Mind always full of the nobleſt Deſigns, and never thought any Thing too troubleſome or too coſtly, that might be for the Service of Religion, the Benefit of the Poor, or the Advancement of Learning. Amongſt his other Cares for the Univerſity of *Oxford*, he had often reflected on a conſiderable Defect there, relating to the Study of the *learned Languages*. King *Henry* VIII. in the five Lectures he inſtituted, took Care both for *Greek* and *Hebrew*. But *Arabick*, a learned and uſeful Language, was ſtill unprovided for; and for carrying on the Study of this, Archbiſhop *Laud* reſolves to eſtabliſh a Lecture, and to encourage it with a conſiderable Stipend. With this Deſign he acquaints Mr. *Pocock* at *Aleppo*, telling him, in the Letter he ſent to him for this Purpoſe, *that he could do him no greater Honour, than to name him to the Univerſity for his firſt Profeſſor*; and ordering him, at the ſame Time, to haſten his Return, that he might undertake the Employment.

On ſuch Encouragement as this, there is no Doubt but that he chearfully prepar'd for his Departure. But that which was Matter of Joy to him, was not a little grievous to his Friends in that Place. A kind and obliging Carriage, and a virtuous Life; a faithful Diſcharge of his Duty as a Miniſter, and a wonderful Diligence in ſeveral extraordinary Deſigns, could not but obtain from all the *Engliſh* there, at leaſt from them that had any Senſe of what was Praiſeworthy, a great Reſpect and Deference. And the approaching Loſs of the Advantages they reap'd from his paſtoral Care, and of the Comfort and Satisfaction they had in his Company, muſt needs be to them a very ſenſible Affliction. Of this we may ſpeak the more aſſuredly, from the Character given of Mr. *Pocock*, in a Letter to Mr. *Selden*, written from *Aleppo*, in the Year 1632, by Mr. *Wandesford*, then reſiding there.

'You commended, ſays he, a diligent and able Gentleman, Mr. *Pocock*, to me, who hath 'inabled himſelf very much in the *Arab* Tongue.——I have no other Comfort but in him 'for Converſe. And indeed his Nature is ſo ſweet and amicable, I owe much to you for the 'Commands you laid upon me to receive him.'

Even the *Mahometans* themſelves, with whom he was acquainted, were ſo charm'd with his ſhining Virtue, his amazing Induſtry, and moſt agreeable Converſation, that they were extremely unwilling to part with him. Particularly his *Sheich*, or Maſter for *Arabick*, was ſo fond of him, that when he ſaw him reſolv'd to be gone, he not only offered his Service, but expreſs'd alſo a very earneſt Deſire to accompany him to

England. Nor did this *Mahometan* Doctor ever forget his excellent Scholar, even to the laſt Moment of his Life. For in the Year 1670. Mr. *Huntington*, in his firſt Letter to Mr. *Pocock*, from *Aleppo*, writes thus: 'Your old *Sheich* (who died ſeveral Years ſince) was always 'mindful of you, and expreſſed your Name with his laſt Breath. He was ſtill telling the 'good Opinion he had of you, that you were a right honeſt Man; and that he did not doubt 'but to meet you in Paradiſe, under the Banner of our *Jeſus*.' And *the poor Derviſe Ahmed*, perhaps the ſame Perſon with *Hamet*, before mentioned, doubtleſs expreſſed his Affection in ſuch Strains of Oriental Eloquence, as are to be met with in the Epiſtles he afterwards ſent to him; telling him, *that his Love for him, was it embodied, would fill a thouſand Rivers; that tho' abſent from his Eye, he ſhould be ſtill preſent in his Heart, from which no Diſtance ſhould remove him; and wiſhing and praying the Peace of God to be with him, as long as the Eaſt Wind blows*. And that the Reader may be diverted with ſome further Expreſſions of this Perſon's Eſteem and Love; and alſo be ſatisfied, that Mr. *Pocock*'s Endeavours for the Promotion of Learning, by procuring *Manuſcripts* from the Eaſt, were not ended on his Return to *Oxford*, I will here ſubjoin one whole Letter, being the firſt that *Ahmed* ſent to Mr. *Pocock*, after he left *Aleppo*, as it was tranſlated out of the Original *Arabick*, by his eldeſt and very learned Son, Mr. *Edward Pocock*, late Rector of *Mildenhall* in *Wiltſhire*.

To the Preſence of that eminent Scholar, Pocock *the Honoured*,

'VERY fair are the Ornaments of Paper enrich'd with the Embroidery of Words; and 'very beautiful is that which the Point of the Pen draws forth from the Minds of Souls: 'Let Peace ſpread its ſweet Smell like Amber, and diſplay its Savour like Jeſſamine toward 'the Tract of that Country, whither he goes. Let God give Succeſs to what he delights in 'and deſires. Beſides this, there came to us a much deſired Letter, fairly writtten after the 'beſt Manner; and we were revived at its Coming, and ſatisfied at its ſweet Aſpect, beyond 'the Spring, and Smell of Flowers; and we know the Matter it contain'd, and what Anſwers 'you deſired in it. And if you enquire concerning us, God be praiſed we are well and 'ſafe, and we truſt in God, you are in like Manner: Only, ſince you left us, we have been 'as tho' our own Brother had left us, or the Spirit which is in the Heart. And therefore, we 'had ſincere Joy, when we heard the News of your Health, and of your Arrival in your 'Country; and we praiſe God, who brought you to your People in Health and Safety; for 'his Mercy is plentiful. We alſo give you to underſtand, that we have taken to Wife a '*Camel* Woman riding on a Camel, that ſhe may look after our Affairs. We have alſo gotten '*Echwans Sepha*, which you ſaw formerly, fairly drawn for ſixty *Garſhes*; and we had not 'gotten it for that Price, unleſs *Hieronymo* had gotten it for us; for how we could buy that 'which I ſaw the Day that I went from *Aleppo*, you know. And, as for the Hiſtory of *Al. 'Jannabi*, the *Kadi*, of which I ſaw ſome Pieces, you told me that we ſhould tarry till the 'tranſcribing it was finiſhed, and when it was finiſhed we ſhould buy it, if the moſt high 'God pleaſe. The Commentary on *Gubſtan* is alſo finiſhed, which we will ſend you; and, 'if it pleaſe God, we will do our Endeavour to ſend you the Hiſtory of *Ebn Chalecan*; and 'any Book that we ſhall ſee, which is convenient for you, we ſhall ſend to you. And you 'muſt needs ſend us an Anſwer to theſe Letters, and ſome little Token of what your Coun-'try affords. Send us alſo a printed Geography; and whatſoever Buſineſs you ſhall have in 'theſe Parts, ſend and let me know, that I may enjoy the Performance of it.'

The poor DERVISE AHMED.

SECTION II.

MR. *Pocock* having ſettled his Affairs at *Aleppo*, in order to his Return, ſoon had the Opportunity of a Ship to carry him home. During the former Part of his Voyage, he enjoyed the Company of a Perſon, who, tho' he told ſad Stories, was of a very entertaining Converſation. He was an old *Dominican Frier*, diſpatcht out of the Eaſt to *Rome*, with a lamentable Account of the State of Chriſtianity in *India* and *China*. And as he diverted Mr. *Pocock* with ſeveral Relations of the Learning and Cuſtoms of thoſe remote Countries, ſo he made no Scruple to acquaint him with the Secrets of his Meſſage; which was to complain of the *Jeſuits*, and give a particular Account of the Abominations they were guilty of. Thoſe wretched Apoſtles, who had boaſted ſo much of vaſt Numbers of Proſelytes, converted People indeed, but not to the Faith of Chriſt: To acknowledge the *Pope's Supremacy*, and bear a great deal of Reſpect to their Order, were ſome of the chief Duties they recommended to thoſe they preached to; and provided they would be hearty in ſuch as theſe, any Thing elſe, which they were fond of, was eaſily diſpenſed with. They might, on ſuch Terms, have as much Zeal as they pleas'd for *Confucius*, or retain any of their former Impieties: They might be ſtill *Pagans* and *Idolaters*, and yet very good Catholicks. What Succeſs this honeſt old *Frier* met with, when he came to *Rome*, I know not; but too manifeſt it is, that theſe *Miſ-*

ſionaries have ſtill proceeded in the ſame Method; their Practices of this Kind having been, not very long ſince, under the Examination of the *Inquiſition*.

THE Frier being ſet on Shore in *Italy*, the Ship continued her Voyage, and came ſafe into *England*; and Mr. *Pocock* having taken Care for the Landing and Conveyance of the learned Ware he brought with him, made what Haſte he could to *Oxford*; where he was receiv'd with due Reſpect and Eſteem from all; but by his old Friends, with all the Expreſſions of a very tender Affection: Principally, by Mr. *Thomas Greaves*, aforementioned; the eldeſt, Mr. *John Greaves*, being then ſtill in *Italy*.

AFTER what was due to the Kindneſs of his Friends in *Oxford*, Mr. *Pocock*'s next Buſineſs was, to make Preparation for his *Degree* of *Bachelor in Divinity*, which he was now perſuaded to take. The Queſtions, on which he anſwered, in his Exerciſes on that Occaſion, were theſe two: *Whether Pilgrimages to Places, called Holy, undertaken on the Account of Religion, are to be approved?* And, *Whether there be any ſuch Thing as Purgatory?* And, as he defended the Negative of both theſe, ſo in his Explanation of them, he confirmed the *Proteſtant Doctrine*, about theſe Matters, in Oppoſition to the *Opinions* of *Rome*, with all imaginable Strength and Clearneſs; not contenting himſelf with what is to be met with in modern Tracts, but ſearching out the Senſe of the Primitive Church, from the Writings of the Fathers; particularly, on the firſt Queſtion, to expoſe the Vanity of thoſe *Pilgrimages*, which the *Council of Trent* hath declared to be very *pious*, and are eſteem'd, as of conſiderable Merit, in Popiſh Countries. He made great Uſe of that *Oration*, or rather *Epiſtle*, of *Gregory Nyſſen*, *concerning them that travel to* Jeruſalem, publiſhed by itſelf in *Greek* and *Latin*, by *Peter du Moulin*; ſetting the Arguments of that excellent Father in their beſt Light, after he had firſt noted the unreaſonable Scruples, and the impotent Rage of ſome Popiſh Writers, on Occaſion of that Epiſtle, more eſpecially of *Gretſer*, the *Jeſuit*.

THE *Latin Sermon* he preached, I ſuppoſe, was on thoſe Words of the Prophet *Malachi*, chap. ii. ver. 7. *The Prieſts Lips ſhould keep Knowledge, and they ſhould ſeek the Law at his Mouth; for he is the Meſſenger of the Lord of Hoſts.* This however is certain, that a learned Diſcourſe on that Text, written by his own Hand, was found amongſt his Papers. But on whatſoever Subject it was, he had, as he would ſometimes in Diſcourſe occaſionally remember, an extraordinary *Auditory*, when he preached it. For, beſides the uſual Members of the Univerſity, there were then preſent, Dr. *John Bancroft*, *Biſhop of Oxford*; Sir *John Coke*, one of the Principal Secrataries of State; Sir *Henry Marten*, *Judge of the Admiralty* and of the *Prerogative Court*; Sir *Edward Littleton*, *Sollicitor General*; and Dr. *Thomas Rives*, the *King's Advocate*; being at that Time his *Majeſty's Commiſſioners* at *Oxford*, on a very ſolemn Occaſion [z]. It was the Confirmation of the *new Body of Statutes* for that *Univerſity*, which by the Care and Wiſdom of the *Chancellor* of it, had been collected out of a vaſt Number, that had continued a confus'd Heap for many Ages. A Work which prov'd too difficult for thoſe two great *Cardinals*, *Woolſey* and *Pool*; who both attempted it in vain [a], and which only that excellent Conduct, and thoſe unwearied Edeavours, which were peculiar to Archbiſhop *Laud*, were able to get accompliſh'd.

THE neceſſary Exerciſes being thus finiſhed, he was admitted to the Degree of *Bachelor of Divinity*, *July* 8, 1636. And ſoon after that, the Honour, which his great Patron had deſign'd for him, was actually conferr'd on him. For on the eighth Day of the next Month, Dr. *Baylie*, *Preſident of St.* John *Baptiſt's College*, and *Vice-chancellor* of the *Univerſity*, declar'd in a Convocation, held for this Purpoſe, That, whereas their much honoured Chancellor, the Archbiſhop, had lately given to the publick Library a conſiderable Number of *Arabick* Books; he was now to acquaint them, with an Addition to that Bounty. For, that thoſe Treaſures might not continue lockt up, and ſo uſeleſs, *his Grace* had been pleaſed to ſettle 40*l*. *per Annum*, during his Life, on a Perſon, who ſhould read a Lecture in that Tongue. And the Man, whom he nominated for the Approbation of that *Houſe*, was, he told them, Mr. *Pocock*, of *Corpus-Chriſti*, lately return'd out of the Eaſtern Parts, who was, as he aſſur'd them, and they very well knew, *eminent for his Probity, his Learning, and Skill in Languages.*

SO kind a Meſſage was received by the *Univerſity*, with much Joy, and a very grateful Acknowledgment. And the *Lecturer*, thus appointed, to expreſs a juſt Diligence, open'd his *Lecture* two Days after, *viz.* *Aug.* 10, with an excellent *Latin Speech*; wherein, as he took Care to pay thoſe Reſpects which were due to the *Founder*, ſo he gave a learned Account of the Nature and Uſefulneſs of the *Tongue* he was to explain: A ſmall Part of which Speech, declaring the mighty Eſteem the *Arabians* antiently had for *Poets* and *Poetry*, was afterward printed [b]. After this Introduction, the *Book*, which he firſt undertook to read on, was, *the Proverbs of* Ali, the fourth Emperor of the *Saracens*, and the Couſin *German* and Son-in-Law of *Mahomet:* A Man of ſuch Account with that *Impoſtor*, not only for his *Valour*, but *Knowledge* too, that he was wont to declare, that if all the Learning of the *Arabians* were deſtroyed, it might be found again in *Ali*, as in a living Library. Upon this Book, obſerving the Directions of the *Archbiſhop*, in the Statutes he had provided, he ſpent an Hour every

[z] Hiſt. & Antiq. Univerſ. Oxon. l. i. p. 342. [a] Hiſt. of the Troubles and Trial of Archbp. Laud, p. 304.
[b] Ad finem Notarum in Carmen Tograi, Edit. Oxon. A. D. 1661.

Wedneſday in *Vacation-time*, and alſo in *Lent*, explaining the Senſe of the Author, and the Things relating to the *Grammar* and *Propriety* of the *Language*; and alſo ſhewing the Agreement it hath with the *Hebrew* and *Syriack*, as often as there was Occaſion. The *Lecture* being ended, he uſually tarried for ſome Time in the publick School, to reſolve the Queſtions of his Hearers, and ſatisfy them in their Doubts; and always, that Afternoon, gave Admittance in his *Chamber*, from One a-Clock till Four, to all that would come to him for further Conference and Direction.

Whilst Mr. *Pocock* was employed in this Manner, his dear Friend, Mr. *John Greaves*, towards the End of the Year 1636, returned home from *Italy*, where he had been, probably on Archbiſhop *Laud*'s Account, for two Years. Immediately after his Arrival, he writes to Mr. *Pocock*; acquainting him, that it had been his Fortune, to meet with Mr. *Petty* in *Italy*, who proffered him, in my Lord of *Arundel*'s Name, 200*l. per Annum*, and ſuch Fortunes as that *Lord* could heap upon him, if he would ſtay with him, and go into *Greece*. In Anſwer to which, Mr. *Greaves* declared his Purpoſe of returning firſt into *England*, to ſee Mr. *Pocock*, after ſo long an Abſence; adding, that if he returned back, he ſhould rather think of going into *Egypt*, where few had been, and where, beſides ſearching after Books and Antiquities, he ſhould make Aſtronomical Obſervations. Mr. *Petty* very much approved this Reſolution, and aſſured Mr. *Greaves*, that if he would undertake that Journey, as under *his Lord*'s ſending, he ſhould have, beſides what was above mentioned, thoſe Preferments ſettled upon him, which he himſelf then poſſeſſed. But getting no abſolute Promiſe of Compliance, and perceiving that Mr. *Greaves* ſtood in ſome Relation to *Archbiſhop* Laud, Mr. *Petty* adviſed him, for his better Security, that ſince he would not caſt himſelf upon *his Lord*, he ſhould, by the Archbiſhop's Means, go *Conſul* to *Aleppo*, and procure Leave of the Grand Seignor to have a Conſular Power at *Alexandria*, as often as he ſhould go thither. To this Mr. *Greaves* could give no poſitive Anſwer, till he had ſpoken of it to Mr. *Pocock*, who could beſt inform him, whether he was fit for the Place, or the Place for him. And of both theſe he would plainly deliver his Opinion.

It is very probable, that Mr. *Pocock*, at this Inſtant, wiſhed for an Opportunity of travelling once more into the Eaſt, to perfect himſelf in a Language the moſt copious and difficult in the World. And beſides attaining to greater Skill in the *Arabick* Tongue, he had other Reaſons for deſiring ſuch a Voyage. He had lately engaged in the Tranſlation of an *Hiſtorical* Work, which he intended to dedicate to the *Archbiſhop*, as a laſting Monument of his Gratitude; and this, he believ'd, could not be performed by him any where, with ſo much Eaſe and Exactneſs, as there, where, upon every Difficulty, he might have Recourſe to thoſe, whom he thought moſt likely to give the trueſt Accounts of the Matters of Fact, and alſo beſt underſtood the Language they were written in. Moreover, he could not be of Opinion, that the Oriental Books he had already purchas'd, were a ſufficient Proviſion for his Studies; and hoped, that upon his Return to the Eaſt, he ſhould be able to procure many uſeful Treatiſes he ſtill wanted, and which were not yet heard of in the Weſt.

The Receipt of Mr. *Greave*'s Letter, happily opened to him a Proſpect of accompliſhing theſe Deſires; and there is little Doubt to be made, but that, upon Sight of it, he ſoon approved the Project of the *Conſulſhip*, and in his Anſwer ſignified how glad he ſhould be, if, when he communicated his own Affair to the Archbiſhop, he could procure his *Grace*'s Conſent and Encouragement, for him to make another Voyage to the *Levant*, for the Ends above-mentioned. For in Mr. *Greaves*'s next Letter, dated, *Dec.* 23, of the ſame Year, which was ſoon after, in Anſwer to one of Mr. *Pocock*'s, he is deſired to ſend him up *Ulug Beg*'s Aſtronomical Tables; 'of which, ſays he, I propoſe to make this Uſe. The next Week I will 'ſhew them to my Lord's Grace, and highly commend your Care in procuring of thoſe Ta'bles, being the moſt accurate, that ever were extant. Then will I diſcover my Intention of 'having them printed, and dedicated to his *Grace*. But becauſe I preſume, that there are 'many Things, which in theſe Parts cannot perfectly be underſtood, I ſhall therefore acquaint 'my Lord with my Deſires of taking a Journey into thoſe Countries, for the more emendate 'Edition of them; afterwards, by Degrees, fall down upon the Buſineſs of the *Conſulſhip*, 'and how honourable a Thing it would be, if you were ſent out a ſecond Time, as *Golius* in 'the *Low-Countries* was, by the States, after he had been once there before. If my Lord 'ſhall be pleaſed to reſent, and compaſs the Buſineſs, I ſhall like it well; if not, I ſhall pro'cure 300*l.* for you and myſelf, beſides getting a Diſpenſation for the Allowances of our 'Places in our Abſence; and, by God's Bleſſing, in three Years diſpatch the whole Journey. 'It ſhall go hard too, but I will get ſome Citizen in, as a Benefactor to the Deſign. If not, '300*l.* of mine, whereof I give you the Half, together with the Return of our Stipends, 'will, in a plentiful Manner, if I be not deceived, in *Turkey*, maintain us.'

The Succeſs of Mr. *Greaves*'s Application to the *Archbiſhop*, we know no otherwiſe, than by the Event. Mr. *Greaves* did not go *Conſul* to *Aleppo*, nor indeed did he at all viſit that Place, but went directly from *Conſtantinople* to *Alexandria*, or *Grand Cairo*. From whence we may conclude, that his Grace did not come into that Propoſal, but provided for Mr. *Greaves*'s ſecure travelling into *Egypt* ſome other Way, and queſtionleſs contributed generouſly to the Expence thereof. As to Mr. *Pocock*, the *Archbiſhop* not only approved of his Deſire

to viſit the Eaſt once more, but alſo encouraged it, by allowing him the Profits of his Lecture, during his Stay in the *Levant*.

THIS, and the like Revenue, from his Fellowſhip in *Corpus-Chriſti*, together with an Eſtate of ſome Value, which was lately fallen to him on the Death of his Father, enabled Mr. *Pocock* to proſecute this Deſign, without accepting the Offer of his generous and affectionate Friend, Mr. *Greaves*. And accordingly, they both embarked together about the Beginning of *July*, A. D. 1637. Before Mr. *Pocock* left *Oxford*, he entered the following Memorandum in a ſpare Leaf of his ſix Chiliads of *Arabick* Proverbs, where it is yet extant in the *Bodleian* Library.

IN nomine S. S. & individuæ Trinitatis, cui Laus in omnem Æternitatem. Amen.

IF it pleaſe God that I return not, otherwiſe to diſpoſe of this Tranſlation of Proverbs, I deſire that it may be put in the Archives of *Corpus-Chriſti College* Library; there, tho' very rude and imperfect, to be kept for ſome Help of thoſe that ſtudy the *Arabick* Language; hoping that Mr. *Thomas Greaves*, or ſome other, may at ſome Time perfect this Work for an Edition.

April 10, 1637. *Per me* EDV. POCOCK.

MR. *Thomas Greaves* having, with the *Archbiſhop*'s Conſent, undertaken the Care of the *Arabick* Lecture, till Mr. *Pocock*'s Return; Mr. *John Greaves* landed at *Leghorn*, and went thence to *Rome*, to diſpatch ſome Employments, which, as he wrote to Mr. *Pocock*, the Year before, would make it neceſſary for him to return into *Italy:* But Mr. *Pocock* continued in *the Priſon of his Ship*; for ſo he both conſider'd and call'd it, till he came to *Conſtantinople*; whither Mr. *Greaves* ſoon after followed him; one of his Letters to the *Archbiſhop* being dated, *Dec.* 28, of the ſame Year, from *Galata* near *Conſtantinople*. Mr. *Pocock*, on his Arrival, was kindly receiv'd by all the *Engliſh*, and eſpecially by the Embaſſador, Sir *Peter Wich*, to whoſe Favour and Protection he was particularly recommended by the *Archbiſhop*. That very worthy Perſon, not only entertain'd him at his Houſe, but alſo allowed him there all the Liberties he could deſire, both for himſelf and his Friends; and doubtleſs was not wanting to afford any Aſſiſtance he could give him in his learned Deſigns. Of which obliging Temper alſo towards him, was Sir *Sackvil Crow*, who, in a ſhort Time, ſucceeded the other, as Embaſſador at that Court.

MR. *Pocock* being ſettled at *Conſtantinople*, or rather near it, at *Pera* or *Galata*, on the other Side of the Water, where the *Engliſh*, and other Merchants uſually reſided, made it his firſt Buſineſs to enquire out, and to obtain the Converſation of ſome learned *Turk*, that might aſſiſt him in acquiring both Books and Languages. But ſuch a one was, it ſeems, a Rarity, which even the *Metropolis* of the *Turkiſh* Empire would not preſently afford him. For in a Letter written there, ſome Months after his Arrival, he complain'd, that he could yet ſee no Likelihood of any ſuch Perſon, of whom he might make Uſe.

BUT here he had a Happineſs, which he formerly ſought for in vain at *Aleppo*, which was the Society of ſeveral *Jews*, who were both *learned* and *civil*. For it is manifeſt, from an Account of his Expences, which he then kept, that ſome of thoſe People did him conſiderable Services, in buying and tranſcribing Books, for which he very well paid them. And that which he then highly valued, and which he would afterwards frequently remember with great Satisfaction, was, an intimate Acquaintance he there had with *Jacobo Romano*, the Author of an *Auctuarium* to *Buxtorf*'s *Bibliotheca Rabbinica*, and one of the moſt learned *Jews* of his Time[c]. As this was a candid and very judicious Perſon, ſo he would make uſe of a great deal of Freedom in his Converſation. He had carefully read over ſeveral *Chriſtian* Books, as well of *Popiſh*, as *Proteſtant* Authors; particularly, among thoſe of the latter, *Calvin*'s Inſtitutions; and he would often declare to Mr. *Pocock*, the great Difference he obſerved amongſt them. Which was, that the *Reformed* were of a Religion, which was very conſiſtent, and held ſuch Doctrines, as agreed with the Principles they owned, namely, the Writings of the *New Teſtament:* Whereas the *Papiſts*, in many Inſtances, were at War with themſelves, and pretended to obſerve a *Rule*, which they would yet very frequently thwart and contradict.

AMONGST the *Grecian* Chriſtians at *Conſtantinople*, thoſe miſerable Remains of a once famous and moſt flouriſhing Church, that have long groan'd under an inſupportable Tyranny, there were ſeveral Perſons, with whom he was acquainted, and that were uſeful to him in his Deſigns. Upon which Account they well deſerve to be here mentioned. And the Precedence is moſt juſtly due to that great Man, *Cyrillus Lucari*, *Patriarch* of that *See*, who, to uſe Mr. *Pocock*'s own Words concerning him, *was a moſt reverend, grave, and learned Perſon*. He was of a Genius much above the ſlaviſh Condition of his Country, and laboured, with a mighty Courage and Induſtry, to promote the common Cauſe of Chriſtianity, and the particular Advantages of the Church under his Care, notwithſtanding all the Malice and Barbarity that oppreſſed him.

FOR ſuch Purpoſes as theſe, amongſt the other great Things he did, he had collected a very excellent Library, furniſhing it with all the choice *Manuſcripts*, which thoſe Parts afforded,

[c] Judæorum, quos mihi noſſe contigit, nemini, vel Doctrinâ vel Ingenuitate ſecundus. Poc. Not. Miſcell. ad Portam Moſis, p. 90.

forded, eſpecially in the *Greek* Language. And indeed, a Specimen of the Treaſures of this Kind, in his Poſſeſſion, he had given the World in that Book of ineſtimable Value, brought with him from *Alexandria*, of which he had been formerly *Patriarch*, and ſent as a Preſent to his Majeſty of *England*, King *Charles* I. *viz.* the *Septuagints* Tranſlation of the *Old Teſtament*, and the *Greek* Text of the *New*, written, as he believed, by the Hand of *Thecla*, a noble *Egyptian* Woman, near fourteen hundred Years ago; at the End of which *Manuſcript* is alſo the admirable Epiſtle of St. *Clemens Romanus* to the *Corinthians*, as old as ſome Parts of the *New Teſtament* itſelf, and antiently read in Churches, but in vain ſought for by the learned Men of *Europe*, for many Ages. Mr. *Pocock*, who could not but earneſtly deſire ſuch a Privilege, doubtleſs had the Uſe of any Books, which this venerable Perſon had the Command of; the Eſteem and Affection of that *Patriarch* being very great for the *Reformed* in general, and the People and Church of *England* in particular, of which, perhaps, a ſhort Account will not be thought too great a Digreſſion.

THIS great Man had travell'd, when young, in ſeveral Places of *Europe*, and underſtood, beſides *Latin*, ſeveral modern Languages[d]. And as he had Occaſion particularly to enquire into the State of Religion in thoſe Countries; ſo he was abundantly convinc'd, that the true Difference between *Proteſtancy* and *Popery* is, that the firſt is *Chriſtianity* purg'd from many Corruptions, whereas the latter is *Chriſtianity* loaded and polluted with them. This was very manifeſt to him from the Writings of the Fathers, and in a great Meaſure too, from the preſent Senſe and Belief of the Church, wherein he preſided; which he well knew to have been always a perfect Stranger to ſeveral of thoſe Opinions, which *the Church of Rome* would impoſe upon the World for *Catholick* Doctrines. And as he had, upon theſe Accounts, a juſt Value for the *Reformation*; ſo the like Reflections produced in him a peculiar Regard for it, as it was eſtabliſhed in the Church of *England*. For knowing the *Conſtitution* of this Church very well, he could not but diſcern, that as it caſt out all the Errors and Superſtitions of the Church of *Rome*; ſo no intemperate Zeal, nor any Neceſſity of Affairs, caus'd it to throw out, together with them, that *Apoſtolical Government*, and thoſe *Rites*, which had been of conſtant Uſe with the whole Church of Chriſt, in all Places and Times. When therefore this great Man firſt compos'd his *Confeſſion of the Faith and Doctrines of the* Greek *Church*, which hath been printed more than once here in the *Weſt*, he dedicated it to King *James* I. and deſign'd to get it printed in *England*; and afterward, when he ventur'd upon that bold Attempt of ordering *Nicodemus Metaxa* to ſet about printing it at *Conſtantinople* itſelf, in the *Greek* Preſs which he had brought thither from *London*, it had a *Dedication prefix'd*, to King *Charles* I. And the Satisfaction that *Patriarch* had, in owning Communion with the *Engliſh*, as a ſound and excellent Part of the *Catholick Church*, he ſometimes expreſs'd by his Preſence at the Worſhip of God in the *Ambaſſador*'s Chapel, according to our eſtabliſhed Liturgy. Particularly, as Mr. *Pocock* would often remember, upon an extraordinary Occaſion, when he was preſent, which was, the Baptizing a Son of the *Ambaſſador*, born at *Conſtantinople*. At which Time, the moſt Reverend *Cyril* was not only of the Congregation, and join'd in the Service with much Devotion, but alſo undertaking to be a Godfather, gave his own Name to the Child, who was afterward the *Honourable Sir* Cyril Wich, one of the *Truſtees* appointed by *Parliament*, ſome Years ago, for the forfeited Eſtates in *Ireland*.

BUT of how much Comfort and Uſe ſoever the Favour of this *moſt reverend and learned Man* was to Mr. *Pocock*; alas! He enjoyed it not long. For before he had been a full Year at *Conſtantinople*, the good old *Patriarch*, being caught in the Snares his Enemies had laid for him, was hurried, to what the World calls a miſerable End, but *indeed* to a *Crown of Martyrdom*. Of the Occaſion and Circumſtances of his Murder, Mr. *Pocock* ſent a large Account to *Archbiſhop Laud*, ſoon after it was acted; keeping alſo a Copy of what he wrote, for his own Remembrance. But, as the former, I believe, did not eſcape the Fury of Mr. *Prynne*, when he ſcatter'd and deſtroy'd that *Archbiſhop*'s Papers; ſo the latter, as Mr. *Pocock* would often complain, was caſually loſt. What I ſhall therefore here add, of this great Man's Death, is chiefly taken from a Letter of Mr. *Pocock*'s, written to Mr. *Thomas Greaves*, in the Year 1659, to ſatisfy the Deſire of Dr. *Morton*, *Lord Biſhop of* Durham, then ninety ſix Years old, and reſiding in the Houſe of Sir *Henry Yelverton*, and which agrees with the larger Account, which the Reverend Dr. *Smith* publiſhed many Years after, from Dr. *Pocock*'s own Mouth, in his *Latin* Narrative *of the Life and Actions* of that great *Patriarch*.

HIS boldly aſſerting the Doctrines of true and genuine Chriſtianity, in Oppoſition to the Corruptions of *Rome*, expos'd him to the Rage of thoſe buſy Factors for that Church, the *Jeſuits*. Several of which Order, at *Conſtantinople*, under the Protection of the *French* Ambaſſador, continually perſecuted him almoſt twenty Years; for near ſo long it was from his firſt coming to that *Throne*, to the Time of his *Martyrdom*. They had, more than once, by their Intereſt in the Miniſters of State, gotten him depoſed; they had alſo cauſed him to be baniſhed; and to obtain their wicked Purpoſes, they ſuggeſted ſuch Things againſt him, as any that pretend to the Name of Chriſt, one would think, ſhould be utterly aſhamed of: Repreſenting the Arguments he made uſe of, for the Divinity of our Bleſſed Lord, againſt *Jews* and *Infidels*, as Blaſphemy againſt *Mahomet*; and the *Greek* Preſs, which he had provided to print

[d] Vide Narrationem de Vita, &c. Cyrilli. Autore Viro Rev. D. Tho. Smith.

print *Catechiſms*, and other uſeful Books, for the Inſtruction of the Chriſtians under his Care, as a ſeditious Deſign againſt the Government; but by the Zeal and Diligence of the *Engliſh* Ambaſſadors, firſt Sir *Thomas Rowe*, and afterward Sir *Peter Wich*, together with the Aſſiſtance of the *Dutch* Reſident, who heartily eſpouſed his Cauſe, he not only diſappointed the wicked Deſigns of thoſe Men, but obtained ſuch an Intereſt in the *Prime Vizier*, as ſeem'd a ſufficient Fence againſt all future Trouble. However, a *Jeſuitical Malice*, tho' baffled, is not ended, and a *helliſh* Contrivance at length prevailed. A Bargain is ſtruck up with a great *Baſha*, to take the Opportunity of the *Vizier*'s Abſence, and fill the Ears of the *Grand Segnior*, *Sultan Morad*, then on the Borders of *Perſia*, in order to the Siege of *Bagdad*, with the great Danger, that his Empire was in, from the *Patriarch Cyril*, a popular Man, of a vaſt Intereſt, and that kept, as this Informer pretended to be well aſſur'd, a cloſe Correſpondence with Chriſtian Princes. This ſucceeded according to their Hopes, and a written Order was immediately diſpatcht for the taking away his Life: Which was preſently executed, with a Barbarity natural to ſuch Inſtruments. A Crew of *Janizaries*, ſeizing him in his Palace, carried him to Sea, as it were for another Baniſhment; where, in a Boat, amidſt the moſt devout Prayers to Almighty God, which on his Knees, with much Fervor and Conſtancy, he poured out, they reviled, buffeted, and then ſtrangled him; and having taken off his Clothes, caſt him naked into the Water. His Body, being driven to the Shore, was there ſecur'd, till ſome of his Friends took Care to bury it. But the Rage of his Enemies would not afford it ſuch a reſting Place. They cauſed it to be digg'd up, and caſt again into the Sea. However, a ſecond Time it was taken up, by the Humanity of ſome Fiſhermen, and at the Charge of his Friends, buried in a *Greek* Chapel, on a little Iſland; whence afterward, to ſatisfy the People, when the Heat of Things was over, it was brought to *Conſtantinople*, and there decently interr'd.

As this venerable Man was thus murdered on the Water; ſo a little Time after, there was too much Reaſon to conclude, that the choice *Manuſcripts* of his Library were ſwallowed up by it. Thoſe precious Wares were a very deſirable Purchaſe, to any that underſtood the Worth of them; and, it ſeems, the *Dutch Reſident* had the good Fortune to find Means to obtain them. To make ſure of which, againſt the Endeavours of the new Patriarch, who began to make a diligent Enquiry after them, he ſent them away, with ſome other of his Goods, by a Ship then returning to *Holland*. And tho' that Veſſel arrived ſafely at the intended Harbour, the very next Day, by the Violence of an extraordinary Storm, it ſunk there, among many others, and the Cargo with it. That thoſe *Manuſcripts*, by theſe Means, were irrecoverably loſt, I find by one of Mr. *Pocock*'s Letters, was believed at *Conſtantinople*. But whether the Report afterward appeared true or falſe, I have not had Opportunity of inquiring. I ſhall conclude the Account of *Cyril* with obſerving, that *Archbiſhop Laud* was deeply concerned at the Misfortunes of the old *Patriarch*. In his Anſwer to Mr. *Pocock*, on that Head, he writes thus: 'For his Succeſſor, I hear no Good yet; what it will pleaſe God 'to work by him I know not. It may be, he hath ſhewed the *Turk* a Way, in the Death of '*Cyril*, how to deal with himſelf.' In this, the *Archbiſhop* conjectured happily enough. For in leſs than a Year's Time, the new *Patriarch*, whoſe wicked Intreigues haſtened the Death of his Predeceſſor, was charged, by the *Greeks*, with Extortion, and other Wrongs done to their Church and its Privileges; and upon a Hearing before the *Baſha*, he was convicted and impriſoned, and the *Greeks* had Leave to chooſe a new *Patriarch*; upon which they elected *Parthenius*, Archbiſhop of *Adrianople*.

The Patriarch *Cyril* having had a great Eſteem for Mr. *Pocock*, it cannot be doubted, but that his Chaplains, and other Domeſticks, treated him with much Reſpect, and did him all the good Offices they were capable of. This was particularly and certainly true of *Nathanael Canopius*, his [e] *Protoſyncellus*, a *Cretan* born, as was alſo the old *Patriarch*, and of equal good Inclinations towards the Religion eſtabliſhed in the *Church of England*. This Perſon, being aſſur'd of commendatory Letters, both from the *Engliſh Ambaſſador* and Mr. *Pocock*, had reſolv'd to ſpend ſome Time in *England*; there to improve himſelf in ſeveral Kinds of Learning. And upon the Death of *Cyril*, what before was Matter of Choice to him, became alſo neceſſary, to avoid the ſame Uſage that he had met with. Taking, therefore, the firſt Opportunity of a Ship for his Paſſage into *England*, he came to *London*; where *Archbiſhop Laud* received him with a great deal of Kindneſs, ſent him to *Baliol College in Oxford* [f], and there allowed him a comfortable Maintenance. Some Time after, he was removed from *Baliol*, and became one of the *Petty-Canons* of *Chriſt-Church*; and living there ſeveral Years after Mr. *Pocock* came back from his Travels, he met with ſuitable Returns from him, for the Kindneſs he had ſhewn him at *Conſtantinople*. And, to digreſs alſo here a little farther, with the Account of this good and learned Man, more Years would he have ſpent on his Studies in *Oxford*, had not ſuch a furious Zeal, as forced him from home, driven him alſo from this Univerſity. It was not indeed that of *Jeſuits* and *Mahometans*, but of a Sort of People, whom there will

[e] The Syncelli, both in the Latin and Greek Churches, but principally in the latter, were Eccleſiaſticks, that cohabited with Biſhops and Patriarchs in the ſame Cell; from whence they took their Name. They were inſtituted as Witneſſes of the Biſhop's good Behaviour, and that they might profit by his holy Example. Of theſe the Chief was called the Protoſyncellus. See Du Freſne.

[f] Athen. Oxon. Vol II. p. 657.

be too much Occaſion hereafter to mention, call'd, *Parliamentarian Viſitors*. By theſe, in the Beginning of *Nov.* 1648, being turn'd out of his Preferment at *Chriſt-Church*, he went into *Holland* [g], where he was reduc'd to ſuch Extremities, that he was forced, in a *Latin Addreſs*, to petition the *States* for the neceſſary Expence of his own Paſſage home, and the Carriage of his Books [h]. After his Return, he was made *Biſhop of* Smyrna, but what afterwards befel him, I know not.

ANOTHER Perſon amongſt the *Greeks*, who proved of ſome Uſe to Mr. *Pocock*, was *Georgio Cerigo*, a Doctor of Phyſick, reſiding at *Galata*. Beſides the Skill he had in his Profeſſion, he was a Man of conſiderable Learning, eſpecially in *Aſtronomy*, and other *Mathematical Sciences*. And as he had the Command of a great many *Manuſcripts*, ſo he would part with ſeveral of them to Mr. *Pocock* for his own Uſe, and that of his Friends, eſpecially to receive in Exchange for them, ſome Weſtern Rarities. This Perſon had alſo a Brother, who was a Scholar, and now concern'd with him in the ſame *learned Traffick*. To whom may be added *Segnior Dominico* and *Conſtantinus Duca*, who are mentioned on the like Occaſions.

WITH this Aſſiſtance, Mr. *Pocock* carried on his Buſineſs of procuring *Manuſcripts* with good Succeſs, purchaſing a conſiderable Number of ſuch as were very uſeful; but for the moſt Part of no ſmall Price; for the Dearneſs of Books there he often complained of. Neither were his Endeavours of this Kind confined to *Conſtantinople*. For having frequent Opportunities of ſending to *Aleppo*, he often deſir'd ſeveral of his old Friends there, to be diligent in taking up ſuch as that Country afforded. The chief of theſe were Mr. *William Corderoy* and Mr. *Richard Hill*, *Engliſh* Merchants; and indeed the Service they did, not only to this learned Man, but to Learning itſelf, well deſerves that they ſhould be remembred; eſpecially the firſt, who was alſo very uſeful in this Way to ſome others [i]. By the Diligence of theſe, he got the *Perſian* Goſpels; which proved afterwards of good Uſe in the Edition of the *Engliſh Polyglott Bible*. They waited a conſiderable Time before they could buy theſe, firſt from one, call'd by them, *Cogie Caudie*, and after his Death from his Son, who would not be induc'd to ſell this Book, till at length his Poverty forced him to it. And there being ſeveral Books, which he had deſired, that were not to be gotten there, they ſent a Perſon as far as *Damaſcus*, on purpoſe to ſeek them for him. Moreover, they recommended to him a *Syrian Chriſtian*, call'd, as they told him, *Abdel Meſſiah*, and dwelling at *Muſſoloe*, who was taking a Journey on ſome Buſineſs to *Conſtantinople*, as a Perſon very fit and willing to be employed, on his Return, in buying Books, which, being ſent to *Aleppo*, they promiſed to pay for, and to ſee conveyed. Indeed, among the Chriſtians of thoſe Parts, there were ſeveral, with whom he had been very intimate, and who now, and upon all Occaſions, were ready to oblige him by any Thing they were capable of: Particularly the *Patriarch* of *Antioch*, and a Brother he had, who ſtyl'd himſelf *Thalge*, the *Scribe*. The *Patriarch* had that Regard for Mr. *Pocock*, that he undertook to procure for him as many of the Books of *Ephræm*, in the *Original Syriack*, as were to be had in that Country, in order to their being tranſcribed. And his Brother, who wrote a very fair Character [k], and was very diligent in tranſcribing both *Syriack* and *Arabick* Books, engaged to furniſh him with true Copies of all the Parts, that were to be found, of that Father's Works. Several of theſe were ſent to him at *Conſtantinople*, by the Care of Mr. *Hill*, which, I ſuppoſe, are now among his other *Manuſcripts*, in the *Bodleian Library*. The reſt too would have been finiſhed, and ſent in a little Time, had not that Work been interrupted by the Death of the *Patriarch*. It alſo appears, by a Letter of this *Thalge* to Mr. *Pocock*, (wherein, with much Reſpect, he calls him *his Father*, *his much deſired chief Maſter*, *and honoured Doctor*) that he undertook to procure for him whatever Hiſtorical Accounts were to be obtained there, of *Ephræm*'s Life. Some few of theſe he inſerted in that Epiſtle, but whether any more were ſent after that Time, I know not. Beſides theſe Perſons, that were thus ſerviceable to him, his *Turkiſh* and *Arabian* Friends at *Aleppo*, gave him all the Aſſiſtance they could; particularly, his old *Sheich*, or Doctor, who procur'd, I find, about this Time, a large Parcel of Books by his Direction. And indeed the Kindneſs he ſtill retain'd for him was ſo great, that he was even tranſported with Joy, on the News that his beloved Scholar was again in the Eaſt; and reſolved immediately on a Journey from *Aleppo* to the *Port*, on purpoſe to ſee him, which he perform'd accordingly, ſome Time before Mr. *Pocock* left that Place.

BESIDES the Society of ſuch learned Men as *Conſtantinople* itſelf afforded, Mr. *Pocock* had ſometimes that of ſome, who came from other Parts. Amongſt theſe was *Chriſtianus Ravius*, born in, or near [l] *Francfort* on the *Oder*, and Brother to *Joannes Ravius*, a Teacher of *Arabick* for ſome Time at *Utrecht*. He having a Deſign to go into the Eaſt, for his Improvement in the Languages of thoſe Countries, and to collect Books, *Gerard Voſſius* [m], at his Requeſt, recommended him directly, in a Letter, to Mr. *Pocock*, and deſired *Archbiſhop Laud* to do the ſame, which he did accordingly. And happy was it for *Ravius*, that he brought to *Conſtantinople*

[g] Ger. Voſſii Epiſtolæ, Num. 518. [h] Clar. Viror. ad Voſſ. Epiſtolæ, Num. 220. [i] Vid. Præfat. in Eutych. Origines Jo. Seldeni, p. 25. [k] Vid. Pococki Præfat. in Annales Eutychii. [l] This is Mr. Smith's Account; which I know not how to reconcile with a Letter of Ravius's to Mr. Selden (among a valuable Collection of that kind, now or lately in the Hands of the learned Dr. Mead) in which he ſtiles himſelf Chriſtianus Ravius Berlinas. [m] Clar. Vir. ad Ger. Voſſ. Epiſtolæ, Num. 288.

tinople this laſt Recommendation. For, as Mr. *Pocock* informed the Archbiſhop, by Letter, 'He came thither, without either Clothes befitting him (of which he ſaid he had been robbed 'in *France)* or Money, or Letters of Credit, to any Merchant. He had Letters of Recom-'mendation from ſome of the States to the *Dutch* Ambaſſador, who was departed before his 'Arrival. Sir *Sackvil Crow*, the *Engliſh* Ambaſſador, finding that he brought the *Archbiſhop*'s 'Recommendation, generouſly took him into his Houſe and Protection, and gave him all 'due Furtherance; requiring of him that, if Occaſion ſo preſent itſelf, *England* may enjoy 'the Benefit of what Time he ſhall here employ, in the Study of the *Eaſtern* Tongues. His 'Deſire, Mr. *Pocock* adds, ſeems to be, to be employed in ſetting forth Books in the *Arabick* 'Language, and to be Overſeer of the Preſs in that Kind, for which he would be very fitting.' *Ravius* afterwards return'd with a [n] Collection of four hundred *Manuſcripts* in ſeveral Languages (a Catalogue of which was printed at *Leyden)* and became of ſome Fame in the World, for *Eaſtern* Learning.

But of all the learned Men that did, or could come to *Conſtantinople*, no one was ſo welcome to Mr. *Pocock*, as his dear Friend, Mr. *John Greaves*, who having diſpatched thoſe Affairs, which obliged him to ſtop in *Italy*, as has been before mentioned, arriv'd at the *Port*, probably, ſome Time in *December*, 1637. Having been recommended, as well as Mr. *Pocock*, to the *Engliſh* Ambaſſador, by the *Archbiſhop*, he found there the ſame kind Reception. And with the Aſſiſtance, and under the Protection of that honourable Perſon, he made thoſe Obſervations, and did thoſe other Things, which the learned Writer of his Life [o] has promis'd to oblige the World with. But beſides the Enquiries he was concerned in, as an *Antiquary*, a *natural Philoſopher*, and a *Mathematician*, his Endeavours were much the ſame with Mr. *Pocock*'s, in the Matter of *Languages* and *Manuſcripts*. The Tongues, which he now principally applied his Mind to get Perfection in, were *Arabick* and *Perſian*; and with what Succeſs, his immortal Writings have ſufficiently diſcovered; and as he was unwearied in ſearching after rare and curious Books, ſo he ſpared no Coſt in the Purchaſe of them.

We have obſerved before, that Mr. *Greaves*'s original Deſign of travelling was to viſit *Egypt*, as it is probable Mr. *Pocock*'s was to reſide at *Conſtantinople*. The latter was never fond of travelling, and he had now a particular Call to ſtay where he was. Sir *Peter Wich*'s Lady was gone for *England*, himſelf intending ſpeedily to follow her; and with her went his Chaplain. But Sir *Peter* was obliged to ſtay much longer than he deſigned, by Reaſon of the *Grand Segnior* and *Grand Vizier*'s Abſence, in the *Perſian* War. For till their Return, he could not obtain his Recredential Letters; and wanting a Chaplain for that Seaſon, which laſted a full Year, Mr. *Pocock* deſired the *Archbiſhop*'s Leave to ſupply that Place, and obtained it. Mr. *Greaves*, who, as is ſaid above, arrived at *Galata* in *Dec.* 1637, intended, the following Spring, to ſet out for *Alexandria*; but delighted with the Company of his dear Friend, or finding more Employment about *Manuſcripts*, than he expected, at *Conſtantinople*, he did not leave that Place, at ſooneſt, till the latter End of *Auguſt*, 1638. About which Time, finding a Ship bound for thoſe Parts, he ſet out, and after ſpending ſome little Time in the Way, in the *Iſle of Rhodes*, he arrived at *Alexandria*, towards the Middle of *October*, where he reſided for many Months, and from whence that Letter, full of due Reſpect and Reverence, was ſent by him to *Archbiſhop Laud*, which became, among many other Things of like Sort, one of the Crimes with which he was charged, on his *Trial in the Houſe of Lords*, and which gain'd to Mr. *Greaves* a laſting Teſtimony of his Worth and Learning, deliver'd in that Place by that *great Prelate* [p].

Mr. *Pocock* having now the whole Buſineſs of procuring Books at *Conſtantinople* on his Hands, made uſe of the Diligence that was neceſſary, to ſerve Mr. *Greaves*, as well as himſelf. And ſome Time after, he found Cauſe for the Increaſe of it in both Reſpects, having receiv'd an Account from him, of the ill Succeſs of his Endeavours of this Kind in *Egypt*. For he aſſur'd him, that notwithſtanding all the Search he had made after *Manuſcripts*, for himſelf and him, both at *Alexandria* and *Cairo* (where he ventur'd openly to go to the *Bezar*, and to many of the *Moors* Houſes) he could find, *beſides common Things, nothing but a few old Papers, or rotten and imperfect Books*. Several Letters, complaining of this Diſappointment, he ſent to Mr. *Pocock*, firſt from *Alexandria*, and afterward from *Leghorn*, wherein he preſs'd him to do his utmoſt, for ſupplying this Defect, at the Place where he now was, being, he ſaid, as he found by Experience, *the Sea into which all the leſſer Rivers had emptied themſelves, all Books of any Value, in other Parts, having been taken up and brought to the Port*. He earneſtly deſir'd him, therefore, to make a due Uſe of the Opportunity, he now had in his Hands, not only by ſolliciting the Aſſiſtance of their common Friends at *Galata*, but even by going over the Water himſelf to the *Bezars*, and Shops at *Stambol*; which he ſuppos'd *might be done without Hazard, provided a due Caution were uſed about ſuch Books as relate to Religion*. He intreated him alſo to make a further Enquiry after *the Libraries of private Men*, and to attend to the Return of the then victorious Army from *Perſia*, which, perhaps, among other Spoils, might bring with them many Books in the Language of that Country.

[n] Mr. Pocock, in a Letter to Mr. Selden (penes D. D. Mead, uti ſupra) ſpeaking of this Collection, ſays, 'It is 'made, not only in Turky, but more in London, of Books, gotten by the Direction of others, by Merchants who, 'by Reaſon of the Diſturbance of the Times, knew not how to diſpoſe of them.' [o] Vita Jo. Gravii, p. 12. [p] Hiſt. of Troubles and Trial of Archbiſhop Laud, p. 384.

BESIDES the Directions Mr. *Greaves* had left with Mr. *Pocock*, at *Conſtantinople*, when he went thence, he now alſo ſent him a further Account of ſuch *Manuſcripts*, as he moſt deſir'd to have; and perhaps the learned Reader will not think it tedious to take a ſhort View of ſome of the Particulars. Very ſollicitous, I find, he was for the *Aſtronomical*, and other *Works* of that *Indian Prince*, *Ulug Beg*, *Nephew to Tamerlan the Great*. With the Help of two or three *Copies* of theſe, one of which the *Lord Ambaſſador* had promiſed to buy for him, he hop'd, he ſaid, having made a *Latin Tranſlation* out of *Perſian*, to publiſh the Whole at his Return into *England*. Which Work he, in ſome Meaſure, perform'd, dedicating one Part of it jointly to Mr. *Pocock*, and his own Brother, Mr. *Thomas Greaves*. He was not leſs earneſt for the *Geography* of *Abulfeda*, *Prince of* Hamah, an *Arabick* Writer, Part of which, in like Manner, he afterward tranſlated and publiſhed. The *Alcoran* he deſir'd, not only in the original *Arabick*, but alſo in *Turkiſh* and *Perſian*, with ſuch *Gloſſes* and *Commentaries* relating to it, as could be found. Alſo *Avicenna de Animâ*, and any other Part of him, that was to be had in *Perſian*; *Al battany*, *the Planiſphere and Geography of Ptolemy*, *Guliſtan* in *Arabick* and *Mircondus* in *Perſian*. And tho' he nam'd theſe, and ſome other Books, it was not his Deſign that none elſe ſhould be procur'd for him. For he deſir'd that Mr. *Pocock*, who very well knew his Studies, and what would be of Uſe to them, would endeavour to get all the *Manuſcripts*, he ſhould think good, in *Perſian*, *Turkiſh*, and *Arabick*, eſpecially, ſuch as relate to *Hiſtory*, *Philoſophy*, *Phyſick*, *Chymiſtry*, *Algebra* and *Mathematicks*. And as for *Mathematicians*, that he would carefully remember to enquire after the Ancients, that have been tranſlated out of *Greek*, and either are not yet extant in *Europe*, or elſe imperfectly publiſhed. After all, he beg'd him not to be forgetful of ſeveral *Greek Manuſcripts*, which Dr. *Cerigo* had promiſed to procure.

MR. *Pocock*'s Commiſſion from the *Archbiſhop*, was more general. He left it to his own Diſcretion, to procure ſuch Books in the *Eaſtern*, or other learned Languages, as he ſhould judge proper for an Univerſity Library, and in ſuch Places, where he thought they might moſt eaſily be found. But in *April*, A. D. 1638, at the Motion of *Archbiſhop Uſher*, he recommended to him a more particular Method. 'The *Primate*, ſays he, in a Letter of the Date 'laſt mentioned, is perſuaded that the *Patriarch Cyril* can procure *Clemens Alexandrinus's Hy-* 'potypoſes. It were wonderful well worth the getting, if it might be had. But, for my own 'Part, I do not think the *Patriarch* hath it. Yet you may try and hearken after it, that 'I may be able to give the *Primate* the better Satisfaction. The *Primate* writes further to me, 'that *Greece* having been often gleaned, the likelieſt Way left for good *Greek* Manuſcripts, is, 'for you to ſtrike over, from the Place where you are, to *Natolia*, and ſee, what that and 'Mount *Athos* will afford you, whilſt you are ſo near them; which yet I muſt leave to your 'own Conveniences.' In Anſwer to this, Mr. *Pocock* writes, *Aug.* 18, giving an Account of the *Patriarch Cyril*'s unfortunate End, which prevented his applying to him for the *Hypotypoſes* of *Clemens*. He gives alſo the Archbiſhop an Account of the *Greek* Books at *Mount Athos*; wherein the *Patriarch* of *Alexandria* ſeems to have promiſed his Aſſiſtance, if not alſo to accompany Mr. *Pocock* thither. But he was hindered from doing either, and moreover in Danger, for not conſenting to anathematize good old *Cyril*. Which, to uſe *Archbiſhop Laud*'s own Expreſſion, in his next Letter to Mr. *Pocock*, *is ſuch a Piece of Charity*, *as Barbarity itſelf is ſcarce acquainted with*. It appears, from the Courſe of the Correſpondence, that the *Patriarch* of *Alexandria*, in the End, loſt his Life, and, as was ſuppoſed, thro' the Contrivance of the new *Patriarch* of *Conſtantinople*, who had ſerved his own Predeceſſor ſo before. The Death of two great and good *Patriarchs*, contrived to gratify his own Ambition and Malice, was a heavy Charge upon the new *Patriarch*. And as Men are apt to form ſevere Judgments againſt the Authors of Miſchief, to thoſe in their own Circumſtances, it might have been expected, that *Archbiſhop Laud* would not have diſcover'd the leaſt Approbation of that Mercy, which ſpared the Life of the new *Partriarch*, after his Fall, and condemn'd him to Impriſonment, rather to prevent his Death from the Fury of the Multitude, than as a Puniſhment. But to ſhew how little the Archbiſhop favoured *ſanguinary* Methods, tho' ſtill calumniated on this Score, by his Enemies, hear his *Chriſtian* and *Temperate* Expreſſion. 'I heard, ſays he, '(in a Letter to Mr. *Pocock*, dated, *April* 8, 1640.) before your Letters came to me, that the 'Patriarch, who ſucceeded *Cyril*, was like to ſuffer. And certainly he deſerv'd it, and that 'in a ſeverer Manner, than is fallen upon him. *Yet I cannot but ſay there is Charity*, *and per-* 'haps *Wiſdom*, *in preventing the Execution*, *that might otherwiſe have fallen upon him.*'

AND now to return to Mr. *Greaves*. It will not, perhaps, be thought a very great Indecency, that the Affairs of a Perſon, who had the largeſt Share in Mr. *Pocock*'s Friendſhip, take up ſo much Room in this Account of his Life. I ſhall therefore let the Reader know a little further how Mr. *Greaves* employ'd himſelf in *Egypt*, and what Requeſts he ſent thence to Mr. *Pocock*; beſides thoſe already mentioned. He was now, as a very learned Perſon hath obſerved [q], travelling in that Country, with Deſigns as great as thoſe of *Pythagoras*, *Plato*, or any other of the antient *Greek Philoſophers*, who went thither in the Search of Knowledge. And as the Methods he made uſe of to obtain it, were much more exact than theirs, ſo his Induſtry was indefatigable. He made a Collection of *an infinite Maſs and Variety of Hiero-*

[q] Vita Joan. Gravii, p. 7.

print *Catechiſms*, and other uſeful Books, for the Inſtruction of the Chriſtians under his Care, as a ſeditious Deſign againſt the Government; but by the Zeal and Diligence of the *Engliſh* Ambaſſadors, firſt Sir *Thomas Rowe*, and afterward Sir *Peter Wich*, together with the Aſſiſtance of the *Dutch* Reſident, who heartily eſpouſed his Cauſe, he not only diſappointed the wicked Deſigns of thoſe Men, but obtained ſuch an Intereſt in the *Prime Vizier*, as ſeem'd a ſufficient Fence againſt all future Trouble. However, a *Jeſuitical Malice*, tho' baffled, is not ended, and a *helliſh* Contrivance at length prevailed. A Bargain is ſtruck up with a great *Baſha*, to take the Opportunity of the *Vizier*'s Abſence, and fill the Ears of the *Grand Segnior*, *Sultan Morad*, then on the Borders of *Perſia*, in order to the Siege of *Bagdad*, with the great Danger, that his Empire was in, from the *Patriarch Cyril*, a popular Man, of a vaſt Intereſt, and that kept, as this Informer pretended to be well aſſur'd, a cloſe Correſpondence with Chriſtian Princes. This ſucceeded according to their Hopes, and a written Order was immediately diſpatcht for the taking away his Life: Which was preſently executed, with a Barbarity natural to ſuch Inſtruments. A Crew of *Janizaries*, ſeizing him in his Palace, carried him to Sea, as it were for another Baniſhment; where, in a Boat, amidſt the moſt devout Prayers to Almighty God, which on his Knees, with much Fervor and Conſtancy, he poured out, they reviled, buffeted, and then ſtrangled him; and having taken off his Clothes, caſt him naked into the Water. His Body, being driven to the Shore, was there ſecur'd, till ſome of his Friends took Care to bury it. But the Rage of his Enemies would not afford it ſuch a reſting Place. They cauſed it to be digg'd up, and caſt again into the Sea. However, a ſecond Time it was taken up, by the Humanity of ſome Fiſhermen, and at the Charge of his Friends, buried in a *Greek* Chapel, on a little Iſland; whence afterward, to ſatisfy the People, when the Heat of Things was over, it was brought to *Conſtantinople*, and there decently interr'd.

As this venerable Man was thus murdered on the Water; ſo a little Time after, there was too much Reaſon to conclude, that the choice *Manuſcripts* of his Library were ſwallowed up by it. Thoſe precious Wares were a very deſirable Purchaſe, to any that underſtood the Worth of them; and, it ſeems, the *Dutch Reſident* had the good Fortune to find Means to obtain them. To make ſure of which, againſt the Endeavours of the new Patriarch, who began to make a diligent Enquiry after them, he ſent them away, with ſome other of his Goods, by a Ship then returning to *Holland*. And tho' that Veſſel arrived ſafely at the intended Harbour, the very next Day, by the Violence of an extraordinary Storm, it ſunk there, among many others, and the Cargo with it. That thoſe *Manuſcripts*, by theſe Means, were irrecoverably loſt, I find by one of Mr. *Pocock*'s Letters, was believed at *Conſtantinople*. But whether the Report afterward appeared true or falſe, I have not had Opportunity of inquiring. I ſhall conclude the Account of *Cyril* with obſerving, that *Archbiſhop Laud* was deeply concerned at the Misfortunes of the old *Patriarch*. In his Anſwer to Mr. *Pocock*, on that Head, he writes thus: 'For his Succeſſor, I hear no Good yet; what it will pleaſe God 'to work by him I know not. It may be, he hath ſhewed the *Turk* a Way, in the Death of '*Cyril*, how to deal with himſelf.' In this, the *Archbiſhop* conjectured happily enough. For in leſs than a Year's Time, the new *Patriarch*, whoſe wicked Intreigues haſtened the Death of his Predeceſſor, was charged, by the *Greeks*, with Extortion, and other Wrongs done to their Church and its Privileges; and upon a Hearing before the *Baſha*, he was convicted and impriſoned, and the *Greeks* had Leave to chooſe a new *Patriarch*; upon which they elected *Parthenius*, Archbiſhop of *Adrianople*.

The Patriarch *Cyril* having had a great Eſteem for Mr. *Pocock*, it cannot be doubted, but that his Chaplains, and other Domeſticks, treated him with much Reſpect, and did him all the good Offices they were capable of. This was particularly and certainly true of *Nathanael Canopius*, his [e] *Protoſyncellus*, a *Cretan* born, as was alſo the old *Patriarch*, and of equal good Inclinations towards the Religion eſtabliſhed in the *Church of England*. This Perſon, being aſſur'd of commendatory Letters, both from the *Engliſh Ambaſſador* and Mr. *Pocock*, had reſolv'd to ſpend ſome Time in *England*; there to improve himſelf in ſeveral Kinds of Learning. And upon the Death of *Cyril*, what before was Matter of Choice to him, became alſo neceſſary, to avoid the ſame Uſage that he had met with. Taking, therefore, the firſt Opportunity of a Ship for his Paſſage into *England*, he came to *London*; where *Archbiſhop Laud* received him with a great deal of Kindneſs, ſent him to *Baliol College in Oxford* [f], and there allowed him a comfortable Maintenance. Some Time after, he was removed from *Baliol*, and became one of the *Petty-Canons* of *Chriſt-Church*; and living there ſeveral Years after Mr. *Pocock* came back from his Travels, he met with ſuitable Returns from him, for the Kindneſs he had ſhewn him at *Conſtantinople*. And, to digreſs alſo here a little farther, with the Account of this good and learned Man, more Years would he have ſpent on his Studies in *Oxford*, had not ſuch a furious Zeal, as forced him from home, driven him alſo from this Univerſity. It was not indeed that of *Jeſuits* and *Mahometans*, but of a Sort of People, whom there will

[e] The Syncelli, both in the Latin and Greek Churches, but principally in the latter, were Eccleſiaſticks, that cohabited with Biſhops and Patriarchs in the ſame Cell; from whence they took their Name. They were inſtituted as Witneſſes of the Biſhop's good Behaviour, and that they might profit by his holy Example. Of theſe the Chief was called the Protoſyncellus. See Du Freſne. [f] Athen. Oxon. Vol II. p. 657.

be too much Occaſion hereafter to mention, call'd, *Parliamentarian Viſitors*. By theſe, in the Beginning of *Nov.* 1648, being turn'd out of his Preferment at *Chriſt-Church*, he went into *Holland* [g], where he was reduc'd to ſuch Extremities, that he was forced, in a *Latin Addreſs*, to petition the *States* for the neceſſary Expence of his own Paſſage home, and the Carriage of his Books [h]. After his Return, he was made *Biſhop of* Smyrna, but what afterwards befel him, I know not.

ANOTHER Perſon amongſt the *Greeks*, who proved of ſome Uſe to Mr. *Pocock*, was *Georgio Cerigo*, a Doctor of Phyſick, reſiding at *Galata*. Beſides the Skill he had in his Profeſſion, he was a Man of conſiderable Learning, eſpecially in *Aſtronomy*, and other *Mathematical Sciences*. And as he had the Command of a great many *Manuſcripts*, ſo he would part with ſeveral of them to Mr. *Pocock* for his own Uſe, and that of his Friends, eſpecially to receive in Exchange for them, ſome Weſtern Rarities. This Perſon had alſo a Brother, who was a Scholar, and now concern'd with him in the ſame *learned Traffick*. To whom may be added *Segnior Dominico* and *Conſtantinus Duca*, who are mentioned on the like Occaſions.

WITH this Aſſiſtance, Mr. *Pocock* carried on his Buſineſs of procuring *Manuſcripts* with good Succeſs, purchaſing a conſiderable Number of ſuch as were very uſeful; but for the moſt Part of no ſmall Price; for the Dearneſs of Books there he often complained of. Neither were his Endeavours of this Kind confined to *Conſtantinople*. For having frequent Opportunities of ſending to *Aleppo*, he often deſir'd ſeveral of his old Friends there, to be diligent in taking up ſuch as that Country afforded. The chief of theſe were Mr. *William Corderoy* and Mr. *Richard Hill*, *Engliſh* Merchants; and indeed the Service they did, not only to this learned Man, but to Learning itſelf, well deſerves that they ſhould be remembred; eſpecially the firſt, who was alſo very uſeful in this Way to ſome others [i]. By the Diligence of theſe, he got the *Perſian* Goſpels; which proved afterwards of good Uſe in the Edition of the *Engliſh Polyglott Bible*. They waited a conſiderable Time before they could buy theſe, firſt from one, call'd by them, *Cogie Caudie*, and after his Death from his Son, who would not be induc'd to ſell this Book, till at length his Poverty forced him to it. And there being ſeveral Books, which he had deſired, that were not to be gotten there, they ſent a Perſon as far as *Damaſcus*, on purpoſe to ſeek them for him. Moreover, they recommended to him a *Syrian Chriſtian*, call'd, as they told him, *Abdel Meſſiah*, and dwelling at *Muſſoloe*, who was taking a Journey on ſome Buſineſs to *Conſtantinople*, as a Perſon very fit and willing to be employed, on his Return, in buying Books, which, being ſent to *Aleppo*, they promiſed to pay for, and to ſee conveyed. Indeed, among the Chriſtians of thoſe Parts, there were ſeveral, with whom he had been very intimate, and who now, and upon all Occaſions, were ready to oblige him by any Thing they were capable of: Particularly the *Patriarch* of *Antioch*, and a Brother he had, who ſtyl'd himſelf *Thalge*, the *Scribe*. The *Patriarch* had that Regard for Mr. *Pocock*, that he undertook to procure for him as many of the Books of *Ephræm*, in the *Original Syriack*, as were to be had in that Country, in order to their being tranſcribed. And his Brother, who wrote a very fair Character [k], and was very diligent in tranſcribing both *Syriack* and *Arabick* Books, engaged to furniſh him with true Copies of all the Parts, that were to be found, of that Father's Works. Several of theſe were ſent to him at *Conſtantinople*, by the Care of Mr. *Hill*, which, I ſuppoſe, are now among his other *Manuſcripts*, in the *Bodleian Library*. The reſt too would have been finiſhed, and ſent in a little Time, had not that Work been interrupted by the Death of the *Patriarch*. It alſo appears, by a Letter of this *Thalge* to Mr. *Pocock*, (wherein, with much Reſpect, he calls him *his Father*, *his much deſired chief Maſter*, *and honoured Doctor*) that he undertook to procure for him whatever Hiſtorical Accounts were to be obtained there, of *Ephræm*'s Life. Some few of theſe he inſerted in that Epiſtle, but whether any more were ſent after that Time, I know not. Beſides theſe Perſons, that were thus ſerviceable to him, his *Turkiſh* and *Arabian* Friends at *Aleppo*, gave him all the Aſſiſtance they could; particularly, his old *Sheich*, or Doctor, who procur'd, I find, about this Time, a large Parcel of Books by his Direction. And indeed the Kindneſs he ſtill retain'd for him was ſo great, that he was even tranſported with Joy, on the News that his beloved Scholar was again in the Eaſt; and reſolved immediately on a Journey from *Aleppo* to the *Port*, on purpoſe to ſee him, which he perform'd accordingly, ſome Time before Mr. *Pocock* left that Place.

BESIDES the Society of ſuch learned Men as *Conſtantinople* itſelf afforded, Mr. *Pocock* had ſometimes that of ſome, who came from other Parts. Amongſt theſe was *Chriſtianus Ravius*, born in, or near [l] *Francfort* on the *Oder*, and Brother to *Joannes Ravius*, a Teacher of *Arabick* for ſome Time at *Utrecht*. He having a Deſign to go into the Eaſt, for his Improvement in the Languages of thoſe Countries, and to collect Books, *Gerard Voſſius* [m], at his Requeſt, recommended him directly, in a Letter, to Mr. *Pocock*, and deſired *Archbiſhop Laud* to do the ſame, which he did accordingly. And happy was it for *Ravius*, that he brought to *Conſtantinople*

[g] Ger. Voſſii Epiſtolæ, Num. 518. [h] Clar. Viror. ad Voſſ. Epiſtolæ, Num. 220. [i] Vid. Præfat. in Eutych. Origines Jo. Seldeni, p. 25. [k] Vid. Pococki Præfat. in Annales Eutychii. [l] This is Mr. Smith's Account; which I know not how to reconcile with a Letter of Ravius's to Mr. Selden (among a valuable Collection of that kind, now or lately in the Hands of the learned Dr. Mead) in which he ſtiles himſelf Chriſtianus Ravius Berlinas. [m] Clar. Vir. ad Ger. Voſſ. Epiſtolæ, Num. 288.

tinople this laſt Recommendation. For, as Mr. *Pocotk* informed the Archbiſhop, by Letter, 'He came thither, without either Clothes befitting him (of which he ſaid he had been robbed 'in *France)* or Money, or Letters of Credit, to any Merchant. He had Letters of Recom-'mendation from ſome of the States to the *Dutch* Ambaſſador, who was departed before his 'Arrival. Sir *Sackvil Crow*, the *Engliſh* Ambaſſador, finding that he brought the *Archbiſhop*'s 'Recommendation, generouſly took him into his Houſe and Protection, and gave him all 'due Furtherance; requiring of him that, if Occaſion ſo preſent itſelf, *England* may enjoy 'the Beneſit of what Time he ſhall here employ, in the Study of the *Eaſtern* Tongues. His 'Deſire, Mr. *Pocock* adds, ſeems to be, to be employed in ſetting forth Books in the *Arabick* 'Language, and to be Overſeer of the Preſs in that Kind, for which he would be very fitting.' *Ravius* afterwards return'd with a [n] Collection of four hundred *Manuſcripts* in ſeveral Languages (a Catalogue of which was printed at *Leyden)* and became of ſome Fame in the World, for *Eaſtern* Learning.

But of all the learned Men that did, or could come to *Conſtantinople*, no one was ſo welcome to Mr. *Pocock*, as his dear Friend, Mr. *John Greaves*, who having diſpatched thoſe Affairs, which obliged him to ſtop in *Italy*, as has been before mentioned, arriv'd at the *Port*, probably, ſome Time in *December*, 1637. Having been recommended, as well as Mr. *Pocock*, to the *Engliſh* Ambaſſador, by the *Archbiſhop*, he found there the ſame kind Reception. And with the Aſſiſtance, and under the Protection of that honourable Perſon, he made thoſe Obſervations, and did thoſe other Things, which the learned Writer of his Life [o] has promis'd to oblige the World with. But beſides the Enquiries he was concerned in, as an *Antiquary*, a *natural Philoſopher*, and a *Mathematician*, his Endeavours were much the ſame with Mr. *Pocock*'s, in the Matter of *Languages* and *Manuſcripts*. The Tongues, which he now principally applied his Mind to get Perfection in, were *Arabick* and *Perſian*; and with what Succeſs, his immortal Writings have ſufficiently diſcovered; and as he was unwearied in ſearching after rare and curious Books, ſo he ſpared no Coſt in the Purchaſe of them.

We have obſerved before, that Mr. *Greaves*'s original Deſign of travelling was to viſit *Egypt*, as it is probable Mr. *Pocock*'s was to reſide at *Conſtantinople*. The latter was never fond of travelling, and he had now a particular Call to ſtay where he was. Sir *Peter Wich*'s Lady was gone for *England*, himſelf intending ſpeedily to follow her; and with her went his Chaplain. But Sir *Peter* was obliged to ſtay much longer than he deſigned, by Reaſon of the *Grand Segnior* and *Grand Vizier*'s Abſence, in the *Perſian* War. For till their Return, he could not obtain his Recredential Letters; and wanting a Chaplain for that Seaſon, which laſted a full Year, Mr. *Pocock* deſired the *Archbiſhop*'s Leave to ſupply that Place, and obtained it. Mr. *Greaves*, who, as is ſaid above, arrived at *Galata* in *Dec.* 1637, intended, the following Spring, to ſet out for *Alexandria*; but delighted with the Company of his dear Friend, or finding more Employment about *Manuſcripts*, than he expected, at *Conſtantinople*, he did not leave that Place, at ſooneſt, till the latter End of *Auguſt*, 1638. About which Time, finding a Ship bound for thoſe Parts, he ſet out, and after ſpending ſome little Time in the Way, in the *Iſle of Rhodes*, he arrived at *Alexandria*, towards the Middle of *October*, where he reſided for many Months, and from whence that Letter, full of due Reſpect and Reverence, was ſent by him to *Archbiſhop Laud*, which became, among many other Things of like Sort, one of the Crimes with which he was charged, on his *Trial in the Houſe of Lords*, and which gain'd to Mr. *Greaves* a laſting Teſtimony of his Worth and Learning, deliver'd in that Place by that *great Prelate* [p].

Mr. *Pocock* having now the whole Buſineſs of procuring Books at *Conſtantinople* on his Hands, made uſe of the Diligence that was neceſſary, to ſerve Mr. *Greaves*, as well as himſelf. And ſome Time after, he found Cauſe for the Increaſe of it in both Reſpects, having receiv'd an Account from him, of the ill Succeſs of his Endeavours of this Kind in *Egypt*. For he aſſur'd him, that notwithſtanding all the Search he had made after *Manuſcripts*, for himſelf and him, both at *Alexandria* and *Cairo* (where he ventur'd openly to go to the *Bezar*, and to many of the *Moors* Houſes) he could find, *beſides common Things, nothing but a few old Papers, or rotten and imperfect Books*. Several Letters, complaining of this Diſappointment, he ſent to Mr. *Pocock*, firſt from *Alexandria*, and afterward from *Leghorn*, wherein he preſs'd him to do his utmoſt, for ſupplying this Defect, at the Place where he now was, being, he ſaid, as he found by Experience, *the Sea into which all the leſſer Rivers had emptied themſelves, all Books of any Value, in other Parts, having been taken up and brought to the Port*. He earneſtly deſir'd him, therefore, to make a due Uſe of the Opportunity, he now had in his Hands, not only by ſolliciting the Aſſiſtance of their common Friends at *Galata*, but even by going over the Water himſelf to the *Bezars*, and Shops at *Stambol*; which he ſuppos'd *might be done without Hazard, provided a due Caution were uſed about ſuch Books as relate to Religion*. He intreated him alſo to make a further Enquiry after *the Libraries of private Men*, and to attend to the Return of the then victorious Army from *Perſia*, which, perhaps, among other Spoils, might bring with them many Books in the Language of that Country.

[n] Mr. Pocock, in a Letter to Mr. Selden (penes D. D. Mead, uti ſupra) ſpeaking of this Collection, ſays, 'It is 'made, not only in Turky, but more in London, of Books, gotten by the Direction of others, by Merchants who, 'by Reaſon of the Diſturbance of the Times, knew not how to diſpoſe of them.' [o] Vita Jo. Gravii, p. 12

[p] Hiſt. of Troubles and Trial of Archbiſhop Laud, p. 384.

BESIDES the Directions Mr. *Greaves* had left with Mr. *Pocock*, at *Conſtantinople*, when he went thence, he now alſo ſent him a further Account of ſuch *Manuſcripts*, as he moſt deſir'd to have; and perhaps the learned Reader will not think it tedious to take a ſhort View of ſome of the Particulars. Very ſollicitous, I find, he was for the *Aſtronomical*, and other *Works* of that *Indian Prince*, *Ulug Beg*, *Nephew to Tamerlan the Great*. With the Help of two or three *Copies* of theſe, one of which the *Lord Ambaſſador* had promiſed to buy for him, he hop'd, he ſaid, having made a *Latin Tranſlation* out of *Perſian*, to publiſh the Whole at his Return into *England*. Which Work he, in ſome Meaſure, perform'd, dedicating one Part of it jointly to Mr. *Pocock*, and his own Brother, Mr. *Thomas Greaves*. He was not leſs earneſt for the *Geography* of *Abulfeda*, *Prince of* Hamah, an *Arabick* Writer, Part of which, in like Manner, he afterward tranſlated and publiſhed. The *Alcoran* he deſir'd, not only in the original *Arabick*, but alſo in *Turkiſh* and *Perſian*, with ſuch *Gloſſes* and *Commentaries* relating to it, as could be found. Alſo *Avicenna de Animâ*, and any other Part of him, that was to be had in *Perſian*; *Al battany*, *the Planiſphere and Geography of Ptolemy*, *Guliſtan* in *Arabick* and *Mircondus* in *Perſian*. And tho' he nam'd theſe, and ſome other Books, it was not his Deſign that none elſe ſhould be procur'd for him. For he deſir'd that Mr. *Pocock*, who very well knew his Studies, and what would be of Uſe to them, would endeavour to get all the *Manuſcripts*, he ſhould think good, in *Perſian*, *Turkiſh*, and *Arabick*, eſpecially, ſuch as relate to *Hiſtory*, *Philoſophy*, *Phyſick*, *Chymiſtry*, *Algebra* and *Mathematicks*. And as for *Mathematicians*, that he would carefully remember to enquire after the Ancients, that have been tranſlated out of *Greek*, and either are not yet extant in *Europe*, or elſe imperfectly publiſhed. After all, he beg'd him not to be forgetful of ſeveral *Greek Manuſcripts*, which Dr. *Cerigo* had promiſed to procure.

MR. *Pocock*'s Commiſſion from the *Archbiſhop*, was more general. He left it to his own Diſcretion, to procure ſuch Books in the *Eaſtern*, or other learned Languages, as he ſhould judge proper for an Univerſity Library, and in ſuch Places, where he thought they might moſt eaſily be found. But in *April*, A. D. 1638, at the Motion of *Archbiſhop Uſher*, he recommended to him a more particular Method. 'The *Primate*, ſays he, in a Letter of the Date 'laſt mentioned, is perſuaded that the *Patriarch Cyril* can procure *Clemens Alexandrinus's Hy-* 'potypoſes. It were wonderful well worth the getting, if it might be had. But, for my own 'Part, I do not think the *Patriarch* hath it. Yet you may try and hearken after it, that 'I may be able to give the *Primate* the better Satisfaction. The *Primate* writes further to me, 'that *Greece* having been often gleaned, the likelieſt Way left for good *Greek* Manuſcripts, is, 'for you to ſtrike over, from the Place where you are, to *Natolia*, and ſee, what that and 'Mount *Athos* will afford you, whilſt you are ſo near them; which yet I muſt leave to your 'own Conveniences.' In Anſwer to this, Mr. *Pocock* writes, *Aug.* 18, giving an Account of the *Patriarch Cyril*'s unfortunate End, which prevented his applying to him for the *Hypotypoſes* of *Clemens*. He gives alſo the Archbiſhop an Account of the *Greek* Books at *Mount Athos*; wherein the *Patriarch* of *Alexandria* ſeems to have promiſed his Aſſiſtance, if not alſo to accompany Mr. *Pocock* thither. But he was hindered from doing either, and moreover in Danger, for not conſenting to anathematize good old *Cyril*. Which, to uſe *Archbiſhop Laud*'s own Expreſſion, in his next Letter to Mr. *Pocock*, *is ſuch a Piece of Charity*, *as Barbarity itſelf is ſcarce acquainted with*. It appears, from the Courſe of the Correſpondence, that the *Patriarch* of *Alexandria*, in the End, loſt his Life, and, as was ſuppoſed, thro' the Contrivance of the new *Patriarch* of *Conſtantinople*, who had ſerved his own Predeceſſor ſo before. The Death of two great and good *Patriarchs*, contrived to gratify his own Ambition and Malice, was a heavy Charge upon the new *Patriarch*. And as Men are apt to form ſevere Judgments againſt the Authors of Miſchief, to thoſe in their own Circumſtances, it might have been expected, that *Archbiſhop Laud* would not have diſcover'd the leaſt Approbation of that Mercy, which ſpared the Life of the new *Partriarch*, after his Fall, and condemn'd him to Impriſonment, rather to prevent his Death from the Fury of the Multitude, than as a Puniſhment. But to ſhew how little the Archbiſhop favoured *ſanguinary* Methods, tho' ſtill calumniated on this Score, by his Enemies, hear his *Chriſtian* and *Temperate* Expreſſion. 'I heard, ſays he, '(in a Letter to Mr. *Pocock*, dated, *April* 8, 1640.) before your Letters came to me, that the 'Patriarch, who ſucceeded *Cyril*, was like to ſuffer. And certainly he deſerv'd it, and that 'in a ſeverer Manner, than is fallen upon him. *Yet I cannot but ſay there is Charity*, *and per-* 'haps *Wiſdom*, *in preventing the Execution*, *that might otherwiſe have fallen upon him.*'

AND now to return to Mr. *Greaves*. It will not, perhaps, be thought a very great Indecency, that the Affairs of a Perſon, who had the largeſt Share in Mr. *Pocock*'s Friendſhip, take up ſo much Room in this Account of his Life. I ſhall therefore let the Reader know a little further how Mr. *Greaves* employ'd himſelf in *Egypt*, and what Requeſts he ſent thence to Mr. *Pocock*; beſides thoſe already mentioned. He was now, as a very learned Perſon hath obſerved [q], travelling in that Country, with Deſigns as great as thoſe of *Pythagoras*, *Plato*, or any other of the antient *Greek Philoſophers*, who went thither in the Search of Knowledge. And as the Methods he made uſe of to obtain it, were much more exact than theirs, ſo his Induſtry was indefatigable. He made a Collection of *an infinite Maſs and Variety of Hiero-*

[q] Vita Joan. Gravii, p. 7.

Hieroglyphicks [r]; conſidered all the Rarities he met with in *Architecture*; took a moſt accurate Account of all the *Monuments of Antiquity*, and the ſeveral Inſcriptions he found; and diligently enquir'd into all the Works of Nature, which ſeem rare and wonderful. Twice he went from *Alexandria* to *Cairo*, and both Times meaſured the three famous *Pyramids*, which are near that Place, and that with an Exactneſs incomparably beyond whatever had been attempted there before; uſing, for that Purpoſe, beſides other Inſtruments, a *Radius*, ten Foot long, moſt accurately divided. And as he aſcended by the Degrees on the Out-ſide, to the Top of the greateſt *Pyramid*; ſo by the *narrow Paſſage*, on the *North Side* of it, he entered to the very Center of it: Where, taking with the utmoſt Niceneſs, all the Dimenſions of the ſpacious *Marble Chamber*, in the midſt of which is the Tomb of *Cheops*, or *Chemmis*, the ſuppoſed Founder, he fixed a Standard, for adjuſting Meaſures to all Poſterity. An Expedient, much deſired by learned Men, but never taken Care of by any before him [s]. At *Cairo*, nothing rare or curious could eſcape him, as appears from his Account of hatching Chicken there in Ovens, printed long after his Death, by the Care of his great Friend, Sir *George Ent* [t]. Neither was he diſcouraged from travelling many Miles in the *Libyan Deſerts*, partly to view the ſeveral *Pyramids*, that ſtand there, but principally to ſee the *Mummies*, ſeveral of which he opened and accurately examin'd, taking exact Notice, as of the Subſtance of each, ſo of the *Make* of the *Coffin*, the Linen *Ribbands* or *Bandages* about the Body, and the *Scroles*, full of *Myſtical* Characters, that were faſtened to it; and concluding from theſe, as well as the Meaſures of the *Marble Tomb* in the *Pyramid*, afore-mentioned, that Nature doth not indeed languiſh in her Productions, as ſome imagine, but that the Men and Women of this Age, are of the ſame Stature with thoſe who lived near three thouſand Years ago. And as ſuch Enquiries were his Buſineſs by Day; ſo when the Weather proved clear, he allowed himſelf very little Sleep at Night; making accurate Obſervations, wherever he came, of many *Phænomena* in the Heavens, eſpecially, ſuch as were ſerviceable to rectify *Geography*, by giving the true *Longitude* and *Latitude* of Places. In one of Mr. *Greaves*'s Journeys, from *Cairo* to *Alexandria*, between *Roſetto* and *Alexandria*, an Accident befel him, which might have proved of dangerous Conſequence. He, with ſome *Engliſh* and *French*, fell into the Hands of the *Arabs*, who robbed them. But Mr. *Greaves*'s Loſs was inconſiderable, if we except that of a fair *Manuſcript* of *Euclid*, in *Arabick*, with Vowels. This happened to him in *January*, 1638-9.

Of theſe Employments in *Egypt*, Mr. *Greaves*, from Time to Time, gave Mr. *Pocock* an Account, and purſuant to the ſame Deſigns, he requeſted his Aſſiſtance in ſome Matters of the like Nature, to be tranſacted at *Conſtantinople*. He deſired him to be careful in procuring for him ſeveral *Obſervations*, eſpecially of *Eclipſes*, which were to be made by Dr. *Cerigo*, at *Galata*, by a *Raguſa* Doctor, who went with the Army to *Bagdat*, and by a certain *Conſul*, of his Acquaintance, at *Smyrna*; alſo to conſult a *Manuſcript*, not to be bought, in the Hands of *Segnior Dominico*, concerning the *Topography of Egypt*; and to tranſcribe thence ſeveral Things, particularly ſuch as related to the *Feddanes*, which is the Meaſure, by which that Country is divided. Moreover, he recommended to his particular Care ſome Marble Stones, having *Inſcriptions*, which were to be ſent, by the general Ships, into *England*; and alſo requeſted him to be at the Pains of noting ſome Things, that had been omitted by him at *Conſtantinople*, concerning the Compoſition of their *Ink*, the *Turkiſh* Way of writing, their Manner of letting Houſes, and making Contracts. Laſtly, he deſir'd Mr. *Pocock*, if he could poſſibly, to meaſure the Weſt End of *S. Sophia*, very exactly, with a very fine ſmall Wire of *Braſs*, or *Iron*. He had done it himſelf with a Line of Packthread, which, becauſe it ſometimes ſtretches about half a Foot, he could not depend upon. 'You muſt, adds he, with 'many Circumſtances, deſcribe the Place which you meaſure, that if any ſhould deſire to do 'it hereafter, they may take the very ſame without erring.' So wonderfully exact was this great and good Man, to give Information in ſuch Things, that might be depended on.

Besides all this, there was yet another Buſineſs, which he requeſted of Mr. *Pocock*, and that was, his Examination of a *Latin* Ode, lately made by him on a Victory, obtain'd by the *Great Duke of Tuſcany*, over the united Strength of the *Corſairs of Barbary*. This *Ode*, he deſir'd him carefully to peruſe, and to ſend his Opinion of it in a Letter, that might meet him on his Return to *Italy*, where he deſign'd to make uſe of it. And the End, he ſaid, which he had in compoſing it was, beſides the doing an Act of Gratitude for the like Honour, lately done by *one of that Court to his Majeſty of* England, by this Means, to gain Admiſſion to the *Medicean Library*, which he had found, by Experience, when formerly at *Florence*, to be ſhut to Strangers. A Library, famous for a great Variety of excellent *Greek Manuſcripts*; from one of which the genuine Epiſtles of *S. Ignatius* have, by the Care of *Iſaac Voſſius*, been publiſh'd to the World, after they had been loſt for ſome Ages. Three Copies of this Ode he ſent to Mr. *Pocock*, for fear of Miſcarriage, two of which, I find, came to his Hands. It is addreſſed, *Sereniſſimo*, *Potentiſſimoque Principi*, *Magnæ Hetruriæ Duci*, and begins in this Manner:

Tyrrheni Domitor Maris, Metuſque
Claſſis Barbaricæ, nimis potentis.

[r] Mr. John Greaves's Pyramidographia, p. 142. [s] Pyramidographia, p. 94. [t] Philoſophical Tranſactions, Num. 137. p. 923.

Mr. *Pocock*'s Friends, about this Time, *viz.* 1639. began to preſs him, by Letters, to think of returning home. Mr. *Greaves*, from *Alexandria*, in his laſt Letters, had adviſed him, *not to devote himſelf ſo much to his Oriental Studies, as to forget his Hopes, and his Fortunes at home.* And Mr. *Charles Fettiplace*, a *Turkey Merchant*, reſiding in *London*, (who took Care to receive his Money from the *Archbiſhop*, and the *College*, and to give him Bills for it at *Conſtantinople*) acquainting him, in a Letter, with ſome Preferments lately beſtowed on his Friend, Mr. *Thomas Greaves*, had deſir'd him *to conſider, that his great Patron was mortal, like other Men, and that therefore, he ſhould by no Means abſent himſelf unneceſſarily, and loſe the Opportunities of improving his Favour to the beſt Advantage.* The *Archbiſhop* alſo, in many ſucceſſive Letters, had been quickening him in this Reſpect. In one, dated, *March* 4, 1639-40. 'I am now going, ſays he, to ſettle my *Arabick* Lecture for ever upon the *Uni-* 'verſity. And I would have your Name in the Deed, which is *the beſt Honour I can do for* 'the Service.' Mr. *Pocock* excuſed himſelf for ſome Time, as waiting the Coming of his old *Arab* from *Aleppo*, writing, that he purpoſed to ſet forward for *England*, ſome Time the following Summer. And with this, the Archbiſhop reſted ſatisfied. Accordingly, in *Auguſt* 1640, he went on board the *Margaret*, after near four Years Stay at *Conſtantinople*, which had coſt him between five and ſix hundred Pounds.

He did not deſign to return to *England* entirely by Sea, but rather to make his Way through Part of *Italy* and *France*. It appears, that he intended, before his ſetting out, to land at *Leghorn*. For he had provided himſelf, before he left *Conſtantinople*, with Letters of Credit to ſome Merchants in that City. That he was at *Genoa*, he would often tell his Friends, relating to them ſome-what, that paſſed there; which well deſerves a very ſerious Reflexion. During ſome Stay he made in that Place, there was on a certain Day, a *religious Proceſſion*, which went thro' the Streets with all the ceremonious Pomp, that is uſual on ſuch Occaſions. And as he ſtood in a convenient Place, to take a View of it, he was ſurpriz'd with the Diſcourſe of ſome Perſons, at a little Diſtance, who talked in *Arabick*. They were a Couple of Slaves in Chains, who being confident, that no Body could underſtand the Language they ſpake in, expreſs'd their Opinions of what they ſaw, with all Manner of Freedom. And as they rallied the Pageantry they beheld, with a great deal of Wit, ſo from it they took Occaſion to ridicule *Chriſtianity* itſelf, and to load it with Contempt. So unhappy has the Church of *Rome* been in her Practices on the Chriſtian Religion: For whilſt, to ſerve ſome worldly Deſigns, ſhe hath laboured to engage the Minds of the vulgar Sort, by empty Shews, and ſuperſtitious Solemnities, ſhe hath, by thoſe corrupt Additions, expos'd what is infinitely rational, wiſe and good, to the Laughter and Reproach of *Infidels*, who will not take the Pains to diſtinguiſh in the Profeſſors of *Chriſtianity*, what hath, indeed, the Warrant of the Goſpel, from what hath not.

A little after *Chriſtmas*, he came to *Paris*, where, doubtleſs, he converſed with ſeveral eminent Men, tho' no Account is to be met with of any Conference he had with more than *two*. One of theſe was *Gabriel Sionita*, the famous *Maronite*, who then reſided at that Place. With him he had much Diſcourſe about *Oriental* Learning, and, without queſtion, was very welcome to him, not only becauſe of his great Skill in thoſe Matters, and the very conſiderable Pains he had formerly taken about the *Syriack* Epiſtles, but for the honourable Mention he had made of this very learned Man, in the Preface to that Work. The other, whom I am alſo aſſur'd he viſited there, was the moſt learned *Hugo Grotius*, then *Ambaſſador* at the *Court of* France, from the *Crown of* Sweden, to whom he could not but be very acceptable, as upon ſeveral Accounts, ſo particularly, on that of the Relation he ſtood in to a Perſon, for whom *Grotius* had all imaginable Eſteem and Reverence, the *Lord Archbiſhop of* Canterbury. And doubtleſs the Troubles, which had lately begun to fall on that *great Prelate*, and the black Cloud, which now hung over the *Church* of *England* in general, were the Subject of no ſmall Part of their Converſation.

But there were other Things, about which he was willing to diſcourſe with this *great Man*. Mr. *Pocock*, while he continued in the *Eaſt*, had often lamented the Infatuation, which ſo great a Part of the World lay under, being inſlav'd to the fooliſh Opinions of that *grand Impoſtor*, Mahomet. He had obſerv'd, in many that profeſs'd his *Religion*, much Juſtice, and Candor, and Love, and other excellent Qualities, which ſeem'd to prepare them for *the Kingdom of God*; and therefore he could not but perſuade himſelf, that, were the ſacred Doctrines of the Goſpel duly propoſed to them, not a few might open their Eyes to diſcern the Truth of it. Something, therefore, he reſolv'd to do towards ſo deſirable an End, as he ſhould meet with convenient Leaſure; and, he could not think of any Thing more likely to prove uſeful in this Reſpect, than the tranſlating into *Arabick*, the general Language of the *Eaſt*, an admirable *Diſcourſe*, that had been publiſh'd in *Latin*, ſome Years before, *concerning the Truth of Chriſtianity*. With this Deſign he now acquainted *Hugo Grotius*, the excellent Author of that Treatiſe [u]; who received the Propoſal with much Satisfaction, and gave him a great deal of Encouragement to purſue it. And Mr. *Pocock*'s Aim in this Matter being only the Glory of God, and the Good of Souls, he made no Scruple at all to mention, to that learned Man, ſome Things, towards the End of his Book, which he could not approve, *viz.* certain Opinions,

[u] Grotii Epiſtolæ Gulielmo Fratri, Num. 534.

nions, which, tho' they are commonly, in *Europe*, charg'd on the Followers of *Mahomet*, have yet no Foundation in any of their authentick Writings, and are ſuch as they themſelves are ready, on all Occaſions, to diſclaim. With which Freedom of Mr. *Pocock*, *Grotius* was ſo far from being diſpleas'd, that he heartily thank'd him for it; and gave him Authority, in the Verſion he intended, to expunge and alter whatſoever he ſhould think fit.

UPON this Occaſion, theſe two learned Men entered into a long Diſcourſe, concerning the *State of Things* in the *Eaſt*, and the Reaſons why *the holy Religion of Jeſus Chriſt* was ſo far from gaining Ground in thoſe Countries, that it was treated there, by Unbelievers, with great Contempt. Mr. *Pocock* mentioned ſeveral Things, which he obſerved to be thus fatally miſchievous: But amongſt them all, he told him, there was nothing more ſo, than the many *Schiſms* and *Diviſions* of thoſe that own the Name of *Chriſt*, who ought to be *as one Fold under one Shepherd*. As *Grotius* very eaſily believ'd what Mr. *Pocock* thus reported; ſo it inſpir'd him with new Reſolution, and Courage, to purſue the Deſign he was engag'd in, to promote, as far as he was able, *the Peace and Union of the Chriſtian World*. A glorious Undertaking, and ſuch as highly deſerves the moſt zealous Endeavours, and the moſt fervent Prayers of all that love the *Lord Jeſus Chriſt with Sincerity*; tho' ſome of the Meaſures, which were followed by that moſt learned Man, are not to be juſtified. For, tho' we are to do what lies in us for the Sake of *Chriſtian Peace*, we are not to yield up the *Truth*, even for obtaining that moſt deſirable Bleſſing: We muſt not, we cannot, part with *Truth*.

IN a ſhort Time Mr. *Pocock* left *Paris*, and came for *England*; where taking *London* in his Way to *Oxford*, he found, what he had heard ſeveral Reports of before, namely, a great Change of Affairs ſince he left the Nation, and a ſad Face of Things. A turbulent Party among the *Scots*, who, when upon very groundleſs Pretences they had arm'd themſelves the laſt Year, had met with all the Kindneſs and Satisfaction, which a very gracious Prince could give them; renewing their Sedition, had now invaded the Northern Parts of the Kingdom. And in the *Parliament*, which was conven'd to find out the proper Means of ſending theſe diſorderly, and ungrateful People home, too many there were, who were ſo far from promoting a juſt Defence againſt them, that ſome of them approv'd, and others reſolv'd to make uſe of their Deſigns. This unhappy Correſpondence between thoſe that rais'd theſe Troubles, and ſeveral of them that were now call'd upon, as only able to quiet them, diſappointed all the peaceable Endeavours of a pious and good King, and even began to ſhake the very Foundations of the Kingdom. The Thing that was now firſt, and moſt violently attack'd, was the *Eccleſiaſtical Government*, *eſtabliſh'd by Law*. This Hierarchy, as it is agreeable to the Word of God, and warranted by the conſtant Practices of the Church of Chriſt, in all Places, and at all Times; ſo it had, for fourſcore Years, reckoning from the Beginning of Queen *Elizabeth*'s Reign, ſtood both the Glory and the Defence of the *Church of* England. And, as a learned Gentleman was pleas'd to expreſs his Senſe of the Matter [x], upon the Account of its *Antiquity* alone, it muſt be concluded now to need *Repair*. But repairing or mending was but a mean Attempt, for the violent Zeal of ſome others. Wherefore they were for making an utter Deſtruction of all the *Roots and Branches* of it, even a total Abolition. That this laſt Courſe might be taken, was earneſtly deſir'd [y] by ſuch as, doubtleſs, had made a deep Search into the Nature of the Thing, to wit, ſome Thouſands of Tradeſmen, in and about the City of *London*, who were ready alſo to demand, what they thus requeſted, at the Doors of the *Parliament*. And theſe were ſoon ſeconded by five and twenty hundred *Kentiſhmen* [z], who *had found*, *by Experience*, as they ſaid in their Petition, *Epiſcopacy to be very dangerous*, *both to Church and Commonwealth*. The *Eccleſiaſtical Government* itſelf being thus ſtruck at, it could not be expected, that the *Governors* ſhould eſcape. Accordingly, the chief of theſe, the *Archbiſhop of* Canterbury, was early accuſed of *High-treaſon*; and ſeveral of thoſe, who had been juſtly puniſhed in the *Courts* wherein he was concerned, for ſeditious and immoral Practices, were let looſe againſt him, to worry him even to Death.

THE *Archbiſhop*, having been ten Weeks in the Cuſtody of Mr. *Maxwell*, *Gentleman Uſher of the Black-rod*, waiting for the *Charge*, which was to be brought up againſt him, was committed to the *Tower*, *March* 1, 1640, about which Time, or a little after, Mr. *Pocock* came to *London*. And he thought himſelf under the ſame Obligation to go and pay his Duty to his *Patron*, now in this Confinement, as if he had been ſtill one the Height of his former Proſperity, either at his Palace at *Lambeth*, or his Lodgings in *Whitehall*. Being admitted to his Preſence, doubtleſs, the vaſt Difference of Circumſtances, which he now beheld, from thoſe he had formerly ſeen him in, could not but fill his Mind with the juſt Senſe of the Uncertainty of human Greatneſs, and the Tranſitorineſs of worldly Honour and Power, even when eſtabliſhed upon Innocence and Virtue. He now ſaw a Man, who, beſides his high Station in the Church, had been for many Years the Favourite of a great and good Prince; a Man, whoſe Advice was moſt followed in *Affairs of State*, which he ſtill gave, according to his beſt Wiſdom, and with undoubted Integrity; a Man, whoſe Requeſts to the *Throne*, were ſeldom or never denied; for it was manifeſt, that he managed no private Intereſt for himſelf or his Rela-

[x] Mr. Grimſton's Speech in the Houſe of Commons, Feb. 9, 1640. Nalſon's Collect. Vol. I. p. 771. [y] London Petition, preſented, Dec. 11. Nalſ. Coll. Vol. I. p. 666. [z] Kentiſh Petition, preſented, Jan. 13. Nalſ. Coll. Vol. I. p. 720.

tions; but had long devoted all that he had to the publick Good: This Man, Mr. *Pocock* now ſaw fallen from that Eminence, on which he ſtood, become the Object of popular Hatred and Contempt, reproached, accus'd, and ſhut up in Priſon, there to expect the bitter Effects of the Malice of his Enemies, and the Madneſs of the People.

THE *Archbiſhop* receiv'd Mr. *Pocock* with many Expreſſions of a very great Eſteem, and a moſt hearty Kindneſs; he thank'd him for the Pains he had been at, in procuring ſo many *curious Manuſcripts* for him in the *Eaſt*, and for the ſeveral Accounts of Things, which, from Time to Time, he had ſent him thence; he told him, that he very well knew, what that Diligence, together with an extraordinary Piety and Learning, deſerved from him; that he had firmly purpoſed to make a juſt Acknowledgment of all, by ſome conſiderable Preferment on his Return; and that the Impoſſibility of doing it, which he was now reduced to, was ſuch an Addition to his other Afflictions, as very ſenſibly touch'd him. Mr. *Pocock*, who could not but be much affected with ſo obliging a Diſcourſe, return'd him Thanks, both for the Favours, he had already conferr'd on him, and for thoſe which he had further deſigned for him. And lamenting the unjuſt Uſage, he had met with, and the Impriſonment he now ſuffer'd, he delivered to him a Meſſage relating to both, which *Hugo Grotius* had charged him with, when he waited on him at *Paris*. It was the humble Advice and Requeſt of that learned Man, that *his Grace* would find out ſome Way, if poſſible, to eſcape out of the Hands he was now in, and paſs to ſome Place beyond the Seas, there to preſerve himſelf for better Times, at leaſt to obtain ſome preſent Security from the Malice of his bitter Enemies, and the Rage of a deluded People. This, Mr. *Pocock* told him, that excellent Perſon had earneſtly preſs'd him to move his *Grace* to, as ſoon as he ſhould be able to have Acceſs to him; and he hoped the Thing would appear ſo reaſonable to him, that he would neglect no Means or Opportunity that might be offer'd, to put it in Execution.

THO' this was a Courſe, which had been lately followed by ſome other great Men, particularly, by the *Lord Keeper of the great Seal*, and by one of *the principal Secretaries of State*; the former having withdrawn himſelf into *Holland*, the latter into *France*; the *Archbiſhop*, as ſoon as it was thus propoſed to him, declared his Reſolution againſt it. I am obliged, ſaid he, to my good Friend *Hugo Grotius*, for the Care he has thus expreſs'd of my Safety; but I can, by no Means, be perſuaded to comply with the Counſel he hath given me. An Eſcape, indeed, is feaſible enough; yea, 'tis, I believe, the very Thing, which my Enemies deſire; for every Day an Opportunity for it is preſented to me, a Paſſage being left free, in all Likelihood, for this Purpoſe, that I ſhould endeavour to take the Advantage of it. But they ſhall not be gratified by me, in what they appear to long for; I am almoſt ſeventy Years old; and ſhall I now go about to prolong a miſerable Life, by the Trouble and Shame of Flying? And were I willing to be gone, whither ſhould I fly? Should I go into *France*, or any other Popiſh Country, it would be to give ſome *ſeeming* Ground to that Charge of *Popery*, they have endeavoured, with ſo much Induſtry, and ſo little Reaſon, to faſten upon me. But if I ſhould get into *Holland*, I ſhould expoſe myſelf to the Inſults of thoſe Sectaries there, to whom my Character is odious, and have every *Anabaptiſt* come and pull me by the Beard. No, I am reſolved not to think of Flight; but, continuing where I am, patiently to expect and bear, what a good and a wiſe Providence hath provided for me, of what Kind ſoever it ſhall be.

HAVING thus diſcharg'd his Duty to his great Patron, Mr. *Pocock* haſtened away from *the Tumults and Noiſe of* London, to ſeek for Peace and Reſt at *Oxford*; where he had the Satisfaction to find, that his *Arabick Lecture* would no longer depend on the Uncertainties of an aged Life, purſued too by the moſt induſtrious Malice, being now ſettled to Perpetuity. For the good *Archbiſhop*, foreſeeing the Storm, that was about to fall upon himſelf, had lately ſent a *Grant*, to that *Univerſity*, of about a fifth Part of his Lands, lying in *Bray*, within the County of *Berks*, for the Maintenance of this Lecture for ever: The other four Parts being likewiſe ſettled on the Town of *Reading*, the Place of his Nativity, for charitable Uſes there. The Grant from the *Archbiſhop* to the *Univerſity*, of *Budd*'s Paſtures, at *Bray*, aforeſaid, for the perpetual Endowment of an *Arabick Lecture*, bore date *June* 6, in the 16th of *Charles* I. 1640, and was regiſtered in Chancery, the 18th of the ſame Month. The *Grant* was not direct, but conveyed thro' the Hands of two Truſtees, *viz. Adam Forteſcue* and *William Dell*, both of *Lambeth*, Eſquires. And, I ſuppoſe, the Reaſons of conſtituting this Truſt was, that the *Grant* running *to the Chancellor*, &c. the *Archbiſhop*, who was then Chancellor, muſt otherwiſe have granted to himſelf. The Truſtees deviſed the Paſtures above mentioned, to the Univerſity of *Oxford*, *June* 13, 1640.

ON the 6th of *November* following, the *munificent Archbiſhop* made another Preſent of *Manuſcripts* to the *Univerſity* of *Oxford*; Six of which were *Hebrew*, Eleven *Greek*, Thirty Four *Arabick*, Twenty One *Latin*, Two *Italick*, and Two *Engliſh*, beſides Five *Perſick*, one of which, written in very large *Folio*, contained the Hiſtory of the World, from the *Creation*, to the End of the *Saracenick Empire*, in all Eighty One. Together with theſe he ſent a moſt affectionate Letter, deploring the Iniquity of the Times, and the State of the Church; concluding, with moſt ardent Prayers for the Peace and Proſperity of that Univerſity. This Letter was dated, *Nov.* 6, juſt four Days after the firſt Sitting of the long *Parliament*, and leſs

than

than ſix Weeks before the *Archbiſhop*'s Commitment to the *Black-rod*. This Donation is the more pertinent to our main Story, as it is probable, that moſt of theſe *Manuſcripts* had been procured by Mr. *Pocock*, and his dear Friend, Mr. *John Greaves*.

Mr. *Pocock*, now at *Oxford*, applied himſelf, with as much Chearfulneſs as thoſe melancholy Times would admit of, not only to the Duties of his Lecture, but to ſeveral other Deſigns, both in *Arabick* and *Rabbinical* Learning. And, indeed, it was impoſſible for him to do otherwiſe, if he would now anſwer the Expectation which every Body had of him. His great Abilities were very well known, before he went from *England*; and it could not but be concluded, that in the many Years he had ſpent in the *Eaſt*, he had made a vaſt Improvement in all the Learning of thoſe Countries. Wherefore, upon his coming home, great Matters were expected from him, by the learned Men of this and other Nations. This, in Part, appears from an Epiſtle, which his old Friend, *Gerard Voſſius*, ſent him [a], together with a Preſent of ſome Books, lately publiſh'd by him, as ſoon as he heard of his Arrival at *Oxford*; 'I 'give Thanks unto God, ſaid he, for your ſafe Return, as upon the private Score of our 'Friendſhip, ſo upon the publick Account, becauſe I well perceive how great Advantages the 'Republick of Letters, and the Church of God, may receive from you. For if, for more 'than fifteen Years ago, you could acquit yourſelf ſo well, what may we not hope from you 'now, that Age, and the Induſtry of ſo many Years, have much increas'd your Knowledge, 'and ripen'd your Judgment? Your Return, therefore, I congratulate to yourſelf, to *Oxford*, 'and to all *England*; yea, and to the whole learned World.'

That which was moſt likely to leſſen his Diligence in preparing any Thing for the publick View, was that Diffidence of himſelf, and his own Labours, which his great Modeſty and Humility ſtill ſuggeſted to him; whereby he was, upon all Occaſions, very prone to fancy, that none of his Performances could be of Value and Uſefulneſs enough, to juſtify the Publication of them. However, upon the earneſt Requeſt of his Friends, and the Repreſentations they made to him of the Services he was capable of, he was contented to proceed, and he now laid the Foundations of ſeveral very conſiderable Works, which, ſome Years after, were made publick, being ready, as he tells *Gerard Voſſius*, in his Anſwer to the Letter but now mentioned [b], to put his Hand to any Buſineſs, concerning which he ſhould be ſatisfied, that it would be of the leaſt Benefit to the Commonwealth of Learning.

This Year, *viz.* 1641, a Correſpondence began between Mr. *Pocock* and two learned Men, *Jacobus Alting*, a Foreigner, then in *England*, and Mr. *John Selden*. The latter of theſe was then preparing for the Preſs ſome little Part of *Eutychius*'s Annals, in *Latin* and *Arabick*, which he publiſhed the Year following, under the Title of *Origines Alexandrinæ*; and on this Account wanted Mr. *Pocock*'s Aſſiſtance in collating, and extracting from *Arabick* Books at *Oxford*. The Occaſion Mr. *Selden* had for his Services, then and afterwards, produced a Friendſhip, that proved of ſingular Uſe to him on ſeveral urgent Affairs, as will appear in the Courſe of his Story. He had endeavoured, when in *London*, to wait on Mr. *Selden*; but was prevented by the other's conſtant Employment. But Providence ſoon ſupplied him with an Opportunity, which he before ſought in vain. The following Year added another very learned Correſpondent, to thoſe before mentioned, which was *John Henry Hottinger*, of *Zurich*, who, a little before, had ſeen and known Mr. *Pocock* in *England*. He was then employed in tranſlating the *Chronicon Samaritanum*, which he brought out of *Holland*, and ſhewed to *Primate Uſher* here, who then preſſed him to render it into *Latin*. It appears alſo from *Hottinger*'s Letter, that he was excited to turn the *Helvetick Confeſſion* into *Arabick*, by hearing from *Hugo Grotius*, at *Paris*, that Mr. *Pocock* had done the ſame by his Book, *de Veritate Religionis Chriſtianæ*; and thereupon, he earneſtly begs Directions for that Work.

The War, which broke out this Year, *viz.* 1642, interrupted all Correſpondence between him and the Learned, both of our own, and other Nations, and alſo made *Oxford* itſelf an improper Place for Study. Its antient Quiet was now loſt, and nothing to be heard there, but the Noiſe of Arms and armed Men. For in the Month of *July*, the Members of that *Univerſity*, having expoſed themſelves to the Indignation of the *two Houſes of Parliament*, by advancing all the Money they had in their publick Treaſuries, and much out of their own Purſes, for the Service of the *King*, who was then at *York*; were obliged, as ſoon as they underſtood that the *Earl* of *Eſſex* began to march with an Army, to begin to think of their own Safety. And accordingly, being authorized, as well by a Proclamation againſt the Rebels, as by particular Meſſages ſent to them from his *Majeſty*, ſome Hundreds of them immediately put themſelves in Arms, and were ſoon after joined by two Hundred Horſe, under the Command of Sir *John Byron*. About two Months after, theſe Forces being drawn out for the King's Service in other Parts, ſome Troops of the *Parliament Side*, took Poſſeſſion of *Oxford*, and there, under the Command of the Lord *Say*, did what they thought fit; till, in a little Time, his Majeſty march'd thither with his *Foot*, immediately after the *Battle* at *Edge-Hill*, and order'd it to be made a *Gariſon*, which it continued to be, and alſo the *ordinary Reſidence* of the Court, to the End of the War. The Military State the Univerſity was then in, and the Hurry that attended it, ſuffered Mr. *Pocock* to make but ſmall Advances in the Deſigns he had undertaken. And in a ſhort Time, his Mind was diverted to other Matters: For, in

[a] G. Voſſii Epiſtolæ, Num. 425. [b] Clar. Virorum ad G. Voſſium Epiſtolæ, Num. 336.

the Year 1643, the Rectory of *Childry*, a Living of a very good Value in the County of *Berks*, becoming vacant, he was preſented to it by the Preſident and Fellows of *Corpus-Chriſti* College, the Patrons of it. As this was an Evidence of the Eſteem, which that learned Society had for this worthy Member; ſo, doubtleſs, it could not but be very agreeable to his Inclinations: For *Childry* being about twelve Miles from *Oxford*, he could conveniently live upon his Parſonage, and perform the ſeveral Duties he was oblig'd to there, and yet at the proper Times repair to the *Univerſity*, and read his *Lectures*. Tho', indeed, at preſent, there was no Room at all for ſuch Exerciſes; the Minds of thoſe who were to frequent them, being fill'd with the Thoughts of other Matters, and the publick Schools taken up for Proviſions, and Warlike Stores.

SECTION III.

MR. *Pocock* being now a Country Clergyman, ſet himſelf, with his utmoſt Diligence, to a conſcientious Performance of all the Duties of his Cure; labouring for the Edification of thoſe committed to his Charge, with the Zeal and Application of a Man, who thoroughly conſidered the Value of immortal Souls, and the Account he was to give. He was conſtant in preaching, performing that Work twice every Lord's Day. And becauſe the Addition of catechizing, which he would not neglect, made this a Burden too heavy to be always borne by himſelf, he ſometimes procured an Aſſiſtant from *Oxford*, to preach in the Afternoon. His Sermons were ſo contriv'd by him, as to be moſt uſeful to the Perſons, that were to hear them. For tho' ſuch as he preached in the *Univerſity*, were very elaborate, and full of *critical* and other Learning; the Diſcourſes he delivered in his Pariſh, were plain and eaſy, having nothing in them, which he conceived to be above the Capacities, even of the meaneſt of his Auditors. He commonly began with an Explanation of the *Text* he made choice of, rendering the Senſe of it as obvious and intelligible, as might be: Then he noted whatever was contained in it, relating to a good Life; and recommended it to his Hearers, with a great Force of ſpiritual Arguments, and all the Motives, which appeared moſt likely to prevail with them. And as he carefully avoided the Shews and Oſtentation of Learning; ſo he would not, by any Means, indulge himſelf in the Practice of thoſe *Arts*, which at that Time were very common, and much admir'd by ordinary People. Such were *Diſtortions of the Countenance* and ſtrange *Geſtures*, a *violent* and *unnatural* Way of *Speaking*, and *affected Words* and *Phraſes*, which being out of the ordinary Way, were therefore ſuppos'd to expreſs ſome-what very *myſterious*, and, in a high Degree, ſpiritual. Tho' no Body could be more unwilling than he was to make People uneaſy, if it was poſſible for him to avoid it; yet neither did his natural Temper prevail with him, nor any other Conſideration tempt him, to be ſilent, where Reproof was neceſſary. With a Courage, therefore, becoming an *Ambaſſador of Jeſus Chriſt*, he boldly declar'd againſt the *Sins of the Times*; warning thoſe who were under his Care, as againſt all *profane* and *immoral Practices*, ſo againſt thoſe *Schiſms* and *Diviſions*, which were now breaking in upon the *Church*, and thoſe *Seditions* which aimed at the Subverſion of the *State*. His whole Converſation too was one continued Sermon, powerfully recommending, to all that were acquainted with him, the ſeveral Duties of Chriſtianity. For as he was *blameleſs and harmleſs*, *and without Rebuke*; ſo his unaffected Piety, his Meekneſs and Humility, his kind and obliging Behaviour, and great Readineſs, upon every Occaſion, to do all the good he was capable of, made him ſhine as a *Light in the World*.

A MINISTER that thus acquitted himſelf, one would think, ſhould have met with much Eſteem, and all imaginable good Uſage from his whole Pariſh; but the Matter was otherwiſe; he was one of thoſe excellent Perſons, whom the brighteſt Virture hath not been able to ſecure from an evil Treatment; yea, that upon account, even of what was highly valuable in them, have been contemn'd, reproach'd and injuriouſly handled. Some few, indeed, of thoſe under his Care, had a juſt Senſe of his Worth, and paid him all the Reſpect, that was due to it; but the Behaviour of the greater Number was ſuch, as could not but often much diſcompoſe and afflict him. His Care not to amuſe his Hearers, with Things which they could not underſtand, gave ſome of them Occaſion to entertain very contemptible Thoughts of his Learning, and to ſpeak of him accordingly. So that one of his *Oxford Friends*, as he travel'd through *Childry*, enquiring, for his Diverſion, of ſome People, who was their Miniſter? And how they liked him? Receiv'd from them this Anſwer: *Our Parſon is one Mr.* Pocock, *a plain*, *honeſt Man*; *but*, *Maſter*, ſaid they, *he is no Latiner*. His avoiding, as he preach'd, that *boiſterous Action*, and thoſe canting Expreſſions, which were then ſo very taking with many Lovers of Novelty, was the Reaſon that not a few conſider'd him as a *weak Man*, whoſe Diſcourſes could not *edify*, being *dead Morality*, having nothing of *Power* and the *Spirit*. But his declaring againſt *Diviſions*, *Sedition* and *Rebellion*, was moſt offenſive, and rais'd the greateſt Clamour againſt him. Becauſe of this, ſuch in his Pariſh, as had been ſeduc'd into the Meaſures of them, who were now endeavouring the Overthrow, both of *Church* and *State*,

State, were ready, upon every Occaſion, to beſtow on him the ill Names, then ſo much in Uſe, of, *A Man addicted to Railing and Bitterneſs*; a *Malignant* and *one Popiſhly affected*. But *Diſeſteem* and *reproachful Language* were not the only Grievances, which this good Man ſuffered under. That Income, which the Laws of God and Man had made his juſt Right, and which he always endeavoured to receive, with as much Peace as might be, was thought too much for him, and they ſtudied to leſſen it in all the Ways they could: Beſides, what they call'd, *out-witting* him in his Tithes, of the *Contributions* and great *Taxes* which were frequently exacted, a Sum much beyond the juſt Proportion was ſtill allotted to him; and when any *Forces* were quarter'd in that Pariſh, as conſiderable Numbers often were, he was ſure to have a double, if not a greater, Share.

THIS Uſage could not but ſeem very ſtrange to a Man, who had been treated with Reſpect and Civility, by all Sorts of Perſons whom he had hitherto converſed with: And it was impoſſible for him to reflect upon ſuch unſuitable Returns, without a great deal of Diſquiet, and very melancholy Thoughts. The barbarous People of *Syria* and *Turky*, whom he formerly complain'd of, appeared to him now of much greater Humanity, than many of thoſe, he was engaged to live with. There, his exalted Virtue had won upon *Mahometans*, and made even *Jews* and *Friers* revere him; but theſe Charms had, at this Time, a contrary Effect on the Pretenders to *Sainſhip*, and *purer Ordinances*, at home. And he, who, when at *Aleppo*, ſtill long'd to be in *England*, as the moſt agreeable Place in the World, now conſider'd an Abode in the *Eaſt* as a very deſirable Bleſſing. Yea, to ſuch a Degree of Uneaſineſs did the publick Calamities, and the particular Troubles he was every Day exercis'd with, at length carry him; that he began to form a Deſign of leaving his native Country for ever, and ſpending the Remainder of his Days, either at *Aleppo* or *Conſtantinople:* In which Places, from his former Experience, he thought he might promiſe himſelf fewer *Injuries*, and more *Quiet* and *Peace*. But upon further Conſideration, and a due Uſe of thoſe Succours, which both *Reaſon* and *Religion* afforded him, he fortified his Mind againſt the Force of all ſuch Trials, and learned *to poſſeſs his Soul in Patience*. He very well knew, that it is the Part of *a good Soldier of Jeſus Chriſt*, *to endure Hardſhip*, and that he that hath devoted himſelf to the Work of the Goſpel, muſt be ready in *Afflictions and Diſtreſſes*, *by Honour and Diſhonour*, *by evil Report as well as good*, *to approve himſelf a Miniſter of God*. He conſidered too, that his Caſe was not ſingular, but ſuch as was common, at that Time, to almoſt all others of the ſame *Calling*, throughout the Nation, who would not humour the People in unreaſonable Things, nor deſcend to unlawful Compliances. And he was very well ſatisfied, that all the Evil, that comes to paſs in the World, is ſtill over-rul'd by the *Providence* of that All-wiſe God, who, in the *moral* as well as the natural World, brings Light out of Darkneſs, and Order out of Confuſion, and who will make *all Things work together for Good to them that love him*. Upon ſuch Reflexions as theſe, therefore, he reſolved to ſtand his Ground, and to perſevere in a faithful Diſcharge of all the Duties he was called to, notwithſtanding all the Difficulties that attended it. Having thus laid aſide all Thoughts of a *Remove*, to eaſe himſelf of the Cares of *Houſekeeping*, and the Management of a *Family*, and to have the Comfort of an agreeable Partner, amidſt the Troubles he was expoſed to, he began to think of a Wife. And Providence directed him to the Choice of a very prudent and virtuous Gentlewoman, namely, *Mary*, the Daughter of *Thomas Burdett*, *Eſquire*, of *Weſt-Worlham*, in *Hampſhire*; whom he married about the Beginning of the Year 1646, and by whom God was pleas'd to bleſs him with nine Children, ſix Sons and three Daughters.

AT the ſame Time that Mr. *Pocock* underwent ſo many Uneaſineſſes at *Childry*, his Affairs were in a yet worſe Condition at *Oxford:* Where, tho' he attended his Lecture with as much Diligence, as the preſent State of the Univerſity would admit of, his *Salary* was wholly detain'd from him. For *Archbiſhop Laud*, after almoſt four Years Impriſonment in the *Tower* (notwithſtanding ſuch a Defence of himſelf againſt all the Crimes, with which he was charged, as will be a laſting Monument, both of his Innocence and great Capacity) being put to Death by an *Ordinance of Parliament*, they that had thus gotten his Life, were for diſpoſing of his Eſtate, which had been ſequeſtered ſome Time before; and into the Liſt of that, they took, beſides ſeveral other Lands given by him to *pious*, and *charitable* Uſes, *Budd*'s *Paſtures*, in the Pariſh of *Bray*, which had been ſettled by him for this *Arabick Lecture*. The ſeizing a Revenue, which had been applied to ſo excellent a Purpoſe, was not only a manifeſt Injuſtice, but might well be underſtood to be ſuch a Contempt and Hatred of Learning, as the Authors of it, one would think, ſhould, even for their own Credit in the World, by no Means have conſented to: Or, if they had taken Poſſeſſion of that Eſtate, by Miſtake, they ſhould have been ready, on the firſt Application to them, to deliver it up again. But the Matter was otherwiſe; for notwithſtanding Mr. *Pocock*'s Endeavours, who took Care to let them underſtand the true State of the Caſe, they would not be prevail'd on to diſcharge it. It appears, from the Copy of one of his Letters, written by him on this Occaſion, that he let them know, 'how uſeful 'that Sort of Learning is, which the Income of thoſe Lands was deſign'd to promote, both 'to *Divinity* and other commendable Studies; what Reputation it now had in moſt *Univerſi-* 'ties beyond the Seas, and what large *Salaries* had been appointed in ſeveral of them, for the 'Encouragement of it.' He alſo labour'd to make them ſenſible, 'that, beſides the Settlement

'of

'of the Founder, which was made with all the *Formalities* the *Law* requir'd, he had alſo an 'equitable Right to what he claim'd. For, as his Continuance at *Aleppo*, which firſt recom-'mended him to the Choice of the *Archbiſhop*, had been a Thing of Charge and Difficulty to 'him; ſo, to qualify himſelf better for this Employment, he had been at the Hazard of a 'Voyage to *Conſtantinople*, the neceſſary Expences of which amounted to a Sum ſufficient, 'even for the Purchaſe of a Revenue for Life, of much greater Value.' But all theſe Repreſentations were of no Force with the People he had to deal with; and, doubtleſs, they would not have deliver'd up his Right to him, had not ſome other Method been thought of by his Friends, whereby to obtain it.

THE learned Mr. *John Selden*, at that Time, one of the Burgeſſes in Parliament for the *Univerſity of* Oxford, had long entertain'd a particular Eſteem for Mr. *Pocock*, and was, as appears above, much obliged to him, having frequently borrowed of him ſeveral *Manuſcripts*, and other *Books*, not to be gotten elſewhere, and alſo often receiv'd from him Satisfaction in conſiderable Difficulties, relating to *Oriental Learning*. Mr. *John Greaves*, therefore, (who had likewiſe a large Share in the Friendſhip of that great Man) being in *London*, made him acquainted with this Injury that was done, not only to Mr. *Pocock*, but to *Learning* itſelf, and deſir'd his Aſſiſtance in the Redreſs of it. No Body could be more ready than Mr. *Selden* was, to grant this Requeſt. He told him, that he had a due Senſe both of the *Injuſtice* and *Scandal* of this Proceeding, and that the Perſons concern'd in it, could have no Countenance for it from the *Order of Parliament*, by which they pretended to act. *For the Sequeſtrations, appointed by it, could only relate to particular Perſons, as* Seius *and* Sempronius, to uſe his own Expreſſions on that Occaſion, *and not to Corporations, which was the Caſe of theſe Lands.* He alſo promis'd, that he would himſelf ſearch the *Rolls*, where the *Donation* was recorded, and make the beſt Uſe of it he could, when he had found it.

WHILE this was tranſacting for Mr. *Pocock* in *London*, his Friends in *Oxford* were careful alſo to do him all the Service they were capable of. Dr. *Langbaine*, the very worthy *Provoſt of* Queen's-College, was at the Pains himſelf of drawing a long *Inſtrument in* Latin, wherein the Courſe taken by the *Archbiſhop*, effectually to ſettle theſe Lands, was at large, and very particularly recited, and alſo a formal Grant from that Body inſerted, of all the Profits iſſuing out of them to Mr. *Pocock*, during the Time that he ſhould continue to be *Arabick Lecturer*; and this *Inſtrument*, being propoſed by him and ſome others in *Congregation*, with unanimous Conſent had the Seal of the *Univerſity* affixed to it. What was thus done for him by his Friends, was abundantly ſufficient to clear his *Title* to the Satisfaction of all reaſonabl Men: But leſt all this ſhould not be effectual, Mr. *Selden*, with much Earneſtneſs, recommended the Matter to ſome of the leading Men of that Time, in whom he had a conſiderable Intereſt, and, by their Means, this *Salary* was at length reſtor'd to Mr. *Pocock*, after it had been detain'd from him about three Years. This Reſtitution was effected about the Middle of the Year 1647. And I have Reaſon to ſuppoſe, that Dr. *Langbaine*'s good Offices, above-mentioned, (to which he was ſtrongly incited by *T. Smith*, a Fellow of his own *College*, and a Friend of Mr. *Pocock*'s) was the Foundation of that Friendſhip, which continued between him and Mr. *Pocock* for the Remainder of their Lives.

THIS ſame Year, *viz. An.* 1647, he and his Family, at *Childry*, were delivered from a Ruin, that threatened them, by the Diligence and Intereſt of his excellent Friend, Mr. *John Greaves*. For Mr. *Pocock* being conſider'd as a *Malignant*, ſome of the *Forces* for the *Parliament*, which had now carried all before it, grievouſly oppreſs'd him by *free Quarter*, and other Violence; and ſuch a Treatment he was to expect, as often as any Troops ſhould come into thoſe Parts. Hereupon he complains to his Friend Mr. *Greaves*, by Letter, who, by the Aſſiſtance of Dr. *Ent*, procur'd him a Protection, under the Hand and Seal of my *Lord Fairfax*, dated at *Windſor*, *Dec.* 5, 1647. by which all *Officers* and *Soldiers*, are forbid to plunder his Houſe, or take away his Horſes, Sheep, or other Cattle or Goods, or to offer Violence to his Perſon, or the Perſons of any of his Family. *Conſtables* alſo, and *Quarter-maſters*, are, by the ſame *Inſtrument*, forbid to quarter upon him above his juſt and due Proportion. And, to crown this good Office, Mr. *Greaves* would be at all the Expences, that attended the Procurement of this Protection.

IT was, indeed, a ſingular good Providence for Mr. *Pocock*, under the Troubles and Difficulties he met with in theſe Times, that he was provided with ſo many *uſeful* and *active* Friends. For, beſides his own natural Modeſty and Meekneſs, which diſqualified him from ſtirring effectually in his own Behalf, his long Abſence from *England*, had made him a Stranger, even to the common Remedies againſt Oppreſſion; and his only Methods, for Redreſs, were to complain, from Time to Time, to his Friends, of his hard Uſage.

BEING delivered out of theſe Difficulties, he had but very little Time to breathe, before a freſh Occaſion was given for the Exerciſe of his own Patience, and of the Kindneſs of his Friends. For now the *Viſitation* of the *Univerſity of Oxford* was coming on, which, under the Pretence of *Reformation*, threatened the utmoſt Severity to all Perſons of that Body, who had manifeſted any *Loyalty* to the *King*, or *Zeal* for the *Church*. In the *Articles of* Oxford, indeed, when that City was delivered up by Sir *Thomas Glenham* to General *Fairfax*, expreſs Proviſion had been made, that all the Members of the *Univerſity* ſhould enjoy their antient

Rights and *Privileges*, notwithſtanding any Thing done by any of them, relating to the unhappy War between the *King* and the *Parliament*. But ſuch Agreements were very weak Bonds to reſtrain them, who having the Power entirely in their Hands, were now reſolv'd both to gratify the Ambition and the Avarice of thoſe that depended on them, and to ſatisfy their own Revenge. On the *firſt* Day of *May*, therefore, in the Year 1647, an *Ordinance* of *Parliament* was made, whereby of *twenty four* Perſons therein named, any *five or more* had Authority given them to be *Viſitors* of that *Univerſity*, for the Hearing and Determination of all Matters and Cauſes they ſhould think fit to enquire into, relating to it, or any Members of it: And alſo *twenty Lords* and *forty nine* of the *Houſe of Commons*, were, at the ſame Time, appointed to be a *ſtanding Committee*, for receiving the Reports of thoſe *Viſitors*, and hearing all Appeals, that ſhould be made to them.

OF the *Viſitors* thus nominated, *ten* had been formerly Members of that *Univerſity*, and moſt of them, ſuch as had been expell'd, or otherwiſe puniſh'd, for Miſdemeanours committed in it. The other *fourteen* were Lawyers, and Country Gentlemen, of known Zeal for the Cauſe they were carrying on, amongſt whom Mr. *Prynne* was one of the chief. There could be no Doubt at all, but that ſuch as theſe would be very forward in the Execution of this Power; as, indeed, they were. For a Citation, under the Hands of a ſufficient Number of them, dated the 15th of the ſame Month, was ſent to *Oxford*, commanding *both the Proctors, and all Heads of Colleges and Halls, to appear before them in the Convocation-Houſe there, on the fourth Day of the next Month, between the Hours of Nine and Eleven in the Morning*. But the Miſchief deſigned, at that Meeting, was delay'd for ſome Time by the dextrous Management of Dr. *Samuel Fell*, the *Vice-chancellor*. For whilſt Mr. *Harrys*, one of the *Viſitors*, was entertaining his Brethren at St. *Mary*'s with Prayers, and a long Sermon for the Occaſion, the Hour limited in the *Citation* was paſs'd, and the *Vice-chancellor*, having gotten a Teſtimonial of the Attendance of thoſe that had been ſummon'd, atteſted on the Place, in due Form, by a *publick Notary*, immediately diſmiſs'd the Aſſembly. This Diſappointment put the *Viſitors* into ſo much Confuſion, that they attempted nothing more, till, by an additional *Ordinance of Parliament*, dated the 26th Day of *Auguſt* following, they had *new* Powers conferred upon them. But then they applied themſelves to the Work again, with a great deal of Diligence, and never omitted it, till they had forced out a great Number of the *beſt* and moſt *learned* Men of the *Univerſity*, and put themſelves, and their Friends, in their Places.

WHEN the Violence of theſe Reformers began to rage at *Oxford*, Mr. *Pocock* was on his *Parſonage* at *Childry*; and there he ſtill continued, as well by the particular Direction of his Friends, as from his own Judgment and Inclination. He had frequent Accounts ſent to him of the Troubles many worthy Men were in, and the Methods made uſe of to ruin them, and he continually expected a Share in the ſame Treatment. And tho' he was ready, when *Providence* ſhould call him to it, not only to throw up his *Lecture*, but every Thing elſe that he had, if he could not keep it with a good Conſcience; he thought himſelf, however, under no Obligation to *invite* and *haſten* the Danger, by appearing in the *Univerſity*.

THE *Viſitors*, and their Maſters of the *Committee*, having other Employment, no Notice was taken of him for ſeveral Months; but at length ſomething extraordinary fell out, which brought him on the Stage. Dr. *Morris*, the *Hebrew Profeſſor* at *Oxford*, died of a Fever, *March* 27, 1648. The *King*, who was then a Priſoner in the *Iſle* of *Wight*, having a full Knowledge of Mr. *Pocock*'s Sufficiency, and being alſo moved thereto by the Recommendations of Dr. *Sheldon* and Dr. *Hammond*, nominated him for the *Hebrew Lecture*, thus vacant, and for the *Canonry of Chriſt-Church* annexed to it; but he was not conſtituted by *Patent*, the *King* then not having the *great Seal* in his Power. About this Time, likewiſe, Dr. *Payne*, Canon of the ſame Church, was turned out, by an *Order of the Committee*. And on the 7th of *April* enſuing, the *Committee* having reſolved, that the Matter of the Anſwer, put in by the *Dean* of *Chriſt-Church*, Dr. *Fell*, and others the Prebends, whoſe Hands were ſubſcribed to it, was an *high Contempt of Authority of Parliament*; and, 'That for an effectual Remedy 'thereof, the ſaid Dr. *Fell*, *Dean* of *Chriſt-Church*, and others the *Prebends* of *Chriſt-Church*, 'who ſubſcribed their Names to the ſaid Anſwer, be forthwith removed from their ſaid 'Places.' Then the Order immediately proceeds: 'This *Committee* being informed, that 'Dr. *Morris*, one of the ſaid *Prebends*, and *Hebrew Lecturer* of the *Univerſity*, is lately de-'ceaſed, whoſe Hand is ſubſcribed to the ſaid *Anſwer*, do order that Mr. *Pocock* be *Hebrew* '*Lecturer* of the *Univerſity*, in the Place of the ſaid Dr. *Morris*, deceaſed, and ſhall receive all 'Profits and Dues belonging to the ſaid Place. And further order, that the ſaid Mr. *Pocock* 'be, and hereby he is, conſtituted and eſtabliſhed a *Collegiate Prebend* of *Chriſt-Church*, in 'the Place of Dr. *Payne*, removed from his *Prebend's Place*, by a former Order of this *Com-'mittee*. And the ſaid Mr. *Pocock* ſhall enjoy and have all the Power, Rights, Emolu-'ments, Rooms, and Lodgings, by any Statute, or Cuſtom, or Right, formerly belonging 'to the ſaid Dr. *Payne*.' It might ſeem a Matter of Difficulty, at this Diſtance of Time, to give a full Account, how Mr. *Pocock*, whoſe Abſence from *Oxford* alone preſerved him from a Summons of the *Viſitors*, to take the *ſolemn League* and *Covenant*, and conſequently from the Loſs of his *Arabick* Lecture; I ſay, how he came to meet with ſuch diſtinguiſhing Favour at that Time from them, who ſeemed to have ſo little Regard, either to *Learning* or *Goodneſs*,

in others of his Principles. But it was chiefly to be imputed to the hearty Kindneſs of an *eminent Member* of that *Committee*, namely, his conſtant Friend, who had been ſo ſerviceable to him already, Mr. *John Selden*. For to him, Mr. *Pocock* wholly aſcrib'd this unexpected Succeſs, in a Letter he ſent to him ſome Time after. And, indeed, as that learned Man found out Means to preſerve ſome few of his particular Friends in *Oxford*, from the Dangers that then threatened them; ſo he did all that was poſſible for him, on behalf of the *Univerſity* in general. This, I find, was gratefully acknowledged by Dr. *Langbaine*, in a Letter written to him about this Time. Which, as well in Honour to the Memory of ſo great a *Friend*, and Patron of Mr. *Pocock*; as for that it gives ſo particular an Account of the ſad State of the *Univerſity*, and the different Opinions of ſome great Men in it, at that Juncture, I ſhall here inſert, as it was found amongſt the Papers of the *Lord Chief Juſtice* Hale, who was one of Mr. *Selden*'s Executors[c].

'*Moſt Honoured Sir*,

'NOTWITHSTANDING thoſe common Endearments, by which you have purchas'd ſo 'great an Intereſt in this diſconſolate *Univerſity*, and thoſe multiplied Favours which you have 'been pleaſed to heap upon myſelf, the meaneſt of your Servants; I could have been content 'to hug myſelf in the tacit Recordation of both, had not that kind Remembrance, which 'I received from you, by Mr. *Palmer*, ſome few Minutes ſince, ſeconded by the preſent Op-'portunity of ſafe Conveyance, by Mr. *Patrick Yonge*, invited, or indeed extorted from me 'this Acknowledgment; which is no more mine, than the Voice of the Publick, ſo far as 'Diſcretion will permit us to make it publick; that however the Condition of this Place be 'now ſo deſperate, that *Salus ipſa ſervare non poteſt*; yet are we all abundantly ſatisfied in 'your unwearied Care and poſſionate Endeavours for our Preſervation. We know and confeſs,

'*Si Pergama Dextrâ*
'*Defendi poterant, etiam hâc defenſa fuiſſent.*

'Whether it be our Unworthineſs, as it is our Unhappineſs, to fall at laſt, others may better 'judge; but of this we are confident, that, next under God's, it muſt be imputed to your 'extraordinary Providence, that we have ſtood thus long. You have been the only *Belli* '*Mora*, and

'*Quicquid apud noſtræ ceſſatum eſt mœnia Trojæ*,
'*Hectoris* (I cannot add *Æneæque*, for you had no ſecond) *Manu Victoria Graium*
'*Hæſit*.

'By your good Arts and prudent Manage, our ſix Months have been ſpun into two Years, 'and it has thus far been verified upon us by your Means, *Nec capti potuere Capi*. But now the 'decretory Day is come. *Fuimus*. That Tempeſt, which has ſo long hover'd, has now 'fallen ſo heavy upon our Heads, that all our Pilots have forſaken the Helm, and let the 'Ship drive. The Pro-Vice-chancellors, Proctors, and other Officers and Miniſters of the *Uni-'verſity*, have withdrawn themſelves. I might add much, but I fear this may be too much 'of this Kind, as the Senſe of the moſt and beſt in this Place; who fly ſo high upon the 'Point of Loyalty and Privilege, as if they were ambitious of ſuffering. For myſelf (and, 'tho' I have little Correſpondence with Particulars, I believe I am not ſingular) I could be 'well enough content to ſit down with a Confeſſor's Place, and not envy my Betters the Glory 'of this Martyrdom. I cannot think, that we are bound, by any Obligation of Law or Con-'ſcience, from acknowledging my *Lord of Pembrook* for our Chancellor. But for the new de-'ſigned Proctors and Heads of Houſes (*Chriſt-Church* excepted) we do not ſee, with Submiſſion 'be it ſpoken, why thoſe Colleges, to whom the Right of Election regularly belongs, may 'not challenge it by Virtue of the Articles, by which the Rights of all, and every of them, is 'promiſed to be ſav'd. And tho' we know the Practice of former Times is no Rule for the 'preſent, nor the Actions of Kings any Laws for Parliaments; yet we cannot chooſe but ob-'ſerve the Difference heretofore, when, upon Occaſion, Princes have ſometimes depos'd the 'Proctors, ſometimes preferr'd Heads of Houſes to Biſhopricks, they always left the Elec-'tion of their Succeſſors free, according to the reſpective Statutes of the Univerſity and Col-'leges, and did not otherwiſe interpoſe (though it was thought a Point of their Prerogative) 'than, at moſt, by Letters of Recommendation, which were many Times not obey'd, and 'that with Impunity. But whatſoever you pleaſe to command, we muſt obey. And it will, 'perhaps, not at all offend our moſt eager Adverſaries, if we chooſe to do it rather by Suffer-'ing, than Compliance; which is already the Reſolution of a good many, and perhaps his 'Turn is not far off, who, though he would not be over haſty to offer the Sacrifice of Fools, 'by a peremptory Oppoſition to an extraordinary and irreſiſtible Power, ſo long as nothing is 'commanded which he conceives, in its own Nature, ſimply unlawful, yet he hopes, he ſhall 'never proſtitute his Innocency, to purchaſe the ſhort Enjoyment of a ſlight Preferment, 'which he values for nothing more, than the Opportunity it affords him of Freedom in his

'Studies,

[c] This Letter is in Dr. Mead's Collection, above-mentioned.

'Studies, and thereby (if you ſhall at any Time do him the Honour to command him) of 'putting himſelf in a Capacity to be reputed,

Sir, Your moſt humble, and moſt bounden Servant,

Queen's-College, Oxon,
March 20, 1647-8. G. LANGBAINE.

As this Letter gave ſuch a melancholy Repreſentation of the preſent Condition of Affairs in *Oxford*; ſo the Tranſactions that ſoon followed, in that Place, would require even more tragical Expreſſions, duly to ſet them forth. For the *Viſitors* firſt, and then the *Chancellor* himſelf, (who came thither for that Purpoſe) with a *Guard of Muſketeers*, went from College to College, and breaking open the Doors of ſeveral Lodgings, diſpoſſeſs'd the rightful Owners with the utmoſt Violence.

AND now to return to Mr. *Pocock:* The *Committee* iſſued an Order to the *Viſitors*, *June* the 6th following, to put him in Poſſeſſion of Dr. *Payne*'s Lodgings at *Chriſt-Church*; which was done accordingly. How he reliſhed the Manner of his Coming into this Preferment, we cannot ſay with Certainty. But from the Letters of his Friends, at that Time, it ſhould ſeem as if he had ſome Scruple on that Head. Mr. *John Greaves*, in one to him, dated the very Day he was voted in by the *Committee*, after acquainting him with his Succeſs, adds, 'From whence no Envy can fall upon you here, (at *Oxford*) ſeeing you diſplace no Man, and 'it is undertaken that he ſhall be ſatisfied, who is moſt concerned, without any further Trou-'ble of yours. So that I ſee, by a wary Carriage, that all Sides may be pleaſed.' Dr. *Langbaine*, in a Letter, *May* 3, 1648, has the following Expreſſions: 'I perceive——that you are 'not fully informed concerning your *Hebrew* Profeſſor's Place; and, therefore, I take leave 'to tell you, that however the reſt of the new Prebends (for ought I yet hear) have not, nor 'deſign to have, any other Security for Settlement, than the *Votes* of the *Committee*, yet 'Mr. *Selden* intends (and I preſume by this Time it is done) to procure an *Ordinance* for yours. '——This *Ordinance*, I think, will be ſufficient, without a Patent under the *broad Seal*, be-'ing, for preſent, of equal Force, of leſs Charge, and leſs obnoxious to Exception from *his* '*Majeſty*; of whoſe Confirmation, if it ſhall pleaſe *God* to reſtore him to his Power and 'Rights, I think you will have no Cauſe to make a Queſtion.' The Ordinance here ſpoken of by Dr. *Langbaine*, as certain, to what Cauſe ſoever the Diſappointment was owing, never was obtained; and, I have undoubted Authority for ſaying, that Mr. *Pocock* held his Preferment at *Chriſt-Church* by no other Title, from the ruling Powers of that Time, ſave from a *Vote* of the *Committee*.

BUT tho' theſe Arguments and Suggeſtions of his Friends, prevail'd on him to accept the *Hebrew* Profeſſorſhip; yet he was much diſſatisfied, that he had not the *Canonry* along with it, which King *Charles* had annexed thereto, and which his Predeceſſor, Dr. *Morris*, enjoyed in that Manner. It is highly probable, the *Committee* were ignorant of any ſuch Annexation, and voted Mr. *Pocock* into Dr. *Payne*'s Prebend, for no other Reaſon, but becauſe it had been longeſt vacant; the Doctor having been turned out by a *Vote*, which ſome Time preceded that for removing *Dean Fell*, and the reſt that ſubſcribed to the Anſwer put in by him; of which Number Dr. *Morris*, the *Hebrew* Profeſſor, was one. However, finding that he was voted not only into the Place, but alſo into the Lodgings of Dr. *Payne*, before the *Committee*'s Order to the *Viſitors* for putting him in Poſſeſſion of thoſe Lodgings was iſſued, he complained to his Friends, above, of the Injury thereby done to him, and the Profeſſorſhip. For, in a Letter from Mr. *Greaves* of the 11th of *May*, 1648, I find theſe Words: 'As concerning 'your Lodgings, and the Injury offered to you by the Viſitors, I mentioned it to the *Primate* 'and Mr. *Patrick Yonge*. Both of them will acquaint Mr. *Selden* with it.' But in that, and the two following Months, nothing more was done in this Buſineſs, thro' the Jealouſies of thoſe Times. But in *Auguſt*, Mr. *Selden* aſſured Dr. *Langbaine*, that he could find nothing to that Affair in the *Rolls*, and that ſome, who were moſt active in the then Changes, did expreſly deny any ſuch *Annexation*. However, he promiſed his beſt Aſſiſtance, but could not aſſure him of Succeſs. About the ſame Time Mr. *Greaves*, often waiting on Mr. *Rous*, Secretary to the *Committee*, prevailed with him, as he tells Mr. *Pocock*, in a Letter of *Auguſt* 2, 'That nothing ſhould be done to his Prejudice for the future; but [with Relation to what 'was paſt] all the Anſwer he could get was, *that the Committee muſt obſerve their own Orders.*' All this did not diſcourage Mr. *Pocock*, and his Friends, from proſecuting a Reparation of the Injury done to the *Hebrew* Profeſſorſhip, by diſuniting it from its *proper* Canonry. For, upon an Intimation from Mr. *Greaves*, that Mr. *Selden* wanted to ſee a Copy of the Grant of the Canonry to the *Hebrew* Profeſſorſhip, and eſpecially whether that individual Place be annexed to it; adding, if ſo, he (Mr. *Selden*) doubts not but Things may be ordered yet, if there be ſo much as the Name of Juſtice left; I ſay, upon this Intimation Dr. *Langbaine*, in a Letter of *Nov.* 30, this ſame Year, mentions, that the *Charter* concerning his Prebend, was ſent up by the *Bedel* to Mr. *Selden*. But all this availed nothing. And, therefore, after a Year more ſpent in vain Endeavours to get the *Annexation* avowed, and the *proper* Lodgings of the *annexed* Canonry reſtored to himſelf, as *Hebrew* Profeſſor, he, upon *Friday*, the laſt Day of *Auguſt*, 1649, read and entered a Proteſtation for ſaving the Rights of his Profeſſor-

ſhip,

ſhip, before Dr. *Reynolds*, Dean of *Chriſt-Church*, and then *Vice-chancellor* of the *Univerſity*, as alſo in Preſence of *Ralph Button*, Prebendary of that Church, and *Ralph Auſten*, and laſtly of *John French*, Notary Publick and Regiſter of the *Univerſity:* In which he ſet forth, 'That the late King, in the 6th Year of his Reign, had given and granted to *John Morris*, 'B. D. and then *Hebrew* Profeſſor, a Canonry or Prebend in the Cathedral of *Chriſt-Church*, 'to be held by him as long as he ſhould continue *Hebrew* Profeſſor, and *Lecturer* of the *Uni-*'*verſity* of *Oxford*, and no longer; with all the Houſes, Manſions, Profits, *&c.* any Way 'belonging, or hereafter to belong, to the ſaid Canonry or Prebend. And by the ſaid Letters 'Patents, he further granted to the Vice-chancellor, Maſters, and Scholars of the Univerſity 'of *Oxford*, and their Succeſſors, that, for the future, and in Perpetuity, that whenever, by 'the Death, Reſignation, Deprivation, *&c.* of the ſaid *John Morris*, the ſaid Prebend ſhould 'any Way become void, that then, and ſo from Time to Time, the ſaid Canonry, with its 'aforeſaid Appurtenances, ſhould come to every *Hebrew* Profeſſor, and Lecturer for the 'Time being, and ſhould not, in the *Interim*, be granted to any other. And whereas, upon 'the natural Death of the ſaid *John Morris*, the Canonry aforeſaid was become void, he, '*Edward Pocock*, by the Appointment and Decree of the *honourable Committee*, *for regu-*'*lating the Univerſity of* Oxford, was declar'd publick Profeſſor, and Lecturer of *He-*'*brew*, in the ſaid *Univerſity* of *Oxford*, in the Room of the ſaid *John Morris*. That 'whereas, by a very late Act, for abrogating Cathedral Churches, it was, amongſt other 'Things, provided, that the ſaid *Act*, nor any Thing in it contained, ſhould in any 'wiſe extend to the Foundation of *Chriſt-Church* in *Oxford*, or to the Profits or Emo-'luments of any publick Profeſſor, or Lecturer, in either *Univerſity*; he, the ſaid *Ed-*'*ward Pocock*, *Hebrew* Profeſſor, and Lecturer in the ſaid Univerſity of *Oxford*, did therefore '(with due Reverence) openly and in Writing proteſt, that by his Acceptance of any other 'Houſes and Manſions, at *Chriſt-Church*, aforeſaid, he did not intend any Prejudice ſhould 'be done to his Right, Title, or Intereſt, or to that of his Succeſſors, the *Hebrew* Profeſſors 'at *Oxford*, or of the Chancellor, Maſters, and Scholars of the ſaid Univerſity, to the 'Houſes and Manſions in *Chriſt-Church*, lately in Poſſeſſion of *John Morris*, *Hebrew* Pro-'feſſor, or to any other Profits, *&c.* So that (notwithſtanding any Acceptance of mine for 'the Time) my Right, and that of my Succeſſors, and that of the Chancellor, Maſters, and 'Scholars of the ſaid Univerſity of *Oxford*, and their Succeſſors (if any Right there be) to all 'and ſingular of theſe, may be preſerved ſafe and unhurt, and remain ſo at preſent, and to all 'future Times; according to the Force, Form, and Effect of the Letters Patents, Reſolu-'tion and Act, aforeſaid.'

I THOUGHT it proper to inſert the Subſtance of this Proteſtation, that the World may ſee how clear, and how important a Right Mr. *Pocock*, and his Friends, had been thus long conteſting for, and the *ſhameful* Injuſtice of thoſe he had to deal withal. The Right in Queſtion appears to have been founded on a Grant of the King's, that was within his unqueſtionable Prerogative, and further guarded by a Clauſe in an Act, which had very lately paſſed both Houſes. So that by baffling ſo ſtrong a Claim, the *Committee* demonſtrated, that whilſt they thought the *King* ſubject to his own Laws, they would always be at Liberty to contradict, not only his Appointments, but their own *unrepeal'd* Ordinances. And doubtleſs Mr. *Pocock* had Reaſon to ſtir in this Affair, not ſo much on Account of the different Goodneſs of the Lodgings, belonging to the one or the other Canonry, as left his utter Acquieſcence, in accepting a Canonry, which had never been annexed to the *Hebrew* Profeſſorſhip, ſhould weaken his and his Succeſſors Title to that which had. But ſtill the *Honeſty* and *Spirit* of the good Man, on this Occaſion, appears to greater Advantage, when one conſiders, that, thro' the whole Courſe of this Affair, he, in other Reſpects, lay perpetually at the Mercy of thoſe whom he was teazing to do him Juſtice, and againſt whoſe arbitrary Proceedings, the above Proteſtation was formed. For from his firſt being voted into the Profeſſorſhip and Canonry, by the *Committee*, he plainly foreſaw, that as Things then went, he was not long to expect any Advantage from that Favour, without ſuch Compliances as he could, by no Means, yield to. That which he had, therefore, chiefly to depend on, was *Abſence* from *Oxford* till better Times, for which it pleas'd God he had a while too juſt an Excuſe, being viſited with a great Sickneſs, which kept him a long Time very weak. When, therefore, upon the Coming of the *Chancellor*, he received a Meſſage from one of the *Viſitors*, who pretended to be very much his Friend, inviting him to appear, as ſoon as he could, upon his *Canonry*, at *Chriſt-Church*, he was ſo far from any Thought of going thither, that he would not ſo much as write an Anſwer; and the Care of thoſe in *Oxford*, who wiſhed his Welfare, made this Neglect paſs indifferently well, on the Score of his Indiſpoſition.

BUT as the Excuſe of Sickneſs could not continne always, ſo in no long Time, his Preſence in *Oxford* was often requir'd in another Manner: For the next Month it was decreed by the *Viſitors*, *That all Lecturers and Profeſſors ſhould come and perform their ſeveral Duties in the Univerſity*, *which*, they ſaid, *had been neglected for three Terms now laſt paſs'd.* A little after they made another Order, *That whoſoever claim'd any Place*, *either in the Univerſity or any College*, *ſhould*, *within fifteen Days*, *come and diſcharge their Duties there*, *and alſo to ſubmit themſelves to the Viſitation.* And, in a ſhort Time, they decreed again, that, *whoſoever came to* Ox-

ford, *upon their being ſummon'd thither, and yet did not appear before the Viſitors, ſhould be conſidered as guilty of Contempt.* It is manifeſt, that ſuch Orders as theſe, were directly leveled at Mr. *Pocock*, and ſome others in the like Circumſtances. And what Arts he could find out to avoid the Force of them I cannot tell. And yet a very worthy Perſon[d], who was at the Pains to ſearch the *Viſitation-Book*, in the *publick Library*, at *Oxford*, aſſured me, that he could meet with no Account there of any Appearance before the *Viſitors*, made at any Time by Mr. *Pocock*. The greateſt Light I have been able to get into this Matter, has been from ſome Letters ſent to him, during theſe Difficulties, by Mr. *John Greaves*; whoſe Advice to him, upon theſe Occaſions, was, *ſo to order his Affairs in a prudential and honeſt Way, as neither to provoke the Viſitors, nor to give them any Advantage, by appearing before them.* And this too he tells him, in one of his Letters, was not only his own Senſe, but likewiſe that of Mr. *Selden*, whom he had conſulted on his Behalf, namely, that he ought to make it his utmoſt Endeavour, *to keep out of the Reach of their Quarter-Staff*, to uſe Mr. *Selden*'s own Expreſſion, *which would*, he ſaid, *ſtrike down all before it; and againſt which, there was no Ward, but ſuffering or complying. A hard Choice*, adds Mr. *Greaves*, *either to be martyred, or to approve of their wicked and ſacrilegious Courſes; but ſurely*, continues he, *the former is to be taken, which, after ſome Patience, will be crowned with a juſt Reward.* However, to put off, as long as might be, ſo great a Hardſhip, he directs him, *not to go to* Oxford *at all, if it were poſſible to avoid it.* But if his Affairs ſhould abſolutely require him to go thither, as he thought they would, *to make but very little Stay*, and when oblig'd to lie there a Night, *not to let his Lodging be known, for fear he ſhould receive a Summons to appear.* Moreover, he puts him in Mind of conſulting with his good Friends, Dr. *Sheldon* and Dr. *Hammond*, what he had beſt do, who would both give him faithful Advice. And in another Letter, after theſe two excellent Men were driven from *Oxford*, he recommends to him the Counſel and Direction of Dr. *Langbaine*, of whoſe Friendſhip, as well as Skill in ſuch Affairs, he had the greateſt Aſſurance.

But notwithſtanding all the Expedients, which either his Friends could recommend to him, or he could think of, it was not poſſible for him to keep himſelf wholly out of Danger. For I find Mr. *Greaves* at one Time giving him Notice, that his Name had been return'd to the *Committee*, among thoſe, that contemn'd their Authority. Moreover he told him, in another Letter, that upon diſcourſing with Mr. *Selden*, he found, indeed, the ſame Conſtancy of Affection in him, but withal great complaining of *ſuch Injuſtice and Shuffling of Buſineſſes, as made him weary of ſtriving againſt the Stream, tho' he deſpaired not totally of doing him good.*

And, upon this Occaſion, I cannot but again do what Juſtice I am able, to the Memory of this Mr. *John Greaves*, by ſaying ſomething further of that extraordinary Degree of Friendſhip, he manifeſted, at this Time, to Mr. *Pocock*. For, beſides what has been already mentioned, in ſeveral of his Letters, which he wrote to him about theſe Matters, he not only aſſur'd him of his utmoſt Endeavours to ſerve him, but alſo told him, that *he was much more concern'd for his Preſervation than his own, and ſhould be better pleas'd if he could obtain it.* And the Event was, in ſome Sort, according to his Deſire. For whereas Mr. *Greaves* had been an Inſtrument of keeping Mr. *Pocock*'s Affairs in ſome tolerable Condition in *Oxford*, he himſelf was baniſhed thence, by a Decree of the *Viſitors*, *Nov.* 9, 1648, and ſo loſt both his Fellowſhip at *Merton-College*, and his Place as *Aſtronomy* Profeſſor in that *Univerſity*. Not that he ſeems to have been actually deprived of the latter, till near a Year after. For I find him, in a Letter of the 23d of *Auguſt*, 1649, complaining to Mr. *Pocock*, as of a freſh Grievance, that Mr. *Rous* told him *the Committee had voted him out of his Lecture, for not appearing, and Contempt.* It was then ſo lately tranſacted, that Mr. *Greaves* had not, as yet, ſeen the *Order*, but was to ſee it the Day after. Indeed, to add ſome-what more of this worthy Perſon, out of theſe Letters to Mr. *Pocock*, ſince the Face of Things had been ſo much chang'd in *Oxford*, he ſeem'd to have but little Inclination to ſpend any of his Time in it for the future. For, ſome Months before this Sentence againſt him, giving Mr. *Pocock* an Account of his Deſign to go thither from *London*, where he had now been for a good While, he told him, that, 'He was reſolv'd to do nothing, but what ſtood with a good Conſcience. 'Yet, adds he, *Tully* ſomewhere, (as I remember) miſlikes *Os & Frontem novæ Academiæ.* 'And I am certain I ſhall do the ſame.' In another, of *May* 17, of the ſame Year, he tells Mr. *Pocock*, 'He was then going into *Kent*, to his good Friend, Mr. *Marſham*, not far from 'Rocheſter. Who, adds he, hath been very importunate, admitting of no Excuſe, that 'I muſt make his Houſe and Library, who hath a fair one, mine own. It will be this Fort-'night e'er I return, and it may be ſhall afterwards live with him, if I ſee, at my coming to 'Oxford, the ſame Confuſion which I hear, and which is likely, in Probability, to continue.' Several Months after, going a ſecond Time to this Mr. *Marſham*'s (afterward Sir *John Marſham*, a very learned Gentleman, who had dedicated a *Latin* Treatiſe of *Chronology* to him, and now again invited him to make uſe of his Houſe and Library) he ſo far deſpair'd of any future Encouragement to Learning and Ingenuity in *Oxford*, that he order'd Mr. *Pocock* to ſend up his *Will*, with the Keeping of which he had intruſted him, that he might blot out thence the Gift of his Mathematical Inſtruments to that Univerſity, which had coſt him, he

[d] The very learned Dr. Mill, late Principal of Edmund-Hall in Oxford.

ſaid, more than a Hundred Pounds. And a Conveniency not falling out preſently for tranſmitting it, he was ſo earneſt upon the Matter, that, in another Letter ſoon after, he deſired *Mr.* Pocock, *to open his Will, and ſtrike out that Part of it.* But ſeveral Years after his Death, when the *Univerſity*, on the *Return of King* Charles II. was delivered from her Captivity, and became again what ſhe was before; his Brother, Mr. *Nicholas Greaves*, afterwards *Dean of Dromore* in *Ireland*, and another Brother, Mr. *Thomas Greaves*, formerly mentioned, diſpos'd [e] of theſe Inſtruments, according to the firſt Deſign of their dead Brother; and they are now in the *Muſeum Savilianum* [f], at *Oxford*.

Mr. *Pocock* found Means of his Friends to paſs thro' the Dangers already mentioned, without being oppreſſed by them. However, a greater Difficulty began to appear, *Nov.* 28, 1648. For then, among ſome other *Orders* obtain'd by the *Viſitors*, from the *Committee of Parliament*, one was, that *they ſhould ſtrictly require of all Members of the Univerſity, the taking the ſolemn League and Covenant, and the Negative Oath.* In their firſt Commiſſion, indeed, they had been directed to enquire after all Perſons who had refus'd, or neglected the Taking thoſe Oaths; but the *Univerſity* thereupon immedietely, with a Courage truly *Chriſtian*, publiſhed their unanſwerable Reaſons againſt the Lawfulneſs of doing it, which were ſolemnly voted in Convocation. And, I do not find, that it had been requir'd of any of thoſe turn'd out before *November*, 1648. They being commonly diſmiſs'd upon other Pretences. But now theſe Reformers were reſolv'd upon a general Impoſition of thoſe Oaths in *Oxford*, which they well knew would effectually purge out all the Remains of what they call'd *Malignancy* [g]. This Matter gave him freſh Diſquiet, and ſet his Friends again upon ſeeking out Means to preſerve him. But the great Diſorder the Nation was in about that Time, ſoon took off the Minds of the *Viſitors*, from going on with that Deſign, and opened a new Scene of Affairs, in which, at length, he was to fall. For about this Time, the *Officers* of the *Army* took Matters out of the Hands of the *Parliament*; and, to all their former *Oppreſſions* and *Rapine*, added the *Murder* of the King. An Act, conſidered in all its Circumſtances, ſo prodigiouſly wicked and barbarous, that no Age or Country, ſince the Creation, that we know of, had ever afforded a Precedent for it. Hear the honeſt, pious, and affecting Senſe of the ſo oft mention'd and excellent Mr. *John Greaves*, on that ſad Occaſion, in a Letter to Mr. *Pocock*.

'O! My good Friend, my good Friend! Never was there Sorrow like our Sorrow! 'What a perpetual Infamy will ſtick on our Religion and Nation! And, if *God* be 'not more merciful than *Men*, what a Deluge of Miſeries will flow in upon us? Ex-'cuſe me now, if I am not able to write to you, and to anſwer your Queries.——— 'O Lord God, if it be thy bleſſed Will, have Mercy upon us, not according to our '*Merits*, but thy *Mercies*, and remove this great Sin, and thy Judgments, from the 'Nation.'

Your moſt affectionate and afflicted Friend,
J. Greaves.

The *Original* Letter ſtill teſtifies the ſorrowful Diſpoſition of the *Writer*, and the many Blots, eſpecially in the latter Part of it, evidence that he wrote on Paper, for the moſt Part *bathed in Tears.*

Not content with this *tranſcendent* Villany, they alſo aboliſhed the *Upper*, or *Houſe of Lords*. After which, they and their Inſtruments, at *Weſtminſter*, paſs'd what they call'd an Act for ſubſcribing an *Engagement*, whereby every Man ſhould promiſe to be true and faithful to the *Government* then eſtabliſhed, without a *King*, and *Houſe of Lords*. This new Teſt was firſt impoſed at *Chriſt-Church*, *Nov.* 30, 1649. Soon after which, Endeavours were uſed in *Oxford*, to prevent the Ruin of many honeſt and uſeful Men, who, it was well known, would never ſubſcribe to it. To which Purpoſe, Dr. *Langbaine*, in a Letter to Mr. *Pocock*, of *Dec.* 15, in the ſame Year, informs him, 'That the Day before, among other Matters, 'a Petition was agreed on, and ſent in the Name of the *Univerſity*, to the Committee for Re-'gulation, *&c.* promiſing that they will live peaceably under the preſent Government, and 'ſubmit to all lawful Commands, and deſiring that this may be accepted inſtead of Subſcrip-'tion to the Engagement. This Day, adds he, Dr. *Stanton*, and Proctor *Maudit*, are gone 'up with it, and (if they come ſoon enough) it is to be preſented to Morrow.' Upon this, he conſulted his faithful Friend Mr. *Greaves*, who, in his Anſwer, of the 8th of the following

[e] Vita Joannis Gravii, p. 43. [f] Vide Catalog. Manuſcriptor. Angl. pt. I. p. 302. [g] Herein Mr. Smith follows Anth. Wood's Hiſt. and Antiqu. of Univ. of Oxf. l. I. p. 413. But Dr. Tim. Halton, in Anſwer to an Inquiry upon this Subject, ſeems, in Part, to contradict this Account. He writes thus: 'The Viſitors of the Uni-'verſity of Oxon, apointed by Parliament, never had the Opportunity of preſſing the Covenant upon any Members 'of the ſaid Univerſity, nor was any one removed, or expelled for not taking of it. In their Commiſſion, An. '1647, I think the Clauſe of tendering the Covenant to all Perſons was inſerted. But that Commiſſion was va-'cated. And in the next Commiſſion granted, An. 1648, the Clauſe was omitted by the Intereſt of Mr. Selden.' Perhaps the Truth of the Caſe is this: By Mr. Wood's Account, (ubi ſupra) the ſecond Commiſſion was clandeſtinely obtained, only ſix or ſeven of the Committee being preſent. Probably, therefore, Mr. Selden, one of the abſent Members, upon hearing what had been done, might procure either a Revocation of the ſecond Commiſſion, or an Order that the Clauſe in it, which related to the ſolemn League, ſhould not be put in Execution.

ing *February*, delivers himſelf thus: ‘ I wiſh I were able to direct you. If only Quietneſs be ‘ required by the Subſcription, conſidering your Profeſſion, I know not what can be objected ‘ againſt it.’ Mr. *Pocock* then intended a ſpeedy Journey to *London*, to which his Friend, in the ſame Letter, anſwers, ‘ That he feared it would caſt him beyond the 20th of that ‘ Month, and that then what may be the Danger, God only knows.’ The 20th Day of *February*, 1649, was the Term appointed, by an Act, which paſſed the 2d of *January* preceding, at or before which, whoſoever did not ſubſcribe the *Engagement*, was to be returned to the *Committee*, in order to their being removed from their Places in the *Univerſity*. By another Act, which paſſed *February* 23, 1649, the Time for taking the Engagement, was prolonged a Month, *viz.* to the 20th of *March* following, and the Return to be made thereof, *April* 10. And as the *Expedient*, offered, as above, by the Univerſity, inſtead of ſubſcribing the *Engagement*, was rejected by the *Committee*; ſo it is probable, that on, or before the lateſt Time prefix'd, Mr. *Pocock* either appeared, and abſolutely refuſed to ſubſcribe, or elſe, that he lapſed the Time in Abſence, and was returned accordingly. From the Reſolution, which paſſed againſt him in the *Committee*, the 24th of *October* following, it ſhould ſeem probable, that the latter was really the Caſe. For the Words of the Reſolution are, not, *that he refuſed to take and ſubſcribe*, but, *that he hath not taken and ſubſcribed the Engagement preſcribed by the Act*. This is certain, that on the 20th of *February*, above mentioned, Mr. *Pocock* was gone for *London*, and ſhortly expected to return, as appears from a Letter of that very Date to Mrs. *Pocock*, from Mr. *Sparkes* of *Corpus-Chriſti*, in which he ſays, ‘ There had been ‘ a Conference between ſome Parliament Men and divers Miniſters in *London*, of which the ‘ Concluſion was, *that they were to expect no Favour, unleſs they did ſubſcribe.*’ But notwithſtanding this, Dr. *Langbaine*, and Mr. *Greaves*, uſed all their Endeavours to ſave Mr. *Pocock*, and others of the Univerſity, from the Ruin, that threatened them, for not having ſubſcribed the *Engagement*. The former writes thus to him, *April* 5, 1650, ‘ I have made as many ‘ Friends for you as for any Man; the *General* doth enquire after you, of every one that ‘ comes from *Oxford*, of your Welfare. We have ſtudied a [h] pretty Diverſion for a Month; ‘ we ſhall hereby gain this half Year's Rent. We have ſent an Expreſs to the *Lord Lieutenant* ‘ *of* Ireland, who is coming over, to deſire him to intercede for the *Univerſity*.’ I cannot find, that any Thing was effected by this laſt Expedient, nor that any Thing more was done in the Affair, till the 21ſt of *June* following, when an Order was paſſed in the Houſe, ‘ That the ‘ Committee for regulating the Univerſities, ſhould examine what Officers, Maſters, Fellows, *&c.* did neglect, or refuſe to take the Engagement, purſuant to the late Act for that ‘ Purpoſe; and ſhould have Power to diſplace them, and place other able and fit Perſons in ‘ their Room.’ It is probable, that ſome ſtill ſeverer Reſolution, concerning the Univerſity, was at this Time expected. For, in Anſwer to a Letter of Mr. *Pocock*'s, in which he deſired Information about the Truth of ſuch a Report, Mr. *Selden* writes to him, *Aug.* 26, ‘ That he ‘ was afraid ſome ſuch Thing would paſs concerning the Univerſity; and he doubted it would ‘ not be poſſible to exempt any Man from it.’ He adds, ‘ But if I can, in that or any Thing ‘ elſe, do what may be advantageous to you, I ſhall and will uſe my utmoſt Endeavours.’ *Sept.* 6, of the ſame Year, Mr. *Greaves* writes thus: ‘ I have often conferr'd with our noble ‘ Friend (who ſhewed me your Letter, and much pitied your Caſe) we both could think ‘ of no better Courſe, than to put off your Buſineſs, and to gain Time. Many Things in ‘ the mean While may happen. It is believ'd (continues he) which you may keep to yourſelf, ‘ that *Engagers*, of what Quality ſoever, will be removed out of the Univerſities. I would ‘ therefore adviſe you, not to quit your Poſſeſſion of your Living. For the Committee here ‘ cannot eject you thence.’ His Friends laboured, to the laſt, for his Preſervation. Dr. *Langbaine* put Mr. *Selden* in Mind of *the irreparable Loſs the Univerſity would ſuſtain in the Removal of Mr.* Pocock. And Mr. *Selden* himſelf, in a kind Letter he wrote to him, had aſſured him of his utmoſt *Affection* and *Service*, telling him, ‘ That theſe were no more than what ‘ his excellent Merit, and the many Advantages he had receiv'd from him, highly deſerv'd.’ But all their Endeavours could defer the fatal Vote of the Committee againſt Mr. *Pocock* no longer than the 24th of *October*; at which Time, the two following Reſolutions paſſed.

1. ‘ THAT it does appear to this Committee, that *Edward Pocock*, Collegiate Prebend of ‘ *Chriſt-Church*, hath not taken and ſubſcribed the *Engagement* preſcribed by the Act.

2. ‘ THAT the *Committee* will proceed on this Day Fortnight to nominate another, to ſupply the Place of Mr. *Edward Pocock*, Collegiate Prebend of *Chriſt-Church*.’

ACCORDINGLY, the 7th of the following Month, the *Committee* reſolved,

‘ THAT Mr. *Peter French* be Collegiate Prebend of *Chriſt-Church*, in the Place of ‘ Mr. *Pocock*.’

AND acccordingly a ſpecial Order of the ſaid *Committee*, for placing the ſaid *Peter French* in the Place of the ſaid Mr. *Pocock*, iſſued, reciting, ‘ That the Place of the ſaid Mr. *Pocock*, be‘ came void, for not taking and ſubſcribing the Engagement.’

CONSIDERING the Perſon put into Mr. *Pocock*'s Canonry, it was no Wonder, that all the Intereſt of his Friends to keep him in, proved without Effect. For this Mr. *French* had married a Siſter of *Oliver Cromwell*, and therefore a Vacancy muſt be made to provide for him.

[h] This was the Prolongation of the Term for taking the Engagement.

His refuſing the *Engagement*, which thus coſt him his *Prebend*, did not preſently affect his other Preferments, in *Oxford*. But in no long Time (probably about the Beginning of *December*) the *Committee* reſolving, that all *Non-Engagers* ſhould be turned out of the Univerſity, he was alſo to quit both his Lectures. This was a Thing he had Reaſon to expect as unavoidable. And that he looked for no other Treatment, appears from a Letter of his, dated, *Nov.* 30, to *George Hornius*, a learned Profeſſor of Hiſtory in the Univerſity of *Gueldres*. In which we ſee him declare his *preſent* Condition, and his Apprehenſions for the *future*, together with the honeſt and prudent Maxims, by which he had hitherto conducted himſelf, and conformably to which, he religiouſly purpoſed to behave in all Times to come. 'My Affairs, ſays he, are reduced to ſuch a *Criſis*, that, unleſs I meddle in Things, wherein 'I am reſolved never to intermeddle [meaning the *Engagement*] I ſhall be turned out of all 'Profeſſorſhips in the Univerſity, or rather, am already [in Effect] turned out. I have 'learnt, and made it the unalterable Principle of my Soul, to keep Peace, as far as in me lies, 'with all Men; to pay due Reverence and Obedience to the higher Powers, and to avoid all 'Things, that are foreign to my Profeſſion or Studies; but to do any Thing, that may ever 'ſo little moleſt the Quiet of my Conſcience, would be more grievous, than the Loſs not 'only of my Fortunes, but even of my Life. But pleaſe, Sir, to be aſſured, that I never 'followed theſe Studies with mercenary Views; and, therefore, when it ſhall pleaſe God (as 'I truſt in his endleſs Bounty that it will) to vouchſafe me a ſafe and obſcure Retirement, I 'will, with greater Alacrity than ever, apply myſelf to theſe Studies, and promote them with 'my beſt Endeavours.' Who can read theſe golden Lines, without ſecretly wiſhing, that every Votary to Religion and Learning, was endowed with a good Portion of that Spirit, which animated this excellent Man? As inattentive as the preſent Age is to Principles, and a Zeal for Literature, a few ſuch Examples would revive the Credit of both, by making them no longer conſidered as the Scaffolding of Ambition, but as the Dictates of a diſintereſted Love of Truth, and of Mankind.

In a little Time after this, the expected Blow was ſtruck. And a particular Vote paſſed, as it ſhould ſeem, to deprive Mr. *Pocock* of both his Lectures, or however to turn him out of the Univerſity; which in Effect was the ſame Thing. When this Vote paſſed we cannot *preciſely* ſay. But it muſt have been ſome Time in *December*, 1650, and probably, about the Middle of that Month. The News of this coming to *Oxford*, many there were ſo ſenſible of the Damage the Univerſity would undergo, by the turning out a Perſon, whoſe Learning was ſo very uſeful and ornamental to it, that, without his Requeſt or Knowledge, they drew up a Petition to the *Committee* for his Continuance; in the Form following.

TO the Right Honourable the Committee of Parliament for regulating the Univerſities.

THE Humble Petition of ſeveral, the Governors of Houſes, Publick Officers, Maſters of Arts, and other Graduates, and Students of the Univerſity of Oxford,

Sheweth,

That your Petitioners conceiving Mr. *Edward Pocock* (late Prebend of *Chriſt-Church*) to be a Man of a very ingenuous and peaceable Converſation, excellently learned in the Oriental Languages; and conſidering, that there is no Power or Truſt of Government going along with the *Hebrew* and *Arabick* Lectures, in this Univerſity; That the Stipend of both is but a very ſmall Maintenance, and (ſhould they be put into ſeveral Hands) no way competent for a learned Man; That he is able (above any we have heard of) to diſcharge them both, as having travelled abroad, and been trained up, for many Years, in the midſt of thoſe Tongues and Nations; That he hath been very uſeful here, and a great Ornament to this Univerſity, where we underſtand he deſires ſtill, in all peaceable Manner, to continue to ſerve this State, and his own Country, in this Employment:

We therefore humbly pray, that out of that Zeal you bear to the Advancement of Learning (this Part eſpecially, ſo uſeful in itſelf, and ſo generally this Day promoted in theſe Weſtern Nations) and as an Act of your Favour and Clemency, you will be pleaſed to ſuſpend the Execution of the late Vote, as to the *Arabick* Lecture, at leaſt, till ſuch Time as you ſhall be provided of ſome other Perſon, who in Regard of his Abilities, ſhall be thought fit to ſucceed in that Place with Satisfaction to the Univerſity.

And your Petitioners ſhall ever pray.

John Wilkins, Warden of Wadh.
Joſhua Croſſe, L. L. D.
Geo. Marſhall, N. C. C.
Tho. Owen, Sen. Proc.
Henry Corniſh
Ralph Bulton
John Wallis
Tho. Smith
Joſhua North
Fra. Howell.
Dan. Greenwood, Vice-can. Oxon.
Paul Hood, Rector C. L.
Edmund Staunton, C. C. C. Preſt.
Gerard Langbaine, Pr. of Qu. Coll.
Robt. Harris, Preſt. Trin.
Phil. Stephens, Proc. Jun.
John Milwaſh
Robt. Hancock
Chriſtopher Rogers, Princip. New-Inn-Hall

Beſides theſe, were ſubſcribed the Names of thirty eight Maſters of Arts, and Bachelors of Law. The Reader will obſerve, that among the principal Subſcribers, there were but two of the old Stamp, *viz.* Dr. *Hood*, Rector of *Lincoln* College, and Dr. *Langbaine* of *Queen*'s; the reſt being, I think, except the two Proctors, Intruders into the Places of ejected Loyaliſts. Nor was it to be wondered at, that ſo many *new* Men ſhould join in this Petition; conſidering how great a Reproach it would be upon their Friends, the *Regulators*, and, in ſome Sort, upon themſelves, to remove a Man of ſuch Eminence for Learning and Piety from ſuch Places, as no Body was found ſufficiently qualified to ſupply. Indeed, ſome Endeavours had been made uſe of to prevent this Reproach, by procuring a proper Succeſſor to Mr. *Pocock*; but they prov'd ineffectual. It appears from a Letter, written about this Time, by one of his *Oxford Friends*, that *Manaſſeh Ben Iſrael* had been deſired to ſend over a learned *Jew* of his Acquaintance, in *Holland*; but that *Jew*, being lately turn'd *Chriſtian*, was more inclin'd to accept of an Offer he had from ſome Proteſtants in *France*, and *Manaſſeh*, being offended at his Converſion, would not concern himſelf any farther with him. *Chriſtianus Ravius* alſo, who came into *England* about two Years before, in hopes that the *Godly Parliament*, as he call'd it, in a Letter to Mr. *Pocock*, would do great Things for him, was long encouraged, by the *Committee*, to expect their Favour. And, indeed, as Mr. *Greaves* gave Account of the Matter, he often ſeem'd not unwilling to accept the Preferments of one, that, as has been obſerved already, was formerly very kind and helpful to him. But the Repreſentations that were made to *Ravius*, by ſeveral of Mr. *Pocock*'s Friends in *London*, particularly by Mr. *Selden*, in whom *Ravius* placed great Confidence, and by *Archbiſhop Uſher* (who had given this Man a Salary [1] of twenty four Pounds a Year, for the Encouragement of his Studies, while he was in the Eaſt) with-held him, I believe, from being guilty of a Thing ſo infamous and ungrateful. Poſſibly alſo the Committee itſelf might have ſeen ſo much into *Ravius*'s Indiſcretions, as to think he would, notwithſtanding his Knowledge of the Languages, do no Credit, in the Main, to their Nomination. For, as he ſet out at firſt for the *Eaſt*, without the Caution which common Prudence would have ſuggeſted, ſo he ſeems all along to have acted after a weak and ridiculous Manner. Mr. *John Greaves*, in a Letter to Mr. *Pocock*, about the Year 1645 or 1646, diſcovers the Notion they both had of him, and ſupplies us with a pleaſant Inſtance of his injudicious and trifling Conduct. 'I ſend you, ſays he, theſe Papers (which I have lately receiv'd from Mr. *Ravius*) for your 'Peruſal; I have not been ſo merry ſince theſe ſad Diſtractions, as upon reading of theſe; and 'how much Mirth, think you, ſhall I have, when he ſhall bleſs the World with the reſt, as 'he promiſes? If I have laught (yet with ſome kind of Pity of the Man) at his *Perſian*, 'how much more will you ſmile at his *Perſian* and *Arabick*? A little before, I receiv'd a Let-'ter from him, by the Hands of an honourable Friend of yours, in which he writ, that he 'had dedicated a Book to me; the firſt Noiſe of it almoſt put me into a cold Sweat, but after 'that I found it was dedicated to no leſs han ſix Score, beſides myſelf, and that you and 'your Friend were in the Number, I recovered myſelf, and grew warm again. He is now 'at *Leyden*, where, when I ſee him, I ſhall give him the beſt Counſel I can, and adviſe him 'to make his Follies leſs publick.' Upon the Whole, no Body being found, of any tolerable Abilities, for the Diſcharge of the *Arabick* and *Hebrew* Lectures, the *Committee* for regulating the Univerſities, upon the Petition before mentioned, with ſo many favourite Hands to it, and, doubtleſs, ſtrongly ſeconded by Mr. *Selden*, was contented to ſuſpend the Execution of their Vote againſt Mr. *Pocock*. I cannot certainly fix the Date of that Petition, but conclude, that it was in the Month of *December*. For Mr. *Samuel Clarke*, *Dec.* 30, anſwered one of Mr. *Pocock*'s, which acquainted him with the Petition, and the Hopes of Succeſs therefrom, tho' he had heard of both before from another Hand. 'I was very glad, ſays that learned 'Perſon, of the News, both on behalf of the Univerſity, that now they begin to be ſenſible 'of their Loſs, when they ſuffer themſelves to be deprived of their worthieſt Members, and 'ſomething too on your Behalf, that you have ſome Hopes left of preſerving a *Plank out of* '*this your Shipwreck*.' To conclude this Affair, Mr. *Pocock* enjoy'd both theſe Places without any Diſturbance, that I can meet with any Account of, taking a Chamber in *Baliol-College*, for his Reſidence, when oblig'd to be in *Oxford*.

THO' the Troubles he had thus been in for ſeveral Years together, were a ſufficient Employment for his Thoughts, they did not diſcourage him, however, from going on, at the ſame Time, with a learned Work, which was publiſhed at *Oxford* in the latter End of the Year 1649. This was his *Specimen Hiſtoriæ Arabum*, containing a ſhort Diſcourſe, in *Arabick*, with his *Latin* Tranſlation of it, and his large and very uſeful *Notes* on it. The Diſcourſe itſelf is taken out of the general Hiſtory of *Gregorius Abul-Farajius*, being his Introduction to his ninth *Dynaſty* (for into ten *Dynaſties* that Author divided his Work) where, being about to treat of the Empire of the *Saracens*, or *Arabians*, he gives a compendious Account of that People before *Mahomet*, as alſo of that *Impoſtor* himſelf, and the new Religion introduc'd by him, and of the ſeveral Sects into which it was divided. And Mr. *Pocock*'s Notes on this Diſcourſe are a Collection of a great Variety of Things, relating to thoſe Matters, out of

[1] Archbiſhop Uſher's Letters, publiſh'd by Dr. Parr, Num. 304.

more than an hundred *Arabick Manuſcripts*, a Catalogue of which he adds in the End of his Book.

To give a brief Account of ſome of the chief Things contained in theſe *Notes:* Having ſhewn in them, for what Reaſons thoſe People were called *Arabians* and *Saracens*, he firſt ſets down ſome of the moſt conſiderable Matters, that were to be met with concerning their moſt antient *Tribes*; and then proceeding to thoſe Times, the Hiſtory of which is of greater Certainty, he notes the ſeveral Kingdoms, into which they had been divided; mentioning the Kings in each that were any way famous, and the particular Tranſactions, for which they were remarkable. Coming to treat of the Cuſtoms both of thoſe *Arabians*, which led a wandering Life, moving from Place to Place, as Opportunities of Paſturage or Rapine invited them, and of thoſe who had *ſettled Habitations* in Villages and Towns, he begins with a pretty large Account of their Gods, and idolatrous Worſhip, particularly of their *Caaba*, or Temple at *Mecca*, of the *black Stone* in one of the Corners of it, which had ſo much Veneration, and of ſome other Things taken afterwards by *Mahomet*, as theſe two were, into his new Religion. And then he proceeds to the Learning they had amongſt them in thoſe Days, which was chiefly made up of *Skill in their own Language*, *Poetry*, *Oratory*, and ſome *Knowledge of the Stars*. Under theſe laſt Heads he treats of the Dialect of *Hamyar*, long ſince loſt, which he gueſſes, from a few Words of it, yet remaining, to have had a much nearer Agreement with the *Hebrew Language*, at leaſt with *Syriack*, than the *Dialect of the Koraſhites*, which ſtill continues. He ſhews the vaſt Extent of this Tongue, which is, indeed, to be wonder'd at, ſince Letters were but of very late Uſe amongſt them; being, as he obſerves, firſt invented by *Moramer*, the Son of *Morra*, a few Years before *Mahomet*. But the Preſervation of it, as alſo of their antient Hiſtory, he believes to be the Effect of their *Poetry*. For it was a Cuſtom amongſt them, for many Ages, to throw all remarkable Things into Verſes, which being carefully learnt, ſupplied the Place of Books. Of their *Oratory*, he ſhews they had a great Opinion, and, indeed, notwithſtanding their Want of Letters, it was not contemptible. For ſome of them, by much Practice, would arrive at ſuch a Way of making Speeches, on any Occaſion of Moment, as was very prevailing with the People. But as for their Skill in the *Stars*, he obſerves, that it was not for any Ends of uſeful Knowledge, but ſome ſuperſtitious and fooliſh Purpoſes. For, as the *Chaldeans* introduc'd a Way of divining by the Planets, ſo the *Arabians* and *Indians* pretended to do the like by the *fixed Stars*.

The Things already mentioned, and more which are omitted, relate to the *Arabians* in their *State of Ignorance*; for ſo they call the Times before *Mahomet*. Mr. *Pocock*'s next Work, in theſe *Notes*, is, to give ſome Account of that *Impoſtor*, whoſe true Name was *Mohammed*, and of the mighty Change which he made in the Opinions and Affairs of that People. Keeping, therefore, to the Text of *Abul-Farajius*, he from thence takes Occaſion to ſpeak of the feigned Prophecy concerning his Birth; the Genealogy from *Iſhmael*; the Time when he was born; the Death of *Abdollah* his Father; his Marriage with *Chadijah*, and the Speech of *Abu Taleb* his Unkle, on that Occaſion; his Flight from *Mecca* to *Medina*; his changing the *Keblah*, or directing the Face in Prayer from *Jeruſalem* to the *Caaba*; the Inſtitution of the Faſt in the Month *Ramadan*; his Sickneſs, Death and Burial. Having thus conſidered the principal Paſſages of *Mahomet*'s Life, and remark'd ſome of thoſe Things which are ſaid concerning his many Wives, and his Daughter *Phatema*, he ſhews how ſome of his Followers have attempted to juſtify the new Religion he eſtabliſhed, both from the Teſtimony of *Holy Scripture*, and Pretences to ſeveral Miracles, eſpecially that, which the falſe Prophet himſelf would have to be eſteemed the greateſt Miracle of all, the inimitable Elegancy of his *Alcoran*. He explains the Nature of that *School Divinity*, which hath been in great Requeſt amongſt them, as alſo of that Knowledge or Skill in determining Controverſies about Right and Wrong, which gives the higheſt Reputation of Learning to them, that arrive at Perfection in it, and hath ſome Reſemblance, he ſays, to the Study amongſt us of the *Civil and Canon Laws*. After a ſhort View of the chief Points of their Religion, which have been ſubject to Controverſy, he hath a great deal concerning the moſt famous of their many *Sects*. For, according to a pretended Prophecy of *Mahomet*, they reckon up no leſs than Seventy Three. And from the many Inſtances he produces, of the Opinions held by the moſt conſiderable of theſe, in Oppoſition to one another, it is manifeſt, that the Diſputes about the *Divine Attributes*, *Predetermination*, *God's Decrees*, and ſome other Points, have been managed with the ſame Warmth, and indeed Nicety, among them, as they have been among ſome Chriſtians. But that the *Mahometan* Faith might be known, amidſt the different Sentiments of the ſeveral Parties, he ſets down, out of *Al-Gazalius*, a long Confeſſion of that which is held for Orthodox, in the Original *Arabick*, with his own *Latin* Tranſlation of it. He gives particular Accounts of the four Perſons of greateſt Fame amongſt them, for Knowledge in their Laws, each of them giving Name to a diſtinct Sect, or School, of thoſe that ſtudy them; he ſhews what their *Aſſonnah* or Tradition is, and the Authority it is of amongſt them. He explains the *five fundamental Duties*, which they are eſpecially obliged to, being *Cleanlineſs* in ſeveral Parts of their Bodies, and Cloathing, *Prayers*, *Alms*, *Faſting*, and going in *Pilgrimage to Mecca*. And under this laſt Duty of *Pilgrimage*, he mentions thoſe Rites of it, which were requir'd, they ſay, as Inſtances of their Obedience, without having in them any

moral Goodneſs; ſuch as their running ſeven Times between *Safa* and *Marwah*; their going as often round the *Caaba*, and their throwing Stones into the Valley of *Mena*. He ſpeaks of their Obſervation of *Friday*, and of that Reſt they think themſelves obliged to on it; as alſo of *Circumciſion*, as it is us'd among them. Finally, he explains ſeveral antient Cuſtoms of the *Arabians*, forbidden by *Mahomet*, as unworthy the Religion he eſtabliſhed, tho' he retained many that are not leſs ridiculous.

And as he has thus given, in theſe Notes, a large Account of the true Opinions of the *Mahometans*; ſo he has taken Care, upon proper Occaſions, to do them Juſtice, by vindicating them from ſuch Things, as have been faſten'd on them, without ſufficient Ground; as particularly that Charge of *Idolatry*, brought againſt them by *Euthymius*, and ſome other *Greek Writers*; and alſo thoſe Stories, that are current in theſe Weſtern Parts, of the Expectation they are under, of the Return of *Mahomet*; of his Body's being put into an *Iron Cheſt*, and ſuſpended by a *Loadſtone*; and of the *Dove*, that was taught by him to fly to his *Ear*.

Besides the Things already obſerv'd, he has, in theſe Notes, many *critical Remarks*, of great Uſe to thoſe that ſtudy the *Arab Tongue:* And he has alſo taken Occaſion to inſert, in ſeveral Places, ſome curious Things, which the Author he explain'd, did not directly lead him to. Thus he gives a Deſcription of *Mecca*, out of *Sharifol Edreſi*; he ſhews what the Superſtition of the antient *Sabii* was, which, as *Maimonides* obſerves, had ſpread itſelf over the greateſt Part of the World. He gives an Account of the *Magi*, who were very numerous, not only in *Perſia*, and *India*, but in *Arabia* too, thinking it probable, that thoſe were of this laſt Country, who came into *Judea* to worſhip our Saviour. He has a ſhort Diſcourſe out of an *Arabian Phyſician*, concerning the Power of ſome Kinds of Food, to change the Temper and Diſpoſition of thoſe that eat them. He alſo conſiders the State of Learning amongſt the latter *Arabians*, as it had been advanc'd, firſt by *Abu Jaafar Almanſor*, and afterwards by *Almamon*, and ſome following Emperors. And he ſeems to agree with Sir *Henry Savil*, in the Opinion he quotes him for, that the Progreſs made by them in ingenious Studies, was ſo great, that they hardly came behind the *Greeks* themſelves.

This Book he dedicated to his great Patron, Mr. *Selden*, who had ſo much oblig'd him; not, indeed, by an Epiſtle, for that Purpoſe, but by a Declaration at the End of the *Preface*, *that the following Work was deſign'd by him, to be a Token of his Obſervance and Gratitude.* And this Way he choſe, as he told him in a private Letter, in Compliance with the Cuſtom of *Arabian* Writers, who have no other Way of Dedication, that ever he could obſerve amongſt them: And an Inſtance he gave in *Kamus*, a famous *Arabick* Dictionary, which was dedicated in this Manner, by the Author of it, to the Honour of *Iſmael*, a King of thoſe Times, wherein he wrote. Mr. *Selden*, upon reading the Book, was, I find, extremely pleas'd with it: And what Reception it met with, amongſt other learned Men, is manifeſt from the frequent Uſe hath been made of it, and the great Things have been ſaid of it. It was, indeed, generally conſider'd by them, as a convincing Proof, of what Mr. *Pocock* aſſerts in the Preface to it, *that the* Arab *Tongue contains ſuch Riches, in every Kind of Learning, as have not yet been diſcovered to the Weſtern Parts of the World:* And that this Work was not of the Nature of thoſe Diſcourſes, the Novelty of which entertains for a little Time, and then they are laid by and forgotten, appears by the general Eſteem it ſtill has, now, after ſo many Years, and the Commendations that are conſtantly given it [k], by almoſt all that are any way converſant in Oriental Learning.

Soon after he had finiſh'd this Work, he began to prepare another very uſeful Book for the Preſs. And alſo, in the Year 1652, by the Importunity of Mr. *Selden*, he began to undertake the Tranſlation of a large Hiſtorical Diſcourſe; and in the very ſame Year began to lend his Hand to one of the nobleſt Deſigns that ever was executed for the Advancement of Religion and Learning, the *Polyglott* Bible; but he received great, and long Interruptions in all theſe glorious Projects, by new Troubles that befel him, before he had finiſhed any one of them. And tho' theſe took their Riſe a conſiderable Time after he embarked in the Deſigns above-mentioned; yet to prevent frequent Breaks in the Thread of our Narrative, it ſeems beſt to give the Detail of thoſe Vexations here at once.

He had already loſt the profitable Part of his Preferment in the *Univerſity*, retaining only that, the Advantages of which did not equal the Burden; and now the utmoſt Endeavours were made uſe of, to deprive him alſo of his Benefice at *Childry*. Indeed, tho' all that he had, both in the *Univerſity* and the *Country*, before his *Canonry* was taken from him, was no extraordinary Encouragement for a Perſon of his uncommon Merit, whoſe Studies too occaſioned great Expence, and whoſe Family began to be numerous; the State of Affairs, at that Time, would in no wiſe ſuffer him to hope, that he ſhould be able to keep the Whole. At the Beginning, therefore, of his Concern with the *Viſitors*, I find he had entertained Thoughts of leſſening the Envy of his Preferments, by reſigning his Parſonage, hoping, by that Means, to

[k] Dr. Pocock's Specimen Hiſt. Arab. is a moſt accurate and judicious Collection. Dr. Prideaux, late Dean of Norwich, in his Life of Mahomet, p. 190. Clariſſimus Pocockius in Specimine Hiſt. Arab. quo nemo carere poteſt, cui Literæ Arabicæ in Deliciis ſunt. Adrianus Relandus de Religione Mohammedica, p. 86. Ultrajecti, A. D. 1705. Specimen Hiſt. Arab. Opus vere aureum, Cl. Pocockii ſtudio elaboratum. Dignus eſt hic Liber qui ſæpius legatur; eſt enim quaſi clavis ad quoſcunque Autores Arabicos intelligendos perquam neceſſaria. Sim. Okleii Introductio ad Lingu. Orientales, p. 147. Cantabrig. A. D. 1706.

to ſecure the Enjoyment of what he had in *Oxford*. But the Repreſentations made to him by Mr. *John Greaves*, and ſome other of his Friends, then in *London*, prevailed with him to lay aſide that Deſign. For it was manifeſt to them, that a Man of his Principles, whatever he ſhould part with, would be ſtill conſidered, as one that was fit to loſe more, even till he ſhould be utterly ruin'd and undone. And in no long Time after, he was fully convinc'd of the Truth of what his Friends then ſuggeſted. For the Loſs of his *Canonry* at *Chriſt-Church*, was ſo far from ſatisfying the *Men of the Times*, that it gave them Encouragement to hope, that his good Parſonage would now alſo become an eaſy Prey.

THAT he might be diſpoſſeſs'd of this, ſome ill People of his Pariſh were employed to preſent an Information againſt him, to the *Commiſſioners* appointed by *Oliver Cromwell*, for ejecting of *ignorant*, *ſcandalous*, *inſufficient and negligent Miniſters*[1]. One that knows nothing of the real Deſign of that new Law, would very much wonder, how it could be poſſible for thoſe that acted by it, to bring in Queſtion a Man of ſuch eminent Piety, Learning and Diligence. Dr. *Brian Walton*, then writing to Mr. *Pocock* concerning the great Work at that Time under his Direction, ſays, 'I have heard lately (which I ſhould wonder at, if any 'Thing in theſe Times were to be wondered at) that ſome malicious Perſons trouble you upon 'the Ordinance for ejecting of Miniſters. If it be true, adds he, I hope God will deliver 'you from unreaſonable and abſurd Men.' But a great Part of the *Commiſſioners* having Notions of Things very different from thoſe of other People, they readily admitted the nine following Articles, as a Charge againſt him, which were ſign'd by *Thomas Buſh*, and one *Fiſher*.

1. THAT he had frequently made uſe of the *Idolatrous* Common-Prayer Book, as he performed Divine Service.

2. THAT he was diſaffected to the preſent Power.

3. THAT he had no Regard to Thankſgiving-Days, and thoſe of Humiliation, appointed by *Parliament*; but, on the contrary, had often prayed for the Deſtruction of it.

4. THAT a certain Perſon, who preached for him, declar'd in the Pulpit, when he was preſent, that there were ſome in the Nation, who had pull'd down the *King*, to make themſelves Steps to climb higher.

5. THAT he, and ſeveral that officiated for him, did rail at Profeſſors, in their Sermons.

6. THAT he had been negligent in examining thoſe that came to the Lord's Table.

7. THAT he had countenanced the Profanation of the Lord's Day.

8. THAT he had refus'd to ſuffer ſome godly Men to preach in his Pulpit. And,

9. THAT he had not read the Ordinance for the Obſervation of the Sabbath.

BEING ſummoned to give in his Anſwers to the Particulars of this Accuſation, he appear'd at *Abington*, the Place appointed for it, and very ſubmiſſively delivered to the *Commiſſioners*, his *Defence* againſt every Article. The Sum of which was this: Firſt, as to an *Idolatrous Common-Prayer Book*, he declar'd, that he knew no ſuch Thing: But if they meant that which was once eſtabliſhed as the *Liturgy of the Church of* England, it ſeem'd ſtrange to him, he ſaid, to term that *Idolatrous*, and thereby to accuſe of *Idolatry*, all the *Proteſtants* ſince the Reformation. Of that *Liturgy* too, he denied that he had made any Uſe, contrary to the late *Act* for taking it away. The *ſecond* and *third Articles*, he ſaid, contain'd Things that were falſe; he having diſcovered no Diſſatisfaction under the *preſent Government*, ſince it was in being; never prayed for the *Deſtruction* of any, and taken due Care for *publick Service* in his Church, on thoſe Days, appointed by *Authority*, for *Thankſgiving* and *Humiliation*. As for thoſe Words in the *fourth Article*, pretended to have been ſpoken in his Pulpit, he had examined, he ſaid, ſome of the moſt *conſtant* Hearers of Sermons in his Pariſh, and they could remember no ſuch Paſſage: But if any Thing of that Kind had been deliver'd there, he that ſpoke it, he thought, was accountable for it, and not *he*. Of the Railing, mentioned in the *fifth Article*, he might boldly aſſert, he ſaid, that no Pulpit in the whole Nation had been more free from that *Imputation*, than his; he had never ſpoken againſt any Thing in that Place, but *Sin*; but he underſtood, indeed, that he had been accus'd, on that Account, as guilty: For, having preached about juſt and upright Dealing, ſoon after *Thomas Buſh*, one of theſe Informers, had fraudulently remov'd a Land-mark on ſome of his Ground, a great Way from its Place, the ſaid *Buſh* had cenſur'd him for venting his Malice in the Pulpit, tho', at the ſame Time, when he thus preach'd, he knew nothing of that Encroachment, his Servant having not yet acquainted him with it. He might, he ſaid too, be, perhaps, in like Manner, offenſive in ſome other of his Sermons; for having often preached againſt *Lewdneſs* and *Whoredom*, the ſame Perſon might call it *Railing*, as knowing what was publickly objected to him, by a certain Woman, of his *lewd* Behaviour towards her. And the other Informer might, for the like Reaſon, be as much offended alſo at ſome of his Diſcourſes againſt *Profaneneſs* and *Drunkenneſs*. As to *the Sacrament of the Lord's Supper*, it was well known, he ſaid, by all that frequented his Church, to which his Accuſers never came, that before it was celebrated, the Doctrine of it was in the plaineſt Manner duly opened; People warn'd of the *Duty* and *Danger*, and earneſtly exhorted to look to their *Preparations*; and that ſome, whom he thought unfit, were put back. Any Profanation of the *Lord's Day*, he told them, he was ſo far from countenancing, that, according to his Power, he had laboured to prevent it. It

[1] This Act was made, Aug. 28, 1654.

was known, he ſaid, how often he had call'd on the People of his Pariſh, at leaſt, to ſend their Children and their Servants to be *catechiz'd*; how often he had ſent the Clerk out of the Church, after their Children, and even gone himſelf to them. And that the *Officers* were to be blamed for not doing that by their *Authority*, which he could not by his *Perſuaſions*. He added too, that he had been inform'd, by Perſons of *good Credit*, that the Children of the Informer, *Thomas Buſh*, had been chiefly guilty of ſuch Profanation; that on the *laſt* Lord's Day, ſince this Complaint was made, a Son of the ſaid *Buſh* had made a Noiſe in Time of reading the Scriptures, to the Diſturbance of the Congregation; and that the other Accuſant, being *Church-Warden*, had been complain'd to of People's playing on that Day, and yet would take no Care to reſtrain them. As for his *prohibiting godly Men to preach in his Church*, he own'd, indeed, that he had once refus'd a Man, whom the Informer *Buſh* had brought thither for that Purpoſe, preaching at the ſame Time himſelf. And this, he ſaid, he would neither deny nor be aſhamed of, when the Thing ſhould be examined by them, to whom ſuch Matters belong'd. Finally, the laſt Article, about *the Ordinance for the Obſervation of the Lord's Day*, he declar'd to be falſe, it being well known, he ſaid, that he had read it. And then having aſſur'd them, that the Anſwer he had thus made to the ſeveral Things he had been charg'd with, was true, he deſired the *Commiſſioners*, that they would be pleaſed to queſtion him on ſuch Things alone, as were proper for their *Cogniſance*, according to their *Commiſſion*, leaving the other to ſuch Courts, as they belonged to; and alſo, that they would make the Perſons, who, as it was pretended, ſhould come and witneſs againſt him, well to be adviſed of, and to underſtand, what they were to ſwear to.

After this Anſwer had been put in, it was concluded, by ſeveral of Mr. *Pocock*'s Friends, that the Proſecution againſt him would ceaſe. But they were miſtaken in the Matter: For on *Feb.* 12, 1654, ſeven or eight Witneſſes appear'd before the *Commiſſioners* at *Abington*, to prove the ſeveral Articles againſt him.

To make out the *firſt Article*, ſeveral of them depos'd, *that he had us'd Part of the Common-Prayer; for he commonly*, they ſaid, *began Divine Service with theſe Words, Almighty and moſt merciful Father.* One of them added, *that he had made uſe of a Part of it at a Burial.* Another, *that, on* Eaſter-Day *laſt, he had adminſtred the Sacrament in the old Way.* And a third, *that a little after thoſe Words, Almighty and moſt merciful Father, he had ſaid, Praiſe ye the Lord.* A fourth charg'd him with *ſaying the whole Confeſſion.* And a fifth, *with repeating the Abſolution, or the Subſtance of it.*

For the Proof of the *ſecond Article*, two or three of them teſtified, *that ſome Perſons whom he had entertain'd, and ſome that officiated for him, had been diſaffected to the preſent Power.* And as for Mr. *Pocock* himſelf, one of them declar'd, *that about the Time of* Naſeby *Fight, he prayed for the ſhattering and deſtroying of thoſe, that roſe up in Arms againſt the King, and that he had never heard him pray for the Parliament, or any of their Forces.* Another ſwore, *that tho' he could not remember the particular Expreſſions, he was very well ſatisfied, that Mr.* Pocock *did rail at the Government; for which Reaſon, he had long with-drawn himſelf from hearing him.* And another Zealot depos'd, *that upon a Faſt-Day, appointed about the Beginning of the War, he had prayed, that the Lord would ſcatter, diſcomfit, and deſtroy all thoſe that roſe up againſt his Majeſty; which was the Cauſe,* he ſaid, *that he then forſook his Miniſtry, having no Freedom, or Comfort, to hear him afterward.*

To the *third Article*, about *Humiliation* and *Thankſgiving-Days*, appointed by the *Parliament*, ſeveral of them teſtified, *that he was commonly abſent on them; and that it was a Kind of Proverb in the Pariſh, at ſuch Times, That now Mr.* Pocock *was either ſick or at* Oxford. Some of them alſo added, *that he, and thoſe that officiated for him on ſuch Days, ſaid ſo little of the Nature of them, that when the Service was over, the People knew nothing of the Matter.*

Of the Words in the *fourth Article*, ſaid to be ſpoken in Mr. *Pocock*'s Pulpit, no Teſtimony was given, by more than *one* Perſon; and he could neither name the Man that ſpake them, nor aſſign the Time when.

As for railing againſt Profeſſors, the Charge in the *fifth Article*, one of them teſtified, that one *Mr.* Yeels, *as he preach'd for Mr.* Pocock, *about four Years before, was guilty of it; becauſe he warned them,* as this Deponent ſaid, *not to come into the Yards of ſuch as did not come to the publick Miniſtry.* Another depos'd, that *one Mr.* Hall *had railed much againſt Profeſſors, and the People of the Nation, for not helping the King out of his Bonds:* As alſo, that he had theſe Words in one of his Sermons: *Mark theſe Fellows: They have Bibles on their Tables, but Whips behind their Doors; they lead ſilly Women captive, who are ſtill learning, yet never attain to Knowledge of the Truth.* However, moſt of them declar'd, that *they could not charge Mr.* Pocock *himſelf in this Matter.* Only one of them ſaid, *that he had given Hints to that Purpoſe*; and another, *that he had call'd Profeſſors, Schiſmaticks, Separatiſts, and Deceivers*; *meaning*, as this Deponent apprehended, *ſuch as did not come to hear him.*

To the *ſixth Article*, about his not examining People before the *Sacrament*, ſeveral depos'd, *that they never knew him practiſe it.* One of them, notwithſtanding, acknowledged, that *one Perſon had been put back.* But then this Deponent and another declar'd, that *he had admitted ſuch as were Railers againſt Profeſſors, calling them Roundheads, and ſaying they would cut their Throats.*

About his countenancing the Profanation of the Lord's Day, in the *ſeventh Article*, ſome of them declar'd, *they could not aſſert any ſuch Thing*; others ſaid, that *he had not reprov'd thoſe that were guilty of it*. But one of them could not but confeſs the contrary, and that *when People were playing in the Church-yard, Mr.* Pocock had gone forth to call them in to *Catechiſm*.

That he had deny'd to ſome godly Men the Liberty of preaching in his Pulpit, according to the *eighth Article*, they endeavoured to make out, by inſtancing in one Mr. *Pendarves*, to whom Mr. *Pocock* would not give Leave, a wandering Anabaptiſt Preacher, Author of a Book call'd, *Arrows againſt* Babylon[m]. They alſo named one Mr. *Steed*; but he was not, as ſome of them acknowledg'd, refus'd by Mr. *Pocock*, who was abſent, but by thoſe who had the Care of his Affairs at *Childry*, when this *Steed* came to preach there.

The *ninth* and laſt *Article*, that he had not read the *Ordinance* for the Obſervation of the Sabbath, appeared to be perfectly groundleſs; all that either of them could ſay about it being, that, *four or five Years before, the Book had been carried to Mr.* Pocock *in the midſt of Divine Service, and that he thereupon ſaid, it ſhould have been brought to him at home, and that he could not then tell whether he ſhould read it or no.*

This is the Sum of what thoſe *zealous* and *forward* Witneſſes depos'd againſt Mr. *Pocock*, after a diligent Inquiry into every Paſſage of his Life. And amongſt the Things they thus teſtified, as ſome were really to his Honour, in the Opinion of all good Men; ſo others were much *miſrepreſented*, and others *notoriouſly falſe*. The ſame Witneſſes too being, on his Demand, examin'd, according to Cuſtom, on ſome Interrogatories on his Behalf, notwithſtanding all their Malice, and the little Regard they had for Truth, could not but own, *that for his Life and Converſation, they had nothing to charge him with*. And one of the moſt ſpiteful of them all was even forced to declare, that *he believed him to be as civil a Man, as went upon the Ground*. But Innocence and Goodneſs are not a ſufficient Fence againſt the Rage of evil Men; ſome of theſe Witneſſes, therefore, having made ſuch Steps towards his Ruin, took what further Meaſures they could, thoroughly to effect it; and, for that Purpoſe, ſoon after, they preſented a Paper to the *Commiſſioners*, a true Copy of which I ſhall here add. For tho' ſuch a Mixture of *Ignorance*, *Malice*, and *Enthuſiaſm*, may prove an Exerciſe of the Reader's Patience, it will give him, however, ſome Idea of the ſad Fruits of thoſe wretched Times, and of the *Inſults* which the *beſt* of Men were then expos'd to.

'An Anſwer to the reproachful Declaration, put into the Court of Godly Commiſſioners, 'by Mr. *Pocock*, at *Abington*, with a Propoſal of our Deſires to be granted by the Com-'miſſioners.

'First, He doth declare the godly Actions of thoſe Magiſtrates, in former Days, compelling the Common-Prayer to be us'd, to draw the Nation from that groſs Idolatry they 'were then under. But it had been a more glorious Work, if they had proved faithful to 'Jeſus Chriſt, if they had thrown down the Traditions of Men, Rudiments of the ido-'latrous World, which is not after Chriſt the Head of the Church, as it hath pleaſed God 'our Magiſtrates have done at this Time, being found in the Maſs-Book. And that it was 'a literal Service, in the Room of ſpiritual Service, which is only acceptable to the Father; 'and ſuch a Worſhip, and ſuch Worſhipers, that offer up ſpiritual Sacrifices, which are ac-'ceptable to the Lord Jeſus Chriſt. Therefore it was voted down five Years ſince, being 'manifeſt it was the great Idol of the Nation, and not divine, but merely human. And it 'is manifeſt in the holy Scriptures, to ſet up their Poſts by the Lords, is Idolatry. His 'Highneſs, with his Counſel, hath ordained this Court, therefore, to remove from their 'Place all ſuch Miniſters, as ſhall at any Time make uſe of this Service, after *January* laſt 'was Twelve-month.

'Secondly, He hath reproached thoſe that have teſtified their Knowledge of him, 'from good Experience they have had of him, ever ſince he came to *Childry*; to render 'them and their Teſtimony to this Court ridiculous and odious. But it is manifeſt Satan had 'Inſtruments in his Hand, to reproach Jeſus Chriſt, who is the only Way, the Truth, and 'the Life; and by the learned Clergy accounted a Deceiver, and uſed all Means poſſible to 'delude the World after his Suffering, that he roſe not again the third Day; altho' the Al-'mighty Hand was ſignally ſeen, in ſtriking their ſtrict Watch they ſet as dead Men, and 'rowled the Stone from the Sepulchre, and rais'd him up by his Almighty Power the third 'Day, according to the Scripture. Yet after they knew the Truth, they gave the Soldiers 'double Money, to report he was ſtolen away, and the World believed the Report, but they 'could not deceive the Elect by it. If Satan, that old Enemy, can reproach the Head, 'tis 'no Marvel if he raiſe all Manner of Reproaches on his poor contemptible Servants, whom 'the Lord Jeſus hath choſen out of the World; yet we humbly conceive it our Duty, with 'all the People of God, both to the Lord Jeſus Chriſt, to our godly Magiſtrates, and to this 'Court, to give in our Knowledge, and Teſtimony, of any Truth we know againſt publick 'Miniſters, who, from our Experience, are diſaffected to the Reformation the Lord hath 'wrought,

[m] Vid. Athen. Oxon. Vol. II. p. 127.

'wrought, with thier Diſaffection to the Reformers, and alſo their Envy to all thoſe that are 'made willing, by the Day of God's Power, to be reformed. And to this End alſo, which 'is not the leaſt, that the common Enemy may not ſtill be encouraged and ſtrengthened 'againſt his Highneſs, his Counſel, and Army; whom the Lord hath the only Inſtruments 'in his Hands to ſubdue the common Enemy in the three Nations, and a Wall of Defence 'to preſerve the Godly, from the Fury and Rage of the malicious, wicked World, which 'knows not them, becauſe they know not him, who alone is their Prince and Saviour, whoſe 'Voice they know and follow, and know not the Voice of Strangers; therefore they hate 'them the more. And farther, we could anſwer all the Particulars caſt on us, had we his 'Copy, and could declare what Perſons Satan made uſe of in the Buſineſs; we could tell 'you of all thoſe that ſtand for him, how they are affected, and ſpeak Truth from good Ex-'perience, and of himſelf alſo; but we are made to hate Reviling for Reviling, and would 'have been ſilent at this Time, had it been our own Cauſe, and not troubled the Court; but 'we conceive it a Duty incumbent upon us from the Lord, being a Work he hath wrought, to 'reform the Nation, according to Truth and Righteouſneſs, which he labours to darken, by 'reproaching us to this Court: Yet, we are not aſhamed of our Teſtimony and good Affec-'tion to the Work of the Lord, committed to this Court, which we truſt they will perform 'with Zeal and Faithfulneſs, in Truth and Righteouſneſs, to the Glory of God, and the re-'forming thoſe weighty Things that concerns their Truſt, and Well-being of the Nation. 'Alſo we intreat this Court, to give us the ſame Liberty as he had, to croſs-examine their 'Witneſſes, as he did ours, and himſelf and Witneſſes exempt, the Court, in Time of Ex-'amination, calling in one by one, the Door being kept cloſe, as was for us, that one may 'not hear the other's Teſtimony, that Truth may not go in Contempt, and Falſhood take 'place; which is our Deſires, and had rather any of our Tongues ſhould cleave to the Roof 'of our Mouths, than maintain any Falſhood or witneſs Lies. But for fear of Greatneſs, or 'Favour, or the like, divers Perſons, of the forwardeſt Actors, hath diſſented with divers 'others, who engaged to clear the Depoſitions more fully, withdraws; ſeeing us in great 'Contempt, and under Threatenings; and others will not come in, altho' ſummon'd with 'your Warrants, which have declared, that his own Child, laſt Spring, was baptiz'd with the 'Common-Prayer, with Godfathers and Godmothers, in the Preſence of four or five Mi-'niſters; and the Communions adminiſtred the laſt Summer, as it was twenty Years ago. 'And his Curate, Mr. *Whetſtone*, could not content himſelf to make uſe of it at home, but 'alſo at a neighbouring Town, and was indicted at the Aſſizes for it; the Grand Jury found 'the Bill againſt him, and ſhould have paid five Pounds to the Poor could he be taken, and 'he had been taken, had not his Houſe ſheltered him. Thus 'tis clear, ſtill they labour to 'uphold that which God hath thrown down; but it is the Deſires of our Souls, according to 'that good Prayer he left his Diſciples for a Direction, that his Kingdom may come, and his 'Will be done on Earth, as it is in Heaven, to the Glory of the great God, and our Lord 'Jeſus Chriſt, to whom be Praiſe and Glory for ever and ever, and all Nations come to the 'Knowledge of the Truth, that they may be ſaved, and all Anti-chriſtian Ways deſtroyed, 'that are not found in the Law and Teſtimony, which is our Deſires.'

Richard Hoare — *Richard Brookes*
William Bunce. — *Thomas Buſh*
Richard Hatton

IT may be proper here to obſerve, from ſome ſcattered *Memorandums* of Mr. *Pocock*'s, that the two firſt of theſe *ſubſcribing* Profeſſors, *Brookes* and *Buſh*, had been uſed to deny and detain from him Corn Tithes. And there is yet extant a Bond, all of it written in Mr. *Pocock*'s own Hand, dated, *Nov.* 10, 1647, in which the ſaid *Buſh*, together with one *Alexander Filmore*, both of the Pariſh of *Childry*, do under their Hands and Seals, bind themſelves to pay unto Mr. *Pocock*, their Rector, the Harveſt following, nine Sheaves of Wheat, four Cocks of Barley, a Cock and an Half of Beans, and one Cock of blue Peaſe; all which they had detained the Harveſt laſt paſt.

THUS, in Return to Mr. *Pocock*'s Forbearance towards *Buſh*, after he had detained *Part* of his Tithes, did that ungrateful Man, on the firſt Opportunity that offered, endeavour to deprive him of the *Whole*.

I DO not find that Mr. *Pocock* took any other Notice of the Anſwer above rehearſed, than only to procure an atteſted Copy of it, from which, that which is here inſerted hath been tranſcrib'd; but to their Depoſitions againſt him, he delivered to the *Commiſſioners*, in a little Time, a full Anſwer in Writing, introducing it with theſe humble Deſires, which, as he told them, he crav'd Leave to offer to them.

1. 'THAT what was formerly given in by him, by way of Anſwer, might be review'd 'and conſider'd.

2. 'THAT ſuch Things as concern'd other Perſons, were they true or falſe, might not be 'charg'd upon him.

3. 'THAT the Teſtimonies of the Witneſſes produced againſt him, might not be ex-'tended beyond the *Letter* of the Ordinance; it being a known and undoubted Rule, that 'no *penal* Laws are to be extended beyond the ſtrict Letter of them. And tho' ſuch as are

'appointed Judges may, upon ſome Occaſions, as is uſual, diſpenſe with the *Rigour* of ſuch 'Laws; yet they ought not, upon any Occaſion, to exceed or go beyond the *Letter* 'of them.

4. 'THAT where the Witneſſes produc'd againſt him ſhould be found to contradict them-'ſelves, or one another, their Teſtimony might not be admitted as Evidence againſt him.

5. 'THAT the Witneſſes to be examin'd for him, according to what was allow'd by the 'Ordinance, might be impartially and indifferently heard, without Prejudice; and their Evi-'dence taken on his Behalf be balanced with the Teſtimony of his Accuſers: It being the 'Duty of righteous Judges, not in any Caſe, ſo far to incline to the Parties accuſing, as if it 'were their Deſire and Buſineſs, to find the Party accuſed guilty; but to admit them to an 'equal Plea, and if there be any Favour to be ſhew'd, it ought to be in the Behalf of the 'Perſon accuſed.'

IN the Anſwer itſelf he was very particular, making his Defence under each Article, againſt every Thing that had been ſworn, by the ſeveral Witneſſes againſt him. It will be a Work too tedious to give an Account of the Whole. Omitting therefore his Replies to thoſe Parts of their Teſtimony, which were either of no Conſequence, or wholly falſe, I will only take Notice of what he ſaid to ſuch as had ſome Ground of Truth, and were intended to render him a *ſcandalous Miniſter*, according to the Meaning of the Ordinance. And theſe now were the Things they teſtified concerning *his uſing the Common-Prayer*, *his Diſaffection to the Government*, *and* what they call'd, *his railing againſt Profeſſors*.

THE Uſe of the Common-Prayer, was, by this new Law, declar'd ſufficient to render a Miniſter *ſcandalous*; and Mr. *Pocock*, notwithſtanding the Prohibition, always paid a great deal of Regard to that excellent Model of true Devotion; for as he conſtantly read *the Pſalms*, and *the Chapters*; ſo the ſeveral Prayers he made uſe of were, as to the Matter of them, agreeable to the *Liturgy*, and often too, he took in ſome of the very Words of it. But having ſtill govern'd himſelf, with all the Prudence and Caution, which were neceſſary in ſuch dangerous Times; he was able, before any indifferent Judges, to avoid the Force of the Accuſations brought againſt him. For the Defence of himſelf, from the ſeveral Depoſitions relating to this Article, he took all the Advantage he could of the *Words* of the *Ordinance*, by which a *publick and frequent Uſe of the Common-Prayer Book*, ſince a certain Day, were only prohibited, ſhewing, that if moſt of the Things he had been charged with, by the Witneſſes, were allowed to be true, they would not yet, by the *Letter* of that *Ordinance*, at all affect him. He declar'd the Falſhood of ſeveral Particulars of the Teſtimony againſt him, which he was ready, he ſaid, fully to prove by other Witneſſes, both for Number and Quality, much more creditable. He made it appear, that ſome of his Accuſers had manifeſtly contradicted, both themſelves and one another. And he noted the groſs Ignorance of others, who, neither underſtood the Nature of an Oath, nor what they ſwore to. For, it was known, he ſaid, that one of the Witneſſes, on her Return home, had told ſome of her Neighbours, *that ſhe had expected to be put to ſwear ſome great Oath, but that ſhe did not ſwear at all, only took a Book into her Hand*. And they might remember, he added, that the Witneſs, who had charged him with adminiſtring the Sacrament, at *Eaſter*, after the old Way, being aſk'd, Why he thought it the old Way? Gave this Reaſon, *becauſe he made a Prayer before, and a Prayer after, and gave the Bread and Wine to the People*. And alſo, being further aſk'd, Whether thoſe Prayers were the ſame Form with thoſe in the Common-Prayer? He ſaid, *Yes, for ought he knew; for he talk'd in them of* Peter, *of* Paul, *and* John.

DISAFFECTION to the Government then in Being, was alſo by the ſame Act made *exceeding* ſcandalous, and indeed a Man of Mr. *Pocock*'s Principles could not be heartily free from it. However, as formerly in his Prayers for the Proſperity of the King, while that good Prince ſtood in need of them, he had not uſed any harſh or unſeemly Expreſſions; ſo ſince the new eſtabliſhed Tyranny, he had taken a due Care, upon all Occaſions, to carry himſelf inoffenſively; and this Warineſs, now qualified him for a ſufficient Defence. In this *Article*, as well as in the former, he took hold of the *Words* of the *Act*, which only declar'd them guilty in this Matter, who *diſcover'd their Diſaffection, by writing, preaching, or otherwiſe publiſhing*. He obſerv'd to them, that the Things relating to other Perſons, were they indeed true, could not, with any Juſtice, be put on his Account. And as for thoſe Words, which were alledg'd againſt himſelf, if, indeed, ſpoken by him, the Deponents, he ſaid, had confeſs'd, that it was many Years ago, at the Beginning of the Wars, and about the Time of *Naſeby Fight*, and ſo they could not reflect on the preſent Power, which was not then in Being; and if in themſelves at that Time criminal, yet they had been diſcharg'd by the *Act* of *Indemnity*.

THE other *ſcandalous* Practice, in the Senſe of this Law, was, what they call'd *Railing at Profeſſors*, that is, a ſpeaking plainly of the Sins of Schiſm, Diviſion, and the like, which many, in thoſe Times, who pretended highly to Godlineſs, were manifeſtly guilty of: Such Reproof, upon proper Occaſions, he had not neglected; but ſtill what he ſpake, was in a very grave and ſerious Way; for, as often as he expos'd the Errors of thoſe diſorderly People, he did it in the ſofteſt Words, deſigning, if it were poſſible, not to anger, but reform them. And under this *Article*, therefore, his Defence was very eaſy. For, whereas all that he

he had been expreſsly charg'd with, was the Speaking, as he preach'd, *of Schiſmaticks, Separatiſts, and Deceivers*, he ſuppos'd, he ſaid, that it could not be deny'd, that there might be juſt and neceſſary Cauſe for the Uſe of ſuch Words; and he hop'd, that the Miſapprehenſion of thoſe who might have applied them wrong, would not be faſtened on him as a Crime.

But tho' his Anſwer, to all the Depoſitions againſt him, was thus full and clear, and had all the Marks of Truth, that could poſſibly be expected; they would not, however, eaſe him of the Trouble of bringing Witneſſes for his Juſtification. A conſiderable Number, therefore, appear'd for him before theſe *Commiſſioners* at *Wantage*, *March* 27, 1655. Amongſt whom were four of the ſame Name, *viz. John Fettiplace*, of *Childry*, Eſquire, *Charles Fettiplace*, of *Up. Lambourn*, Eſquire, *Edmund Fettiplace* and *George Fettiplace*, Gentlemen, whom I could not but thus particularly mention, in Honour to a worthy Family, that in Times of great Difficulty, afforded ſo many Perſons, who were not afraid to protect Learning and Goodneſs, ſo unjuſtly perſecuted. By the Teſtimony of theſe Witneſſes, who were ſworn and ſeverally examined upon all the *Articles* againſt him, not only the Malice and Falſhood of his Accuſers were ſufficiently manifeſt; but his peaceable Behaviour, his chriſtian Temper, and unblameable Converſation, were made evident, beyond Exception. Several of them declar'd, that upon an intimate Acquaintance with him, for many Years, they had always found him not only meek, friendly, and obliging, but alſo *a very religious and godly Man, of an upright Life and Converſation*; *a conſtant Reprover of Vice and Sin, and an Encourager of Holineſs*. And ſome of them added, *that they verily believ'd, that in the whole Country, wherein he dwelt, there could not be a Perſon of a fairer Character, and more unblemiſhed Reputation.*

And thus, at length, notwithſtanding all the Endeavours of his zealous Adverſaries to oppreſs him, the Charge that had been manag'd againſt him fell to the Ground; it being impoſſible for them to faſten any Thing *ſcandalous* upon him, even according to their own new Senſe of that Word. Very unwilling, however, they were, that the good Parſonage, which they thought themſelves ſure of the Diſpoſal of, ſhould continue ſtill in his Hands, and therefore made choice of another Method whereby to diſpoſſeſs him of it. As theſe *Commiſſioners* were, by the Act that eſtabliſhed them, to determine what was *ſcandalous* in Clergymen; ſo, in Conjunction with ſeveral Miniſters named in it, they were made the Judges too of Ignorance and Inſufficiency [n]; and now, tho' that former Power had not ſerv'd their Purpoſe, they were willing to try whether this other might not prove more ſucceſsful. There was nothing, indeed, in the *Articles*, at firſt exhibited againſt him, that led them to this Attempt; but the Depoſitions of ſome of thoſe forward Witneſſes, that ſwore to them, afforded ſome Foundation for it. For one of them had declar'd, *that he believ'd Mr.* Pocock *to be deſtitute of the Spirit, tho' he preach'd ſaving Truths according to the Letter*; and another had depos'd, *that he ſometimes preached pretty well, but at other Times not ſo well*; *and that his Deadneſs, and Dullneſs drove People from hearing him.* But this new Danger, which he was expos'd to, fill'd ſeveral learned Men, of much Fame and Eminence, at that Time in *Oxford*, with a great deal of Indignation; and they reſolv'd to go to the Place, where the *Commiſſioners* were to meet, and expoſtulate with them about it. In the Number of thoſe that went, were Dr. *Ward*, Dr. *Wilkins*, Dr. *Wallis*, and Dr. *Owen*; and they all labour'd, with much Earneſtneſs, to convince thoſe Men of the ſtrange Abſurdity of what they were undertaking: Particularly Dr. *Owen*, who endeavour'd, with ſome Warmth, to make them ſenſible of the infinite Contempt and Reproach which would certainly fall upon them, when it ſhould be ſaid, that they had turn'd out a Man for *Inſufficiency*, whom all the Learned, not of *England* only, but of all *Europe*, ſo juſtly admir'd for his vaſt Knowledge, and extraordinary Accompliſhments: And being himſelf one of the *Commiſſioners* appointed by that *Act*, he added, that he was now come to deliver himſelf, as well as he could, from a Share in ſuch Diſgrace, by proteſting againſt a Proceeding ſo ſtrangely fooliſh, and unjuſt. The *Commiſſioners*, being very much mortified at the Remonſtrances of ſo many eminent Men, eſpecially of Dr. *Owen*, in whom they had a particular Confidence, thought it beſt for them wholly to put an End to the Matter, and ſo diſcharg'd Mr. *Pocock* from any further Attendance. And, indeed, he had been ſufficiently tired with it; this Perſecution, which laſted for many Months, being the moſt grievous to him of all that he had undergone. It made him, as he declar'd to the World ſome Time after [o], utterly uncapable of Study, it being impoſſible for him, when he attempted it, duely to remember what he had to do, or to apply himſelf to it with any Attention. And, doubtleſs, the Characters of the Perſons, under whom he ſuffered, added not a little to the Weight of his Sufferings; being ſuch as hated Learning, out of Zeal for Religion, and with large Pretences to Godlineſs laboured to undermine the true Supports of it. *A Sort of Men*, as he himſelf deſcribes them [p], *abſurd and unreaſonable, and the Peſt of the Age in which they liv'd.* Indeed, in thoſe Times of Diſorder and Confuſion, amongſt other ſtrange Opinions, which found an eaſy Entertainment with great Numbers of People, the Contempt and even Hatred of Learning prevail'd to a very great Degree. About the Year 1650, Mr. *Pocock* had complain'd [q], in the Book he then publiſh'd, of a Sort of Men who boldly

[n] See the Act in Scobell's Collection, An. 1654, Cap. 43. [o] Præf. in Annales Eutychii, Pag. 6. [p] Genus hominum planè ἄτοπον καὶ ἄλογον atque hujus Sæculi Lues, Præf. in Portam Moſis, P. 19. [q] Specimen Hiſtor. Arab. Pag. 166.

declared, *all the Kinds of it to be injurious to Religion; and, therefore, that it ought to be wholly baniſh'd from all Chriſtian Commonwealths: Particularly, that it was ſufficient for every one to be acquainted with his Mother-Tongue alone, and that the Time that was employed in obtaining the Knowledge of other Languages, was utterly loſt; ſo that,* as he obſerv'd, *the very Way which* Julian *the Apoſtate made choice of, for the Deſtruction of Chriſtianity, was thought the only Means of promoting it:* And how much the ſame Opinion obtain'd in the *Univerſity of Oxford* itſelf, in a few Years after this, amongſt ſome who had made themſelves conſiderable Men there, appears from a Letter of Dr. *Langbaine* to Mr. *Selden*, the inſerting Part whereof, may not, perhaps, be unacceptable. After he had given in it, his Senſe of an antient *Greek* Cuſtom, in Anſwer to a Letter he had receiv'd from that learned Man, he went on in this Manner:

'——'Tis true, the Problem might ſuit very well for the Fire-ſide, in a Winter Night; 'but I am ſorry I have Occaſion to ſay, that I fear we muſt be forc'd, e'er long, to bid good 'Night to our *Noctes Atticæ*. I was not ſo much troubled to hear of that Fellow, who lately 'in *London* maintain'd in Publick, that Learning is a Sin, as to ſee ſome Men (who would be 'accounted none of the meaneſt amongſt ourſelves, here at home) under Pretence of Piety, 'go about to baniſh it in the Univerſity. I cannot make any better Conſtruction of a late 'Order made by thoſe, whom we call *Viſitors*, upon Occaſion of an Election laſt Week, at '*All-Souls College*, to this Effect: *That, for the future, no Scholar be choſen into any Place in 'any College, unleſs he bring a Teſtimony, under the Hands of four Perſons, at the leaſt, (not 'Electors) known to theſe Viſitors to be truly godly Men, that he who ſtands for ſuch a Place is 'himſelf truly godly.* By arrogating to themſelves this Power, they ſit Judges of all Mens 'Conſciences, and have rejected ſome, againſt whom they had no other Exceptions (being 'certified by ſuch to whom their Converſations were beſt known, to be unblameable and ſta-'tuteably elected, after due Examination and Approbation of their Sufficiency by that So-'ciety) merely upon this Account, that the Perſons, who teſtified in their Behalf, are not 'known to theſe *Viſitors*, to be *regenerate*. I intend, God willing, e'er long, to have an E-'lection in our College, and have profeſs'd, that I will not ſubmit to this Order; how I ſhall 'ſpeed in it, I do not pretend to foreſee; but if I be baffled, I ſhall hardly be ſilent. Sir, 'excuſe this Paſſion of,

Qu. Coll. Oxon,
Nov. 8, 1653.

Your moſt humble Servant,
GER. LANGBAINE.

UPON the Head of Mr. *Pocock*'s Troubles I ſhall only add, that one of the *Commiſſioners*, who voted for acquitting him, Mr. *Strowde*, of *Ruſcomb* in *Berkſhire*, had Occaſion for his Teſtimony, after the King's Reſtoration, to ſecure a conſiderable Intereſt of his, then in Queſtion, which was readily, and, I believe, effectually obtained. That Gentleman deſiring the Renewal of a Leaſe belonging to one Mr. *Chappel*, as Prebendary of *Sarum*, was refuſed, mainly becauſe he was repreſented to be a *Phanatick*. Hereupon Dr. *Owen*, who in the ſelf-ſame Affair had been very active and ſerviceable to Mr. *Pocock*, writes to him, deſiring, 'That, if he remembered who the Man in former Time hath appeared for, and manifeſted 'a Reſpect unto Worth, Learning, and the Miniſtry, he would be pleas'd to make it a 'Ground of interceding with Mr. *Chappel*, by his Letter, that he may obtain that lawful Fa-'vour in the Renewal of his Leaſe, which an honeſt Man may juſtly expect.' Mr. *Pocock* was, doubtleſs, glad of this Opportunity, to diſcharge a Debt of Gratitude to Mr. *Strowde*, and Dr. *Owen*, at the ſame Time; and, therefore, wrote immediately to Mr. *Chappel*, tho' then altogether a Stranger to him, excuſing the Liberty he took, on the Score of Gratitude, which obliged him, at the Deſire of Friends, to atteſt what he knew concerning Mr. *Strowde*, a Suitor to him for the Renewal of a Leaſe: 'It ſeems, adds he, he is repreſented to you as a '*Phanatick*. I am a greater Stranger to him, than to be much acquainted with his Opinions. 'Only thus much: When I was vehemently perſecuted by *Phanaticks*, in the Time of their 'Power, and their chief Accuſations being my *Conformity* to the *Church of* England, I found 'him a Friend againſt them, and one who joined, with others, under his Hand and Seal to 'acquit me out of that Court; ſo that they could not have their Will againſt me. Out of 'which Reſpect, I could not but in Gratitude acknowledge the Favour then done me, and 'my Deſire of doing him any good Office. If at your Hands he may find that Favour of 'being receiv'd as your Tenant, I ſhall be very glad, and think myſelf Partaker of your 'Courteſy, *&c.*' We have Reaſon to believe, that this Interpoſition had the Effect deſired, and this Event may ſerve as an uſeful Admonition, at all Times, to Men in Power, ſtill to temper their Zeal for the ruling Intereſt, with Equity and Benevolence, towards Men of Worth and Modeſty, whoſe Hap it is to differ from them in Religion and Politicks, remembering, that every Exerciſe of ſo commendable a Moderation, may lay up in Store for them ſignal good Offices, againſt the Time, when an unexpected Viciſſitude ſhall lay them at the Mercy of thoſe they have oblig'd.

I MUST now return back again to the Year 1650, to pick up ſome Things that occurr'd between that Time, and the Troubles above related, and which were deſignedly poſtpon'd, that

that thoſe remarkable Events might neither interrupt, nor receive Interruption from, the orderly Courſe of the Hiſtory in Hand.

THE only remarkable Thing in this Year, hitherto untouched, is, that towards the latter End of it, Mr. *Pocock* began his Deſign of tranſlating *Maimonides*'s *Porta Moſis*; of which more hereafter. The Year following, Mr. *Abraham Wheelock*, *Arabick* Profeſſor at *Cambridge*, was preparing his Edition of the *Perſick* Goſpels, being the firſt of the Kind, with a *Latin* Tranſlation and Notes; for the perfecting of which Mr. *Pocock* lent him a Manuſcript Copy ſo good, that Mr. *Wheelock*, in a Letter to him, profeſſes, that had it not been for his Fear of oppreſſing his *Amanuenſis*, he would, upon Sight thereof, have begun his Work again. On this Occaſion, Mr. *Wheelock* relates ſomething very ſurprizing. His *Amanuenſis*'s Name was *Auſtin*, a Fellow of *King's-College* in *Cambridge*. 'This young Man, ſays he, in the Space 'of two Months Time, not knowing a Letter in *Arabick*, or *Perſick*, at the Beginning, ſent 'a Letter to me in *Norfolk* of peculiar Paſſages. So that, of his Age, I never met with the 'like; and his indefatigable Pains, and Honeſty, or Ingenuity, exceed, if poſſible, his Ca-'pacity.' But much happier had it been for himſelf, and the World, if this extraordinary Perſon had gone on more leiſurely in his Oriental Studies. For his exceſſive Application to them, ended in Diſtraction and Death, *Ann.* 1654, juſt as he was deſigned to go on with the Impreſſion of Mr. *Wheelock*'s *Perſick* Goſpels, who lived only to ſee it carried on to the 6th or 7th Verſe of the 18th Chap. of St. *Matthew*.

IN the following Year, 1652, Mr. *Selden*, in a Letter, *April* 14, mentions to Mr. *Pocock*, that he had written to Dr. *Langbaine*, touching a Preparative for an Edition *Arabico-Latin* of *Eutychius Alexandrinus*, as a Thing that would be acceptable to that Part of the World, which cares for Books; adding, that whatever was neceſſary to it, he would readily defray. 'I beſeech you, continues he, adviſe with him about it, and give us your Direction and Aſ-'ſiſtance.' Mr. *Selden* went no further at this Time; but the 11th of the next Month, broke the Deſign wholly to him, begging him, that he would tranſlate *Eutychius*, and promiſing him, upon his Credit, that it ſhould be advantageous to him in ſome other Way, as that the Time would not be miſpent. Mr. *Selden* very much feared, that Mr. *Pocock*, for want of Time, and perhaps for other Reaſons, would appear diſinclin'd to the Work, and ſeems over-joy'd at the Receipt of his Letter, the 18th of the ſame Month, wherein he promiſed a Compliance. But of this alſo, more ſhall be ſaid in due Time. This Year was further famous, in the Hiſtory of Learning, for the firſt Appearance of a Deſign which did infinite Honour to our Church and Nation, as well as Service to Letters and Religion in general; I mean the Edition of the *Polyglott Bible*. A Work wherein, from the Beginning, ſcarce a Step was taken till communicated to Mr. *Pocock*, and without whoſe Aſſiſtance, it muſt have wanted much of that Perfection, which gives it a juſt Preference to every other Work of that Kind. But intending a particular Account of this noble Work, when we arrive at the *Æra* of its Publication, I ſhall ſpeak no more of it at preſent.

BUT fruitful as this Year was in giving Birth to learned Deſigns, and in employing learned Heads, it proved fatal to a moſt excellent Scholar, and exemplary Chriſtian, Mr. *John Greaves*, Mr. *Pocock*'s moſt intimate and generous Friend. Some Time in *Auguſt*, he and Dr. *Langbaine* made a Journey to *Cambridge*, by way of *London*; which, perhaps, was the laſt Interview between him and Mr. *Greaves*. For in *October* following, he died in *London*. And no ſooner was Mr. *Pocock* returned home, but himſelf was ſeized with a Fit of Sickneſs, which, if it did not owe its Riſe to the Loſs of his Friend, was probably much increas'd thereby.

NOTHING elſe, except his Troubles before the *Committee* already ſpoken of, happened worthy of Notice, either to Mr. *Pocock*, or his Friends, till the latter End of *November* 1654, when the learned Mr. *Selden* departed this Life. Of which Event, Dr. *Langbaine* gave him Notice, from *London*, in the following Letter, dated, *London*, *Dec.* 2, 1654.

SIR,

'I came here only Time enough to ſee and ſpeak with our good Friend, Mr. *Selden*, who 'died on *Thurſday* Night, about eight o'Clock. He told me on *Wedneſday* (then very weak) 'in the Hearing of one of his Executors, Mr. *Heywood*, how he had diſpoſed of his Impreſ-'ſion of *Eutychius*, to you, and myſelf, (and ſo he did by a Codicil *made to his Will*, in *June* '1653,) I mentioned to him, that he had often ſpoken of intended Notes; and upon that 'he gave Order, that all Letters or Notes concerning that Author, ſhould be delivered to us. 'All other Papers of his own Hand, he had before peremptorily commanded to be burned. 'Yeſterday I had the Sight of ſo much of his Will, as concerns the *Univerſity*. He has 'given to our publick Library all his Manuſcripts of the *Oriental* Tongues, and *Greek* (not 'otherwiſe particularly diſpoſed of) and all his *Rabbinical* and *Talmudical* Books, which are 'not there already, or not of the ſame Editions. Theſe to be taken out of his Library by 'you and myſelf. *Item*, All his Marbles, Statues, Heads, and *Greek* Pieces, to be conveyed 'to *Oxford*, at the Charge of his Executors, and there placed on the Walls of the Library. 'The Executors are Juſtice *Hales*, Mr. *Vaughan*, Mr. *Heywood*, and Mr. *Jeux*; who deſire 'that you would ſpeedily repair hither, to view and ſelect what belongs to the Univerſity,

'before his Library be otherwiſe meddled with. And to that Purpoſe, I have writ to the 'Vice-chancellor and Mr. *Barlow*, to ſend up the moſt perfect Catalogue of the publick Li-'brary, for our Direction, and the Executors Satisfaction. To their Diſcretion he hath left 'all the Remainder of his Books, not otherwiſe particularly bequeath'd, either to be divided 'among themſelves, or to be ſent to the Univerſity, or ſome College or Colleges, as they 'ſhall think fit. In the ſame Box, with his Will, he hath left a ſhort Paper of Inſcription 'for his Monument. He is to be buried in the *Temple*; but when, I cannot tell, *&c.*' I ſhould have obſerved, that ſome Time in the Year 1654, the famous *Golius*, *Arabick* Profeſſor of *Leyden*, publiſhed his long expected *Arabick* Lexicon. He had been twice ſent into the Eaſt for his greater Improvement in that Language, and, perhaps, was the only Perſon of that Age, who equall'd Mr. *Pocock* in that Part of Learning. *Golius* himſelf confeſſed, that Mr. *Pocock* had, in this Reſpect, no Superior; as appears by his preſenting him with a Copy of his *Lexicon*, thus inſcrib'd: *Virtute atque Doctrinâ eximio ac præclaro Viro, D^no^. Edv.* Pocock, *Literaturæ Orientalis Peritia, nulli ſecundo.* In Return for which, Mr. *Pocock* ſent him a juſt Elogium on his Performance, and a Preſent of his *Specimen Hiſt. Arab.* for which, on the 1ſt of *October*, he received *Golius*'s Thanks, and Commendations, to a high Degree, which probably came to his Hand much about the Time that his Sufficiency was called in Queſtion, before the *Berkſhire* Committee. And ſure, there was ſomething odd and whimſical in the Circumſtances and Situation of the good Man, to be one Day careſs'd by the greateſt Scholars in *Europe*, and ſet up as an Oracle for reſolving Difficulties in the abſtruſeſt Parts of Learning, and the next, perhaps, convened to anſwer the *Articles* exhibited againſt him, by his illiterate Pariſhioners of *Childry*, for *Ignorance* and *Inſufficiency*.

His Troubles, from this Sort of Men, being, at length, got over, he return'd again to his Studies, and in the ſame Year, 1655, he publiſhed his *Porta Moſis*, being ſix prefatory Diſcourſes of *Moſes Maimonides*, which in the Original were *Arabick*, but according to the general Uſage of the *Jews*, who have written in that Language, expreſs'd in *Hebrew Characters*, together with his own *Latin* Tranſlation of them, and a very large Appendix of *Miſcellaneous Notes*. It was printed at *Oxford*, and as his *Specimen Hiſtoriæ Arabum*, and a ſmall Piece of his Friend, Mr. *John Greaves*, were the two firſt Pieces, that came from the *Arabick* Preſs of that Place; ſo this *Porta Moſis* was the firſt Fruits of the *Hebrew* Preſs there, the Letters of it having been, on the Requeſt of Dr. *Langbaine*, founded at the Charge of the Univerſity, upon the Aſſurance he gave, that ſomething of Mr. *Pocock*'s ſhould be ſpeedily printed with them. *Maimonides* was a Perſon of a vaſt Reputation for Learning, not only amongſt his own People, but the *Mahometans* too; and, indeed, by the beſt Judges, is held to be one, who, of all the Writers of that Sort, is leaſt guilty of Trifling: Wherefore Mr. *Pocock* could not but think the publiſhing theſe Tracts (wherein an Account is given, in a very clear Method, of the Hiſtory and Nature of the *Talmud*, and the *Jewiſh* Faith and Diſcipline) would be very acceptable to learned Men; eſpecially, conſidering that they had never yet been printed in the Original *Arabick*, but only in a *Hebrew* Tranſlation of them, made from imperfect Copies; whereas the Manuſcripts he now made uſe of, were very good, and ſome of them, as he imagined, the very Originals, written by the Author's own Hand. But beſides the Uſefulneſs of theſe Tracts, conſidered in themſelves, he was encouraged to the Publication of them in the Manner before mentioned, on another View; namely, that according to his Duty as a *Profeſſor*, he might promote the Advantage of thoſe, who ſhould addict themſelves to the Study of *Arabick*, and *Rabbinical* Learning. For there being many *Jewiſh* Manuſcripts of good Account, written thus in the *Arab* Tongue, but with *Hebrew* Letters; he was willing to aſſiſt them with this *Specimen* of that Way of Writing, which, as he declares in the Preface, *contain'd much more of the Kind, than had ever yet been printed.*

But of what Account ſoever theſe Tracts of *Moſes Maimonides* are, the *Miſcellaneous Notes*, which Mr. *Pocock* added to them, as they exceed them in *Length*, ſo doubtleſs they do alſo in *Uſefulneſs*. In which his chief Deſign is to ſhew, by many Inſtances, how much the Knowledge of *Arabick*, and *Rabbinical Learning*, will contribute towards the finding out the genuine Senſe of many difficult Places of Holy Scripture. In the *four firſt Chapters* of theſe Notes, he largely conſiders and explains ſeveral Texts of the *New Teſtament*, which, being cited from the *Old*, for the moſt Part, according to the Verſion of the *Septuagint*[r], ſeem to be very different from the Original *Hebrew*. And as he gives very learned Accounts of the true Meaning of them; ſo he proves, that there is no ſufficient Reaſon to conclude from thoſe ſeeming Differences, that the antient *Hebrew Copies*, made uſe of by the *Seventy Interpreters*, had, as ſome learned Men have thought, other Readings in thoſe Places, than what are ſtill extant. The Deſign of the *5th Chapter* is, to prove, from the Cuſtom among the *Jews*, of whitening the Graves of their Dead, to prevent being polluted by them, that the *Sepulchers appearing beautiful*, to which our Bleſſed Saviour compares the *Scribes* and *Phariſees*, *Matt.* xxiii. 27. are the ſame with the *Graves that appear not*, to which they are alſo likened by him, *Luke* xi. 44. So giving a clear Senſe of thoſe two Places of Scripture, which to thoſe who do not conſider that Cuſtom, are hard to be underſtood. In the *6th Chapter*, which is very

[r] Viz. Heb. viii. 9. from Jer. xxxi. 32. Rom. ix. 33. and x. 11. and 1 Pet. ii. 6. from Iſa. xxviii. 16. Matt. ii. 6. from Mic. v. 2. Acts xiii. 41. from Hab. i. v. Heb. x. 38. from Hab. ii. 4, &c.

very long, he gives a large Account of the ſeveral Opinions of the *Jews* concerning the Reſurrection of the Dead; and being mov'd thereto by the Reſemblance he had obſerv'd between theſe Opinions, and thoſe of the Followers of *Mahomet*, in the *next Chapter* he recites from the moſt learned Writers of that Sect, the Sentiments of thoſe People about the ſame Matter. In the *8th Chapter*, he ſhews the Reaſon, why the *modern Jews*, who commonly ſo ſuperſtitiouſly adhere to the Doctrines of their Fore-fathers, do yet differ from them in their Expoſition of the ſecond Pſalm, which was generally underſtood, by their ancient Writers, to be a Prophecy concerning the *Meſſiah*; namely, that by theſe Means they might be the better able to anſwer the Arguments of *Chriſtians*. Upon this Occaſion, by the Help of two *Manuſcript Copies* of the *Commentaries of* Kimchi *on the latter Prophets*, he reſtores ſeveral Paſſages relating to the *Chriſtians*, which, in the printed Copies of that Work, are now left out. And afterwards he vindicates that Prophecy concerning the *Meſſiah*, at *Jer.* xxxi. 22. which *Calvin*, in his Explication of it, ſo readily gave up to the Adverſaries of *Chriſtianity*. Finally, his Buſineſs in the *9th and laſt Chapter* is, to give an Account, from the *Jewiſh* Writers, of thoſe Traditions of their Elders concerning Waſhings and Vows, for which our Saviour, *Mark* vii. 11. reprov'd the *Scribes* and *Phariſees*; whereby he brings a great deal of Light to ſeveral obſcure Paſſages of Holy Scripture.

THE excellent Learning and Uſefulneſs of this Performance drew upon Mr. *Pocock*, from all Quarters, great and juſt Commendations. From abroad, *Matthias Paſor*, a Profeſſor at *Groningen*, and his firſt *Arabick* Maſter at *Oxford*, expreſſed his Thanks, and the great Pleaſure he had, in reading his learned Attempts to reconcile the *Septuagint* Verſion, which is confirmed by the Apoſtle, to the *Hebrew* Text. *Alting*, another Profeſſor, of the ſame Univerſity, having received Mr. *Pocock*'s Book, as a Preſent from Dr. *Reynolds*, with whom he formerly liv'd in *England*, acknowledges, in a Letter to the Author himſelf, with whom he oft correſponded, the exquiſite Learning of this Work. At home, his old Friend, the very learned Mr. *Thomas Greaves*, expreſſes himſelf to be ſo delighted with his Book and learned Notes, that he knew not how to be thankful enough. Sir *Kenelme Digby* alſo, to whom a Copy had been preſented by the Author's Direction, writes thus to him. 'It joyeth me much to ſee, 'that one of our Nation, in theſe unquiet Times (which Condition is the greateſt Enemy to 'Learning) hath given a Piece to the World, that may be the Envy of the learnedeſt Ages 'following.'

I HAVE only to add farther concerning this Book, that the Index to the Text of *Maimonides* was compiled by Mr. *Henry Chapman*, who, in a Letter to Mr. *Pocock*, dated *Jan.* 3, 1653, offered to do the ſame for the Miſcellaneous Notes, and probably his Offer was accepted. I am ſorry, that it is not in my Power to acquaint the World with any Thing more concerning this learned Gentleman, than that his Letter was dated from *Batterſey*.

EARLY this Year, 1655, Mr. *Pocock* laboured under a ſevere Diſeaſe at *Childrey*, as we learn from two Letters of Dr. *Langbaine*'s to him, the one dated in *January*, the other in *March*; and of whatever Kind it was, it ſeems to have continued upon him more or leſs, till the Middle of the Summer following; after which Dr. *Walton* writes to him, expreſſing his Joy for the Recovery of his Health.

THE Year following, *i. e.* 1656, affords but little material relating to our Subject, except it be, that then Mr. *Pocock* entertained ſome Thoughts of publiſhing Rabbi *Tanchum*'s Expoſitions on the Old Teſtament. He was, as our Author himſelf informs us, in the Preface to the Commentary on *Micah*, an *Hieroſolymitan Jew*. 'He wrote Notes, continues he, 'in the *Arabick* Language, on the whole Old Teſtament, (as himſelf declares) tho' I have 'not had the Happineſs to ſee them on divers of the Books thereof. On the Prophets (all 'but *Iſaiah*) I have. When he lived, I know not; only it appears, that he was after the 'Time of *Moſes Maimonides*, whom he often cites, and follows in many Things.' What hindred the Execution of this Deſign, we cannot ſay; but, moſt probably, it was the Want of due Encouragement. It muſt be confeſſed, that at this Time, there were two very great Works going forward, that of the *Engliſh Polyglott*, already mentioned, and *Bee*'s Edition of the *Critici Sacri*; ſo that there was leſs Reaſon to expect the Aſſiſtance, which ſo great a Work would require. The learned Mr. *Boncle*, then Fellow of *Eaton-College*, though deeply engaged in a great Variety of Buſineſs, generouſly offered to correct two Books after the Preſs, deſiring that *Leviticus* might be one of them. He further propoſed to get ſome Bookſeller in *London* to undertake the Printing of Rabbi *Tanchum*, tho' he then apprehended, that the two Works above-mentioned, neither of them as then finiſhed, would prove an Obſtruction to his Wiſhes. The Miſcarriage of this Deſign, to whatever Cauſe it was owing, was no ſmall Damage to ſacred Literature. For, if we may gueſs by the noble Uſe our Author made of Rabbi *Tanchum*'s Commentaries, their Publication might have been attended with Advantages equal, or rather ſuperior to what have been received from any other Rabbinical Writings. Beſides, for ought that appears, Mr. *Pocock* was the only Perſon in *Europe*, that poſſeſſed any MSS. of Rabbi *Tanchum*. The learned *Jews* were ſurprized to hear of this, and many other fine Things of like Kind, in the Hands of Mr. *Pocock*, which were otherwiſe utterly unknown to them; as *Manaſſeh Ben Iſrael* himſelf profeſſed to Mr. *Boncle*. But notwithſtanding all this, neither then, nor at any Time after, had he an Opportunity of

communicating theſe Oriental Treaſures to the learned World; but they lie in the Archives of the *Bodleian* Library, till better Times ſhall produce a Patron, that will give them Light and Liberty.

And now we are arrived at the Year 1657, in which the *Engliſh Polyglott* Edition of the Bible was ſent into the World: A Work it was of ſuch immenſe Coſt and Labour, as would have deterred moſt Men from undertaking it, in the quieteſt Times, and under the moſt proſperous Circumſtances. But, to the immortal Honour of our *Engliſh* Church and Nation, it was carried on and perfected at a Seaſon, when ſober Religion and ſound Learning were diſcouraged and depreſſed by the greateſt Enemy to both, a rampant Enthuſiaſm. The loyal and epiſcopal Clergy being all diſpoſſeſſed of their Preferments, or, at leaſt, having loſt the moſt profitable of them, could only contribute to this Work by their Credit, their Pains and Erudition; all which were employed therein, to a Degree that almoſt exceeds Belief.

When ſuch a Deſign was carrying on, in which Oriental Learning was to make its utmoſt Efforts, one might naturally ſuppoſe, that the Undertaker would crave the Aſſiſtance of Mr. *Pocock*, who, beſides his ſuperior Knowledge in the *Eaſtern* Languages, was able to ſupply valuable MSS. relating to moſt of the *Oriental* Verſions of the Bible. But our Author, ever attentive to the Intereſts of Religion and Learning, prevented all Application: For he no ſooner heard, that ſuch a Deſign was on Foot, but he offered his Advice upon it, by Dr. *Aſhwel*, to Dr. *Brian Walton* [s], who was the firſt Promoter, the chief Compiler, and the ſole Editor of the *Polyglott* Bible. From that Time Dr. *Walton* and Mr. *Thorndike* [t], his Second in the Work, maintained a frequent Correſpondence with Mr. *Pocock*, giving him a punctual Account, how it proceeded, aſking his Advice in almoſt every Step they took, and deſiring all proper Aſſiſtance from him. By Means of theſe Letters, moſt of which are ſtill extant, we are happily able to inform the World of ſome Particulars relating to that moſt noble Edition of the Bible, which might otherwiſe be loſt, or forgotten. For which Reaſon, and alſo on account of the Share our Author had in the Work, I ſhall here lay together ſuch Notices concerning it, and the learned Promoters of it, as have fallen in my Way, heartily wiſhing I could have gratified myſelf and the Reader with more Particulars about an Affair, which made the Clergy and Church of *England* appear glorious under their greateſt Diſtreſs.

Dr. *Brian Walton*, having in the long Rebellion loſt all his Preferments for his Adherence to Monarchy and Epiſcopacy, had for ſome Years ſpent Part of his Time in collecting and adjuſting proper Materials for a *Polyglott* Bible. And after communicating his Intentions to, and taking the Advice of moſt of the *Engliſh* Biſhops then living, in the Year 1652, having already

[s] This moſt worthy Perſon, Brian Walton, was born in Cleiveland, Yorkſhire, A. D. 1600, was matriculated in the Univerſity of Cambridge, July 4, 1616, being then a Sizar of Magdalen-College: But removed from thence to Peter-Houſe, where he was admitted a Sizar, Dec. 4, 1618, under Mr. Blake: And in that College he commenced Bachelor of Arts, An. 1619, Maſter of Arts, An. 1623, and Doctor of Divinity, An. 1639. He was Prebendary of St. Paul's, but diſpoſſeſſed of that, and all his other Preferments, for his Loyalty and Orthodoxy. At the Reſtoration, he was made Biſhop of Cheſter; but did not long enjoy that Advancement; his exceſſive Labours having probably haſtened his End; for he died in Alderſgate-ſtreet, in the Year 1661, Nov. 29, and on the 5th of the following Month, was, with great Honours and Solemnity, buried in the Cathedral of St. Paul's, oppoſite to the Lord Hatton's Monument. The Biſhop of London performed the Funeral Service, and his Corpſe was attended by the Earls of Derby and Bridgwater, beſides ſeveral more of the Nobility, as alſo by the greateſt Number of the Biſhops in their Rochets, and by the Deans and Prebendaries of many Cathedral Churches, together with a Multitude of learned Clergymen, from Sadlers-Hall to the Place of Interment.

Beſides compiling the Polyglott Bible, and writing large and very learned Prolegomena to it, he publiſhed a Defence of it againſt Dr. Owen, and another excellent Latin Treatiſe introductory to the Reading of the Oriental Tongues.

He was alſo very well ſkill'd in the Common Law of the Realm, eſpecially ſo far as it relates to the Patrimonies and Liberties of the Church: This eminently appears from a little Book written in Defence of the Tythes within the City of London, according to the Proportion of two Shillings and nine Pence the Pound Rent.

[t] Mr. Herbert Thorndike, by ſome Expreſſions in his Will, is conceiv'd to have been a Native of Scambleſby, in the County of Lincoln: He was admitted of Trinity-College in Cambridge, and as Member of that Society, matriculated Dec. 18, 1613, where he took his Bachelor's Degree, An. 1616, and became Maſter of Arts in 1620; he was made junior Fellow of that College 1618, middle Fellow, An. 1620, and ſenior Fellow in the Year 1639; he was conſtituted likewiſe one of the Univerſity Preachers in 1631: He underwent the common Fate of thoſe Clergy, who adhered to the King and the Church in the long Rebellion, being deprived of all his Preferments. At the Reſtoration, he recovered his Fellowſhip and Prebend of Weſtminſter, between which two, he ſpent the Remainder of his Time in Retirement, Devotion and Study, and dying in good old Age, July 13, 1672, at Weſtminſter, was buried, by his own Order, in the Way from his Lodgings to the Church, without any Solemnity, ſave of the ordinary Service. He ordered theſe Words to be put upon his Grave-Stone.

> Hic jacet Corpus Herberti Thorndike, Præbendarii hujus Eccleſiæ, qui vivus veram Reformatæ Eccleſiæ Rationem ac Modum Precibuſque Studiiſque proſequebatur. Tu, Lector, Requiem ei & beatam in Chriſto Reſurrectionem precare.

In the Year 1663, a Mandate, the Original whereof is yet extant in the Archives of the Univerſity of Cambridge, dated April 14, 1663, was ſent down to that Univerſity, to confer the Degree of Doctor of Divinity on him, and Barn. Oley, A. M. which Honour, tho' freely offered, they both declined: But it was more for the Honour of Mr. Thorndike that, April 15, 1663, a Grace paſt the Houſe to this Effect.

Cum Herbertus Thorndike, S. Trin. Coll. Socius, & Weſtmonaſt. Eccleſiæ Præbendarius, ad nullos in S. Theol. Gradus de Induſtria hactenus aſpiraverit, ne Vicemagiſtri vel Decani ſuperioris onus, in prædicto Collegio, ſubire per Leges neceſſe haberet: Placeat vobis ut annum jam quintum ſupra ſexageſimum agens, Miſſionem impetret, & conceſſa in poſterum ab omni munere Academico vacatione (in quantum per Statuta fieri poſſit) quaſi Rude donatus, Locum inter Doctores in Exedris noviſſimum obtineat.

already obtained private Subſcriptions to the Value of near 4000 Pounds, he publiſhed printed Propoſals, with a Letter annexed to them, both which are here ſubjoined.

Worthy SIR,

'IT cannot be unknown to you, what great Benefit the Church of God hath reaped by 'the Care of learned Men in publiſhing the Holy Scriptures according to the beſt Copies in 'the Original, and other learned Tongues, with the moſt ancient and approved Tranſlations, 'which have been of great Authority and Uſe. And altho' among others, thoſe famous 'Editions of the *Complutenſe*, *Antwerp*, and the late *Paris* Bibles be juſtly had in high 'Eſteem and Veneration; yet, without any Derogation from the juſt Praiſe of the Publiſh-'ers, it may be truly ſaid, that much may be added to make the Editions more compleat and 'uſeful, by the Diligence of others, and yet the Price very much leſſened, whereby they 'may become more common, and fit for private Libraries. To this End, there is a Deſcrip-'tion of a more perfect Edition than any hitherto extant (as we conceive) drawn up with a '*Specimen* thereof, which, as it hath been approved by the moſt judicious and learned Men 'of this Church, ſo, in regard the Charge will exceed the Ability of a private Purſe, it hath 'been thought fit to deſire the Aſſiſtance of ſuch noble and publick-ſpirited Perſons, as are 'able to advance Moneys towards the Printing, who may receive Copies according to the 'Sums by them expended. Wherein, as diverſe Perſons of Worth have already ſubſcribed 'and promiſed conſiderable Sums, amounting to above half the Charge; ſo it is hoped, that 'others, to whom it ſhall be offered, will be ready, both by their own Examples, according 'to their Abilities, and by ſtirring up ſuch well-affected Perſons, as they are acquainted with, 'to further a Work ſo much tending to the Glory of God, the publick Good of Religion 'and Learning, and the Honour of our Nation. To this Purpoſe alſo Propoſitions, which 'with the ſaid Deſcription, and a Form of Subſcription, are herewith ſent you; to which 'you are deſired, out of your Zeal to the publick Good, to procure what Subſcriptions 'you can. The Form you ſee is conditional, and ties no Man to the Payment of any 'Thing, till the full Sum be ſubſcribed, and Care ſhall be taken to ſecure the Copies to the 'Subſcribers, in ſuch a Way, as, by the Advice of Counſel on the Behalf of the Subſcribers, 'ſhall be thought reaſonable and juſt. There are divers employed to this End in diver's 'Parts of the Land, and ſo hopeful a Progreſs is made, that we doubt not within a few 'Months, but that there will be good Encouragement to go on, and to prepare for the 'Work; for we cannot believe any Gentleman will be backward to advance ſo noble a Work, 'conſidering, that all ſhall be put in the Hands of a Perſon of known Worth and Integrity, 'and ſhall be paid by the Subſcribers only by Degrees, as the Work goes on, and that they 'ſhall receive Copies of a greater Value than what is laid out. It is deſired, that the ſeveral 'Subſcriptions may be returned by the Firſt of *April* next, if it may be, or otherwiſe as ſoon 'as conveniently, to Dr. *Walton*, at Dr. *William Fuller*'s Houſe, in St. *Giles*, *Cripplegate*, 'Church-Yard; to whom, you may likewiſe direct your Letters, if there ſhall be any other 'Occaſion to ſend to us: We need not ſay to thoſe, who aim at the publick Good, that the 'Work will recompence the Pains of all that ſhall promote it; of which, yet, we are very 'confident. Thus, hoping you will uſe your beſt Endeavours to advance ſo pious a Deſign, 'and that the Author of thoſe ſacred Volumes will bleſs your Pains and ours with anſwerable 'Succeſs, we commit you to his Keeping, and reſt

Your aſſured Friends,

London, this *firſt* of *March*, 1652.

Ja. Armachanus
Wm. Fuller
Brune Ryves.
Brian Walton
Abraham Whelocke
H. Thorndike

'TO our worthy Friend Mr. *John Carter*, Miniſter of God's Word in *Norwich*, by him 'to be communicated to Mr. *Lovering* and Mr. *Sherman*.

'PROPOSITIONS concerning the Printing of the Bible, in the Original, and other 'learned Languages.

'WHEREAS the former Editions, tho' leſs perfect, and not ſo fit for Uſe, have been 'printed at the publick Charge of Princes and great Perſons; and the Charge of this Work 'will exceed the Ability of an ordinary Perſon; whereupon divers Perſons of Worth have 'expreſſed their Readineſs to join in the Charge of the Impreſſion: And it is hoped, that 'others, who wiſh well to Learning and Religion, will aſſiſt in a Work ſo much tending to 'the publick Good, and Honour of the Church of *England* and of the Nation, and ſo free 'from Intereſts of all Parties; eſpecially conſidering, that as the Edition will be much better 'than any formerly made, ſo the Price will be much leſs.

'THEREFORE, for the ſecuring of all ſuch as ſhall promote ſo good a Work, either 'by free Gift, or advancing of Moneys to be repaid by Copies; and for the encouraging of 'ſuch as ſhall ſollicit and ſtir up others to contribute, theſe Propoſitions are offered, which 'ſhall, God willing, be performed.

1. 'THAT

1. 'THAT whatſoever Moneys ſhall be raiſed, ſhall be paid into the Hands of *William* '*Humble*, Eſq; Treaſurer for this Purpoſe, who will be accountable for the Moneys received, 'and will give Receipts to every one, that ſhall pay in any Money, whereby they may be 'aſſured, that the ſame ſhall be employed no otherwiſe, than for the Uſe intended, and not 'iſſued out, but by Warrant of Perſons mentioned. The like Aſſurance ſhall be given un-'der the Hand of the Publiſher, and upon Security of the Impreſſion, which ſhall be put 'in the Hands of ſome Perſons intereſted, reſiding in *London*, for receiving Copies propor-'tionable to the Sums ſo paid, as ſoon as the Work ſhall be finiſhed, or otherwiſe, as the ſe-'veral Volumes ſhall be printed.

2. 'THE Treaſurer ſhall not iſſue any Moneys, but by Warrant under the Hands of the 'Lord Primate of *Armagh*, Dr. *William Fuller*, Dr. *Brune Ryves*, Dr. *Samuel Baker*, Mr. '*Richard Drake*, B. D. or two of them, whereof the Lord Primate or Dr. *Fuller* to be 'one, and ſhall give Account every ſix Months to four Perſons appointed by thoſe that 'advance, to receive the Accounts of all Moneys received or iſſued out, which ſhall be 'ſhowed to all Perſons intereſted, who ſhall deſire the ſame.

3. 'THOSE that by free Gift, or otherwiſe, ſhall in any conſiderable Manner further the 'Work, beſides Copies to be given them, ſhall be acknowledged as Patrons or Promoters of 'ſo noble a Work.

4. 'THOSE that ſhall collect and raiſe any Sum by the free Contribution of Perſons 'well affected, ſhall, for every 10 Pounds, have one Copy; and if any leſſer Sum of 40 'Shillings, or upwards, be ſo raiſed by any at preſent, if the ſaid Sum be made up 10 'Pounds by equal Payments in four ſix Months next following, he ſhall have one perfect 'Copy, and ſo according to that Proportion, for any greater Sum.

5. 'THOSE that ſhall advance any Sum out of their own Eſtate, ſhall, for every 10 'Pounds have one Copy, and for 50 Pounds ſix Copies, and ſo for any greater Sum; and 'the Money ſo advanced ſhall, for the Eaſe and Security of the Advancer, be paid thus: 'Only a fifth Part in Hand, and the reſt in four ſix Months, and at every ſix Months Pay-'ment, Account ſhall be given of the Moneys formerly paid, and of the Progreſs of the 'Work, and then they may alſo receive ſuch Volumes, as ſhall be finiſhed, according to the 'Number of Copies due to them, if they pleaſe, they paying another fifth Part towards the 'Printing of the next Volume.

6. 'THE Perſons to be employed in preparing of Copies, correcting the Preſs, overſee-'ing the managing of the Work, *&c.*—till all be finiſhed, ſhall be Dr. *Stokes*, Mr. *Whelocke*, 'Mr. *Thorndike*, Mr. *Edw. Pocock*, Mr. *Greaves*, Mr. *Vicars*, Mr. *Thomas Smith*, together 'with Dr. *Walton*, and ſome other to aſſiſt in Proſecution of Buſineſs, *&c.*—And if any 'of them ſhall happen to dye, or be otherwiſe hindered, ſome other ſhall be nominated with 'Approbation of the reſt, for carrying on the Work, wherein the Advice of the Lord 'Primate, Mr. *Selden*, Dr. *Sheldon*, Dr. *Saunderſon*, Dr. *Sterne*, Dr. *Hammond*, and other 'learned Men, who have approved the Work, ſhall be deſired, *&c.*—

7. 'THE Work ſhall not be begun, till there be enough paid in to finiſh the firſt Volume, '*viz.* the *Pentateuch*, viz. about 1500 Pounds; nor the other Volumes, till a proportionable 'Sum for each be brought in, *viz.* about 1200 Pounds.

8. 'IT is deſired, that the firſt Payment of Moneys to be advanced, may be at or before 'the firſt of *Feb.* 1652, and if it ſhall appear, that there is enough to print the firſt Volume, '*viz.* the *Pentateuch*, the Work ſhall be begun, as ſoon as Things needful ſhall be prepared, 'which is hoped will be within 3 Months then next following, and within 3 Years after it is 'hoped the whole Work will be perfected, (two Preſſes being kept at Work.)

9. 'WHATEVER ſhall be further reaſonably deviſed or propounded for the better ma-'naging and carrying on of the Work, and ſecuring of all Perſons intereſted, ſhall be will-'ingly aſſented to.

Printed by *R. Norton*, for *Timothy Garthwayt*, Stationer, at the leſſer North Gate of St. *Paul*'s Church, *London*. 1652.

MR. *Pocock* had heard ſomething of this noble Undertaking early in this Year, and probably had written to Mr. *Selden* for Information about the Nature of it, and the Hands that would be employed in it: Whether he then offered his Aſſiſtance, if Need were, I cannot certainly learn, but think it not improbable, that he did; for in a Letter from Mr. *Selden* to our Author, which bears Date in *February* 165$\frac{1}{2}$, he writes thus: 'It ſeems not yet, that 'there is any ſuch naming of Men for that Employment; divers are, in Diſcourſe, talked 'of; and there be, I doubt, but a few fit: How to have it proceed without you, I know 'not; but I know too, that it muſt be a great Diverſion to your excellent Studies, and a 'turning them to an illiberal Attendance. Whatſoever you wiſh in it, I ſhall, as far as I 'have Opportunity, ſecond.' Mr. *Selden* ſeems to have apprehended, that the Editor of this great Work would call for Mr. *Pocock*'s Help in correcting the *Arabick*, as it came from the Preſs: Nor was he miſtaken. For on the 28th of the following *July*, Dr. *Walton* writes to him, deſiring to know, 'Whether his Occaſions would permit him to aſſiſt, if the Impreſ-'ſion went on, either by correcting the *Arabick*, the Proofs being weekly tranſmitted, or

'by comparing of Copies, or otherwiſe.' But Mr. *Pocock* had too much Work upon his Hands to undertake the Correction of the *Arabick* from the Preſs. He had, at Mr. *Selden*'s moſt earneſt Sollicitation, already begun to tranſlate the *Arabick* Annals of *Eutychius* into *Latin*. Beſides which, he was buſy with *Maimonides*'s *Porta Moſis*, and conſequently had but little Time to ſpare for a new and laborious Employment. He conſented, however, to collate the *Arabick* Pentateuch, with two Copies of *Saadias*'s Tranſlation, the one a Manuſcript, the other printed in the *Conſtantinopolitan* Bibles, noting the Differences of each. And he alſo drew up a Preface concerning the *Arabick* Verſions of that Part of the Bible, and the Reaſon of the various Readings in them; which Preface, together with the various Readings themſelves, are publiſhed in the Appendix to the *Polyglott* Bible.

It ſeems, from Dr. *Walton*'s Letter abovementioned, that Mr. *Pocock*'s Advice related to every Part of this Deſign, not excepting the Apparatus or Prolegomena, and the Appendix, all which Conſiderations the Doctor aſſures him he had weighed, and ſhould, to his Power, follow. The particular Directions are but few of them come to our Knowledge: I find, however, that he had informed Dr. *Walton* about one very neceſſary Point, *viz.* the Antiquity and Authority of the *Arabick* Verſion, as it ſtands in *Michael de Jay*'s *Heptaglott*, or *Paris* Edition of the Bible in ſeven Languages. 'He conceived, as he tells Mr. *Pocock*, 'that the Editor of this Work had followed that *Arabick* Verſion, which the *French* Em-'baſſador brought out of the Eaſt, which *Scionita* and *Eſronita* were then tranſlating into 'Latin, and which *Erpenius* ſays, is *elegans & antiqua*; but Mr. *Pocock* convinced him, 'that the *Arabick*, in *Jay*'s Edition, was no other than the Verſion of *Saadias*, which is 'printed in the *Conſtantinopolitan* Bible.'

The Doctor deſired further, to know what Copies, or ancient Manuſcripts of Oriental Verſions, were in the publick Library at *Oxford*, or in Mr. *Pocock*'s own private Collection: What the former produced, I know not; but from the latter came a very good Supply: As, *firſt*, the *Goſpels* in *Perſian*, which had never before been printed, were now publiſhed wholly from a Copy that was ſent in by him, being a Manuſcript above 300 Years old, of a Tranſlation made from the *Syriack*, and therefore preferr'd to Mr. *Wheelocke*'s, which was of later Date, and only a Verſion from the *Greek:* Of this, that learned Gentleman was ſo ſenſible, while he was preparing his Edition of the *Perſian* Goſpels, that, upon the Lent of Mr. *Pocock*'s Copy, he declared in a Letter to him, that had it not been for his Fear of oppreſſing his *Amanuenſis*, he would, upon Sight thereof, have begun his Work again.

2*dly*, His *Syriack* Manuſcript of the whole Old Teſtament, and two other Manuſcripts of the Pſalms in the ſame Language; the Supply of this was the moſt ſeaſonable, becauſe one of Primate *Uſher*'s *Syriack* Copies of the *Pentateuch* was in the Hands of Dr. *Boote*, then in *France*; who, ſoon after the Beginning of this Work, died there: So that if ever this Manuſcript was recovered, it came too late for the Service of the *Polyglott* Edition. And tho' the Lord Primate's other Copy is declared by Mr. *Thorndike* to be more truſty than Mr. *Pocock*'s, yet he owns it was ſometimes to be helped thereby: And with reſpect to that Part which correſponds with the ſecond Tome, Dr. *Walton* profeſſes, that they found his Copy to be more exactly written, than my Lord Primate's, and therefore more uſeful.

3*dly*, An *Æthiopick* Manuſcript of the *Pſalter*, which Dr. *Walton* pronounces to be ſo exactly written, that they made it a Rule whereby to correct the Faults of the two printed Copies.

But to return to Dr. *Walton*'s firſt Letter to our Author upon this Subject. He acquaints him, that 'the Council of State, before whom, ſome having Relation to them, 'brought this Buſineſs, hoping they would have born the Charge out of the Publick, have 'lately given their Approbation and Recommendation of the Work, with Hopes of ad-'vancing 1000 Pounds to begin the Work; which, if they do, (adds he) I hope to get the 'reſt advanced by private Hands, who will take Satisfaction in Copies.' That the Council of State advanced the Sum here mentioned, or any Part thereof, I much queſtion; becauſe I find no more Mention of it in Dr. *Walton*'s Letters, and chiefly becauſe not the leaſt Notice is taken by him of any pecuniary Gift, in his Preface to the *Polyglott* Bible. It muſt, however, be confeſſed, to the Honour of that uſurping Government, that they granted an Exemption from Duty to all the Paper, which was imported for the Uſe of that Edition. This Favour is owned by Dr. *Walton* in the Preface afore-mentioned, where, among other Benefactors to the Work, they are mentioned, *Quorum Favore Chartam à Vectigalibus immunem habuimus.* But that this high Piece of Service to Religion and Learning was the Act of the grand Uſurper, *Cromwell* himſelf, I come to the Knowledge of, thro' the Goodneſs of a [u] Reverend and Learned Gentleman, who imparted to me a Copy of Dr. *Caſtle*'s Petition to the Protector for the like Indulgence to the Publication of his *Heptaglott* Lexicon; the Matter of which Petition, after a Preamble ſetting forth the Uſefulneſs of that Lexicon, and in particular its Subſerviency to the better Underſtanding of the *Polyglott* Bible, is as follows.

[u] Mr. Baker, of St. John's College in Cambridge, who likewiſe was pleas'd to impart to me the Memoirs I have given of the Cambridge Writers, that were eminently concerned in the Polyglott Edition of the Bible.

'MAY it pleaſe your Highneſs, for the Countenance and Encouragement of your Petitioners, that they may the better be enabled to accompliſh the Undertaking, according to Expectation, to vouchſafe them the like Favour and Privilege, that your Highneſs hath formerly granted to the Publiſhers of that famous Work, *(viz.* the *Polyglott Bible)* and others, who were printing ſome Commentaries in relation thereunto, (viz. *Bee*'s *Critici Majores)* that your Petitioners may have the Import of five Thouſand Reams of Royal Paper, Exciſe and Cuſtom free.'

WHO or what induced *Cromwell* to ſhew ſo much Munificence, we know not, but ſurely the Act was good and laudable; eſpecially, conſidering that the Deſign thus encouraged, was conducted by a Set of Epiſcopal Divines, moſt of whom were known Enemies to his Adminiſtration, and the reſt rather paſſive under the Uſurpation, than Approvers of it. It may be too invidious to enquire, how it comes to paſs, that this commendable Example has been ſo ſeldom followed by ſucceeding Governments, that were legal, and in other Reſpects gracious. But great Men in general are very apt to forget, that their Power extends no farther than their own Times, and that the Sons of Art are the Men, who muſt ſhow them to Poſterity. What, therefore, our Saviour ſaid of Charity to Prophets, may, with proper Alterations, be applied to every Encourager of Learning. A Patron of Scholars ſhall have a Scholar's Reward; Juſtice and Gratitude will oblige them to tranſmit to Futurity, ſuch ſignal Benefactions, with all due Advantage, tho' the Authors of them were otherwiſe the vileſt of Men.

BESIDES this Favour from the Protector, large private Promiſes, and Subſcriptions of Money, were made early in this Year, 1653, towards the Work. When the Propoſals were ſent abroad, *viz. March* 1, $165\frac{2}{3}$, 4000 Pounds are affirmed to have been ſubſcribed, which Sum was more than doubled in about two Months Time: For in a Letter from Mr. *Thomas Greaves*, dated the 4th of *May* following, he acquaints Mr. *Pocock*, 'that Dr. *Walton* had 'aſſured him, that 9000 Pounds had then been promiſed, and that much more was likely to be 'added, and that he hoped within three Months to begin the Printing thereof.' But it was the latter End of *September*, if not the Beginning of *October*, before the Impreſſion of the firſt Tome, containing the Pentateuch, was entered upon: One Reaſon of this Delay was, that the *Arabick* Letters were not ready, and the *Hebrew* Types were mending; ſome Defects having been obſerved therein by Mr. *Pocock*; beſides which, many of the Subſcribers failed the Editor, neither advancing their firſt Payment, nor one Farthing afterwards; and he was too circumſpect to begin till 1500 Pounds were paid in, to defray the Charges of the firſt Tome, according to the 7th Article of the Propoſals. After which the Undertakers proceeded chearfully with the Work.

THE firſt Diſcouragement they met with, was the Death of Mr. *Abraham Wheelocke* [x], the firſt Profeſſor of the *Arabick* and *Saxon* Tongues in the Univerſity of *Cambridge*, which happened juſt before the firſt Tome was committed to the Preſs; ſo that they had not the leaſt Uſe of him in that Work; his Province was, jointly with Mr. *Caſtle* [y], to correct the *Syriack* and *Arabick* at the Preſs; but his Room was filled by Mr. *Hyde*, at the Recommendation of Mr. *Pocock*, who was deſired by Dr. *Walton* to procure a fit Perſon for that Work.

BY

[x] Abraham Wheelocke was born at Loppington, in Shropſhire, (of which County likewiſe was his Patron and Founder, Sir Thomas Adams) and admitted of Trinity-College in Cambridge: There he became Bachelor of Arts, An. 1614; Maſter of Arts, An. 1618, and was admitted Fellow of Clare-Hall the Year following; he was made one of the Univerſity Preachers, An. 1623, and commenced Bachelor of Divinity in the Year 1625; he was Miniſter of St. Sepulchre's Church in Cambridge from the Year 1622 to the Year 1642.

About the ſame Time, (viz. 1622) he read the Arabick Lecture for Mr. (afterwards Sir Thomas) Adams, tho' it was not then ſettled; he receiving for the ſame 40 Pounds per Annum, remitted to him by quarterly Payments.

He read alſo the Saxon Lecture for Sir Henry Spelman, for which he received an annual Stipend, not ſettled, but voluntary; together with this, he gave Mr. Wheelocke the Vicarage of Middleton, in Norfolk, worth 50 Pounds per Annum, which was intended to be augmented out of the appropriate Parſonage, and to be the Ground of his intended Foundation, if Sir Henry's Death, which happened October 1, 1641, had not prevented it.

Multiplicity of Buſineſs probably ſhortened this learned Man's Days; for he died at London, whilſt he was printing his Perſian Goſpels, in the Month of September 1653. I need only add, that after Sir Henry Spelman's Death, his Son, and upon his Death, his Grandſon, continued to pay the Stipend of 20 Pounds per Annum for reading the Saxon Lecture at Cambridge, ſo long as Mr. Wheelocke lived.

[y] Edmund Caſtle, or Caſtell, was born at Eaſt-Hatley, in the County of Cambridge, being a younger Son of Robert Caſtell, of Eaſt-Hatley, Eſq; He was matriculated a Penſioner (of Emmanuel-College, Cambridge) July 5, 1621; became Art. Bac. of the ſame College, 1624; Art. Mag. 1628; Theol. Bac. 1635, and S. T. P. by the King's Letters, An. 1660.

According to Mr. Newcourt, he was Vicar of Hatfield-Peverell, in Eſſex, which he reſigned, An. 1638, and Rector of Wodeham-Walter, in the ſame County, which he alſo reſigned, An. 1670, and was made Prebendary of Canterbury, An. 1667, by the King, to whom, two Years after, he dedicated his great Work, viz. Lexicon Heptaglotton, and ſays of himſelf in his Epiſtle Dedicatory: Mihi vero in Molendino hoc per tot annorum luſtra indefinenter occupato, dies ille tanquam feſtus & otioſus viſus eſt, in quo tam Bibliis Polyglottis, quam Lexicis hiſce promovendis, ſexdecim aut octodecim horas dietim non inſudavi. An Account almoſt incredible, had it not come from a Man of great Veracity, as well as Modeſty. He farther aſſures that Prince, that in the Work then preſented to him, he had entirely ſpent both a competent patrimonial Fortune, and all that he had been able to acquire himſelf, who was then in the 63d Year of his Age.

Together

By the 30th of *October* this Year, Mr. *Pocock* ſent back to Dr. *Walton*, the firſt Sheet of the *Pentateuch*, with his own various Readings upon it, of which the Doctor owns the Receipt in a Letter, dated the firſt of the following *December*, and acknowledges them to be very uſeful. In the Cloſe of the ſame Letter, he adds, 'I have ſome Hopes from a Friend 'at *Rome*, to get the *Armenian* Bible, and the *Coptick* Pentateuch and New Teſtament, which 'are in the *Vatican*, tranſcribed; which, if it can be had in any reaſonable Time, may be 'added to theſe we have, and may make the laſt Tome.' That theſe Pieces did not come in Time, is certain, becauſe they are not extant in the preſent *Polyglott*; and whether they ever came at all, I have not been able to learn.

About this Time, Mr. *Pocock* wrote to Dr. *Walton* and Mr. *Thorndike*, or both, upon two Points of Importance, relating to the Edition in Hand: The firſt was, a Propoſal to have his own Copy of the *Syriack* Goſpels, of another Tranſlation, printed together with that of the *Paris* Edition; the other concerned the *Latin* of the *Arabick* Verſion, its Uncorrectneſs, and a Motion to have it mended. In anſwer to the former of theſe, Dr. *Walton* replies, *Feb.* 22, 165$\frac{3}{4}$, 'Your *Syriack* Goſpels may be of Uſe for the various Readings, eſpe-'cially in the moſt material Places; but my Lord Primate thinks it not neceſſary to print 'both the Tranſlations at large: If they be of any Antiquity, of which none can better 'judge than yourſelf, they will be the more acceptable: If the Difference from the other 'Tranſlation be not great, they may be printed at the End of every Column, as we have 'done with *Tecla*'s and the *Roman* Septuagint.' The Truth of the Caſe was, that two *Syriack* Tranſlations of the Goſpels would have increaſed the Expence of the Work, which, without any Addition to the firſt Deſign, was like to fall very heavy; and this Mr. *Thorndike*, in Effect, ſays in a Letter to Mr. *Pocock*, dated only two Days after Dr. *Walton*'s; 'I have conferred, (ſays he) with my Lord Primate and Dr. *Walton* about your Motion of 'the other *Syriack* in the Goſpels, as, perhaps, Dr. *Walton* may write to you about it here-'after, upon Conſideration of the Charge which lies upon him, and makes a Difference in 'the Buſineſs.' Notwithſtanding all which, Dr. *Walton*, two Years after, offered, that if Mr. *Pocock*'s *Syriack* Goſpels ſhould, in his own Judgment, be fit to be tranſlated, and joined with the other Tranſlation, he would publiſh it with the reſt in the New Teſtament; but, after the Intimation above given by Mr. *Thorndike*, our Author had too much Candour and Modeſty to preſs the Matter any further. And thus it fell out, that no Manner of Uſe was made of Mr. *Pocock*'s *Syriack* Goſpels in the *Polyglott*, they not having been ſo much as collated for various Readings. The other Motion for mending the *Latin* of the *Arabick* Verſion was certainly of much more Importance, and a Propoſal truly worthy of Mr. *Pocock*'s ſound Judgment and good Senſe. For the *Latin* of an *Arabick* Verſion could be of no Service, but to ſuch as were ignorant of that copious Language, and ſo long as it was incorrect, muſt often greatly deceive them; and accordingly in Fact, if we may believe *Pere Simon* [z], the *Latin* of the *Arabick* and other Eaſtern Verſions led Mr. *Pool*, in his *Synopſis*, into frequent and grievous Miſtakes. To this laſt Propoſal, only Mr. *Thorndike* made a Reply, which inclines me to think, that Mr. *Pocock* mentioned it only to Mr. *Thorndike*, who ſeems never to have imparted it to Dr. *Walton*, for Reaſons, which I think evidently appear in his Letter to Mr. *Pocock* on this Subject, in which he ſays:

'As to the *Latin* of the *Arabick*, I conceive the like might be ſaid of the *Syriack*; but 'I do not hear you adviſe, that any Thing be done to rectify it; that is a Work that would 'be profitable, but troubleſome; and I know not how plauſible in another Man's Work: 'And truly I am of Advice, that the Buſineſs of this Work is, rather to ſettle the Origi-'nals, reſting contented with giving the Tranſlations anciently printed; it would be too much 'to undertake to do that, for all, which were fit to be done, in Time.'

True it is, that the Motion was made too late; otherwiſe the complying with it would have been highly ſerviceable to the World; particularly, had the *Latin* of the Oriental Verſions of the New Teſtament been exact and literal, it would let us into the Reading of thoſe ancient Copies, from which thoſe Verſions were made, of which, by Reaſon of its preſent Laxneſs and Inaccuracy, no certain Judgment can be formed, but by ſuch as competently underſtand the Originals. The ſame Advantage would have ariſen from a true and ſervile *Latin* Verſion of ſuch Eaſtern Tranſlations of the Old Teſtament, as were made from the *Septuagint*, towards aſcertaining the ancient Readings of it: But ſuch is the Infelicity of all human Counſels and Undertakings, that thoſe which ſeem neareſt to Perfection, appear ſtill capable

Together with the Prebend, the King gave him a Diſpenſation of Abſence, in order to attend his Arabick Lecture at Cambridge; where he became the firſt ſettled Arabick Lecturer, by an Inſtrument under the Hand of Sir Tho. Adams, the Founder, dated June 20, 1666, after a 13 Years Vacancy of that Lecture, which, during Mr. Wheelocke's Life, had been voluntary only. His Lectures were heard at firſt with great Applauſe, but, in a few Years, were ſo much neglected, that, being then eaſy, and diſpoſed to be pleaſant, he put up this Affix upon the School-Gates; Arabicæ Linguæ Prælector cras ibit in Deſertum. During this Period he was a Member of St. John's-College, being admitted there October 27, 1671.

He died at Higham-Gobyon, in Bedfordſhire, An. 1685, whereof he was then Rector, where he lies buried, with a modeſt Epitaph.

[z] See his Critical Hiſtory of the O. T. l. iii. c. 15.

capable of Improvement, and no ſooner is one Defect ſupplied, but others immediately diſcover themſelves.

In the Year 1654, Dr. *Walton* acquaints Mr. *Pocock*, that after the Text of the *Pentateuch* ſhould be printed off, which, he ſuppoſes, would be about *Bartholomew*-Tide, they had ſome Thoughts (if all Things could be got ready in Time) of printing the New Teſtament next, 'both becauſe it is the principal Part, and would give Satisfaction to the moſt: So, adds 'he, *Erpenius* did with his *Arabick*, and ſo I perceive they did by the *Pariſian*; that ſo, if any 'Thing ſhould intervene, the chief Parts of the Bible might be firſt done. He concludes: 'By your next, I pray you let me have your Opinion.' What Mr. *Pocock*'s Judgment was, concerning this Point, no where appears; but ſoon after Dr. *Walton* ſaw Cauſe to alter his Purpoſe, as he afterwards writes to our Author. 'I find, ſays he, tho' much deſired by 'many, this is ſo much diſtaſted by Mr. *Selden*, and ſome others, whoſe Judgments I value, 'that, I think, we ſhall go on now with the other Books in Order, and the rather, be-'cauſe I find I ſhall hardly get all Things ready for the New Teſtament in ſo ſhort a 'Time.'

And now they were preparing for the ſecond Tome of the *Polyglott* Bible, which contains the Hiſtorical Books; at which Time, Dr. *Walton* was put upon a fruitleſs Inquiry after the *Chaldee* Paraphraſe upon the *Chronicles*, which *Ravius* affirmed he had ſeen in the *Bodleian* Library at *Oxford*; but he was ſoon convinced, that *Ravius* was miſtaken, there being no ſuch *Targum* at *Oxford*, 'nor, adds he, in *Cambridge*, tho' ſome of *Erpenius*'s Books be 'there.' However, it appeared afterwards, that they were both in an Error, as to this *Targum* on the *Chronicles*; *Ravius*, in affirming he had ſeen it at *Oxford*, and Dr. *Walton*, in ſuppoſing it was not at *Cambridge*, where Mr. *Samuel Clarke* afterwards found, and tranſcribed it; of which more in its proper Place. In *October* this Year, the firſt Tome was finiſhed, maugre the malicious Surmiſes of ſome envious and diſaffected Perſons, of whom Dr. *Walton* complains. It ſeems, the Zealots of thoſe Days, not contented with getting into the warm Places of the ejected Clergy, envied them, even while they were ſtarving in the Cauſe of Religion and Loyalty: They had effectually excluded them from ſerving God, and promoting his Holy Truths, as Churchmen, and they were uneaſy at their glorious Efforts to do this, as Scholars.

In *July*, 1655, they entered on the third Volume of the Bible, which contained the Writings of *David*, *Solomon*, and the *Prophets*, and finiſhed the ſecond Tome before the End of that Month; from which Time, we are unable to give a particular Detail of the Progreſs of this great Work, or to ſay any more, than that it was entirely finiſhed towards the Cloſe of the Year 1657, and that on the 12th of *May* 1658, Dr. *Walton* ſent Mr. *Pocock* the remaining Parts of the *Polyglott* Bible, which he had not before preſented him withal, as alſo thoſe Manuſcripts and Books, which he had lent them, except the *Æthiopick* Pſalter, which Mr. *Caſtle* deſired either to buy, or borrow.

And thus, in about four Years, was finiſhed the *Engliſh Polyglott* Bible, the Glory of that Age, and of the *Engliſh* Church and Nation, a Work vaſtly exceeding all *former* Attempts of that Kind, and that came ſo near Perfection, as to diſcourage all *future* ones. One would therefore think, that, at home at leaſt, it ſhould have been well entertained by all, that had any Regard for Religion and Learning; and yet, no ſooner was it publiſhed, than ſome principal Men among the prevailing Party were very much offended at it; fearing, perhaps, the Indignation of Foreigners againſt them, for having, with *little* Merit, and againſt *all* Law and Title, taken the Places of ſuch Prodigies for Learning and Induſtry, as Dr. *Walton*, Mr. *Pocock*, and Mr. *Thorndike*, &c.

Amongst theſe was Dr. *Owen*, who, the next Year, together with a *Latin* Tract againſt the Quakers, I know not by what Rules of Congruity, was pleaſed to publiſh one in *Engliſh* againſt the *Polyglott* Bible: Many Things injurious to the Reformation, and even to Chriſtianity itſelf, he pretended to diſcover in it, eſpecially in the Prolegomena and Appendix; and, accordingly, made no ſmall Outcry againſt it: But how far Envy engaged him to meddle with Things above his Knowledge, how frequently he contradicted himſelf, and really fell into thoſe Crimes, which he only fancied others to be guilty of; and particularly, how he miſrepreſented and miſapplied ſome Things aſſerted by Mr. *Pocock*, in his Preface to the *Arabick* various Readings before-mentioned, was, in a ſhort Time, unanſwerably ſhewn by Dr. *Walton*, in a Diſcourſe he publiſhed for that Purpoſe [a]. Indeed, it is not eaſy to conceive, how ſad the Caſe was of the true Sons of the Church of *England* in thoſe Times. As a great Variety of Means were made uſe of to oppreſs and ruin them, ſo they were treated with all Kinds of Calumny and Reviling; yea, thoſe very Performances, which were of the greateſt Service to the Church of God, and will be Monuments of their Piety and Zeal for Divine Truth, as long as the World ſhall laſt, their unreaſonable Perſecutors were not aſhamed to charge with a Deſign to promote *Atheiſm* or *Popery*. A much later and more learned Perſon has cenſured Mr. *Pocock*, for ſomething in his Preface to the *Arabick* various Readings, ſo oft mentioned, *viz.* *Abbe Renaudot*: He (*Hiſt. Patriarch. Alexandr.* p. 77, *& ſequ.*) charges *Abulfeda* with Ingnorance, in not knowing that the Old Teſtament had been tranſlated

[a] The Conſiderator conſider'd, printed at London, A. D. 1659.

lated into *Arabick* [in his Time] which, adds he, deceived the learned *Pocock*, when he grounded his Conjecture, as to the Antiquity of the *Arabick* Verſion, on his Teſtimony. But that learned Perſon appears herein to have committed a double Miſtake: For, *firſt*, *Abulfeda*, in the Place referred to by *Renaudot*, ſays nothing of the Antiquity of the *Arabick* Verſion, but only that the Verſion into that Language had not then been written in *Arabick* Characters. *2dly*, Even in this Mr. *Pocock* does not follow *Abulfeda*, declaring, in that very Preface, that he would not raſhly affirm, what the other did, that the ſaid Verſion was at that Time firſt put into a *Saracenick* Dreſs, ſince *Aben Ezra* aſſerts of *Saadias* himſelf, that *he turned the Law into the* Iſmaelitick *Tongue and Character*. But this *Saadias* died above 300 Years before the Time of *Abulfeda* [b].

THE Pleaſure Mr. *Pocock* received from ſeeing ſo uſeful a Work, and in which himſelf had ſo great a Share, brought to a happy Concluſion, was ſadly abated towards the End of the ſame Year, by the Death of Dr. *Gerard Langbaine*, the very learned and ingenious Provoſt of *Queen's-College* in *Oxford*. Our Author, in very moving Terms, laments this Loſs to himſelf and the Publick, writing thus to *Ludovicus Forgius*, Doctor of Phyſick at *Saumur*. *Oxonium triſti admodum nuntio ad Funus Amici (vel ſi quod ſanctius Nomen eſt) chariſſimi* Gerardi Langbanii, *magni Academiæ noſtræ Luminis & in quo Res Literaria irreparabilem paſſa eſt Jacturam, Rure evocatus, literas a te ——— accepi*. Indeed, the Loſs Mr. *Pocock* ſuſtained, by the Death of this excellent Man, was very great: For, by his Prudence, Activity, and Intereſt, he had been ſupported and encouraged throughout thoſe difficult Times, which, without ſuch Aſſiſtance, muſt have overwhelmed a Man ſo little practiſed in the Affairs of the World, as our Author. And as he greatly needed ſuch Friends, ſo the good Providence of God ſtill ſupplied him with them, from Time to Time, till the Reſtoration brought Peace and Settlement, and ordinary Prudence was ſufficient to ſecure an honeſt Man from Violence and Vexation. The *Polyglott* was ſcarce finiſhed, before two other Projects appeared, that were Grafts upon that noble Undertaking, and carried on by ſome learned Aſſiſtants to it. The firſt was, an additional or ſeventh Tome of the *Polyglott* Bible, containing many Pieces not taken into the former ſix; among which was, Mr. *Pocock*'s *Syriack* Goſpels, of a different Tranſlation, from that followed by Dr. *Walton:* This was finiſhed, but, for what Reaſon I know not, never publiſhed, and is, by the *Oxford* Hiſtorian, reckoned among Mr. *Samuel Clark*'s Works, with this Title, *Septimum Bibliorum Polyglottων Volumen, cum Verſionibus antiquiſſimis, non Chaldaicâ tantum, ſed Syriacis, Æthiopicis, Copticis, Arabicis, Perſicis contextum.* The other was a *Lexicon* to the Oriental Languages of the *Polyglott Edition*, known by the Name of the *Heptaglott Lexicon*, carried on chiefly by the very learned and indefatigable Dr. *Caſtel*, and publiſhed by him ſeveral Years after. In both theſe learned Deſigns Mr. *Pocock*'s Aſſiſtance was deſired, and readily granted.

IT has been already obſerved, Page 35, that, in the Year 1652, Mr. *Pocock*, at the Importunity of Mr. *Selden*, began the Tranſlation of a large hiſtorical Diſcourſe, *viz.* the Annals of *Eutychius*, Melchite Patriarch of *Alexandria*, out of *Arabick* into *Latin*, which Tranſlation was publiſhed, together with the Original, in two Volumes, at *Oxford*, in the Year 1658. And tho' this had been conſidered by learned Men abroad, as a very uſeful Work, and as ſuch, was recommended to *Erpenius*, by *Iſaac Cauſabon* [c], with all imaginable Earneſtneſs; yet, Mr. *Pocock* declares in the Preface, that it was not undertaken by him from his own Inclination; but upon the Perſuaſion and Importunity of Mr. *Selden*. Doubtleſs, he did in no Sort affect that Cauſe, for the Sake of which Mr. *Selden* was ſo fond of *Eutychius*, and therefore was unwilling to give any ſeeming Ground for being thought a Partner in it. That learned Man, having been cenſured by the High Commiſſion for ſome offenſive Paſſages in his *Hiſtory of Tithes*, became not a little diſpleaſed with ſome Biſhops of the Church of *England:* And tho' afterwards, for ſeveral Years, he met with a great deal of Reſpect from them, on account of his very great Learning, yet the Reſentment of that former Uſage lay deep in his Mind, and was at length ſufficiently diſcovered by him, as he found an Opportunity for it. For in the Year 1642, to bear down Epiſcopacy, which was then ſinking in this Nation, he publiſhed, what he would have to be thought, a mighty Argument againſt it; namely, the Account which this *Eutychius* gives of the Church of *Alexandria*, during the three firſt Centuries: But tho' Mr. *Selden*, in a large Preface to that Paragraph of *Eutychius*, and a larger Commentary upon it, did all he could to make it ſerve his Deſign, it hath been fully proved to be in no Sort ſufficient for it. *Abraham Echellenſis*, a learned *Maronite*, in a Book for this Purpoſe, publiſhed ſome Time after at *Rome* [d], ſhewed, among other Things, that Mr. *Selden* was no fair Tranſlator of *Eutychius*'s *Arabick*, and appealed to Mr. *Pocock* and Mr. *John Greaves* for the Truth of what he aſſerted: But, ſuppoſing the Tranſlation juſt; that the whole Paſſage is a perfect Fable, hath been abundantly made out by ſeveral learned Men [e]. It was no wonder therefore, that a Man of Mr. *Pocock*'s Temper

[b] See for this whole Matter Gagnier in Præf. ad Abulfed. Vit. Mohammedis, and Sale's Notes on Bayle, under the Word Abulfeda, p. 116. [c] Iſaaci Cauſaboni Epiſtolæ, Num. 732. [d] Eutych. Vind. Autore Ab. Echellenſi, Romæ A. D. 1661, Par. I. c. ix. p. 29. [e] Morinus de Ordinationibus, Par. III. c. 7. Hammondi Diſſertatio tertia contra Blondellum, c. x. Waltoni Prolegomena in Bib. Polygl. Prol. 14. Sect. 10. Pearſoni Vindiciæ Ignat. Par. I. c. x.

and Principles ſhould need the moſt importunate Perſuaſions to tranſlate and publiſh a Book, which Mr. *Selden* had made ſuch Uſe of: However, by performing that Work, he hath been very far from doing any Diſſervice to the Cauſe of Epiſcopacy: For, as he hath put that Paragraph in a truer Light [f]; ſo, by his *Latin* Verſion of the whole Book, he has enabled thoſe, who before could be no Judges of the Matter, fully to perceive, how little Credit is due to an Author, who, as Mr. *Pocock* declares in the Preface to him [g], *has many fabulous Things relating to ancient Hiſtory, and gives us abſurd Accounts of the Tranſactions in the Weſtern Parts of the World, as our Writers commonly do in thoſe of the Eaſtern.* Mr. *Selden*, indeed, ſpeaks very magnificently of this *Arabian*; he eſteems him, he ſays, as an *Egyptian* Bede, [h] and makes no Doubt at all, but that his Annals were for the moſt Part taken out of the Archives of the Church of *Alexandria:* But that learned Man did not conſider what another *Arabian* Writer [i] (whoſe Hiſtory Mr. *Pocock* afterward tranſlated and publiſhed) hath made manifeſt, namely, that in the tenth Age, wherein *Eutychius* lived, there were no Archives of that Church; for when that City was taken by the *Saracens*, many Years before in the Reign of Sultan *Omar*, his General, *Amrus Ebnol As*, by a particular Order from his Maſter, commanded all the Books and Writings in it to be ſent to the Baths, as Fuel for heating them, where they were all conſumed. Indeed, he that hath read theſe Annals of *Eutychius*, cannot but be fully ſenſible, how ignorant he was of the Antiquities of his own Church. No-body was more famous within the Time, which the Paragraph publiſhed by Mr. *Selden* relates to, than *Origen:* Now this Man, who lived in the former Part of the *third* Century, *Eutychius* thruſts down to the Middle of the *ſixth*, makes a Biſhop of him, and brings him to the Council of *Conſtantinople*, called by the Emperor *Juſtinian*, to be there condemned [k]. Of what Uſe, therefore, ſoever theſe Annals may be, either in ſome chronological Points [l], about which other Writers are ſilent or defective, or in the hiſtorical Account he gives of the *Perſians*, and other Oriental Nations, it is certain, his bare Authority cannot be ſufficient in any Matter to overthrow the general Conſent of the *Greek* and *Latin* Fathers, and Church Hiſtorians.

THIS Edition of *Eutychius* was carried on at the ſole Charge of Mr. *Selden*, as appears by ſeveral Letters ſent to him by Dr. *Langbaine*, in one of which the Doctor, upon Mr. *Pocock*'s diſliking one of the Characters of the *Arabick* Font at *Oxford*, deſiring him to procure, at *London*, a new Punchion and Matrice, with five or ſix Pounds of Letter, thus pleaſantly addreſſed him in the Words of the Frier in *Chaucer*, who begged Money for compleating their Cloyſter,

Now help Thomas, *for him that harrow'd Hell,*
Or elſe mote we all our Books ſell.

But what puts it more out of Diſpute, that the Impreſſion of *Eutychius* was entirely made at Mr. *Selden*'s Expence, is, that, by a Codicil made to his Will the Year before his Death, he bequeathed it as his ſole Property to Dr. *Langbaine* and Mr. *Pocock*.

IN Juſtice, therefore, to Mr. *Selden*'s Memory, who died three or four Years before this Book was publiſhed, his Picture was put before it, and the following Words, on Dr. *Langbaine*'s Requeſt, were added in the Title Page, *Illuſtriſſ. Joanne Seldeno τῷ μακαρίτῃ Chorago:* And tho' nothing more was meant by them, than that Mr. *Selden* was at the Expence of this chargeable Work, the *Choragus* in the Play being, as a very learned Man [m] hath obſerved on this Occaſion, the Perſon who was at the Charges of exhibiting the Scenes [n]; yet it hath given ſome Ground to ſeveral Perſons (and particularly to the Compiler of the Catalogue of printed Books in the *Bodleian* Library publiſhed in the Year 1674) to imagine, that Mr. *Selden* began this Tranſlation, and that Mr. *Pocock* only finiſhed it; whereas, the former never tranſlated any other Part of *Eutychius*, than that ſhort Paragraph already mentioned, which he publiſhed many Years before, and which Mr. *Pocock* hath corrected. To this Miſtake concerning the Tranſlation, it may not be improper to add another about the Author himſelf: His Name, at firſt, was *Said Ibn Batrick*, which, when he was made Patriarch, he changed into that of *Eutychius*, as expreſſive in the *Greek* Language of what he was called in *Arabick* [o]: And this *Greek* Name, I believe, was that which gave Occaſion to Dr. *Heylyn*, in his Life of Archbiſhop *Laud*, to mention this *Eutychius*, as a *Greek* Writer [p]. The Doctor is followed in this Error by Mr. *Ant. Wood*, in the Account he gives of Mr. *Selden*'s Life, where he alſo falls into ſome others; for, in the Catalogue of Mr. *Selden*'s Works, having

[f] Vid. Pearſoni Vindiciæ, Par. I. p. 180. Ed. Cantab. 1672. [g] Præf. in Annal. Eutych. p. 3. [h] Præf. ad Orig. Eutych. p. 23. [i] Greg. Abul. Pharagii Hiſt. Dynaſt. p. 114. [k] Eutychii Annales, Tom. II. p. 171. [l] See Biſhop Pearſon, de Succeſſione primorum Romæ Epiſcoporum Diſſert. I. c. 14, & Præf. in Annales Eutych. p. 3. N. B. Biſhop Pearſon, who, on another Occaſion, (in his Vindic. Ignat.) had rejected the Authority of Eutychius, as not to be credited, even in the Affairs of his own Church, is taxed by the learned and ingenious Author of Reflections upon Learning, for allowing his Authority in the Affairs of the Church of Rome, and with forſaking our Greek and Latin Authors to follow his Footſteps, in his Poſthumous Piece, juſt now referred to. Reflect. upon Learning, p. 158, 159. [m] Dean Prideaux, in his Life of Mahomet. [n] See Plaut. in Perſa. Act. I. Scen. 3. Satur. Ποῦτ' Ornamenta? Tox. Abs Chorago fumito. [o] Seldeni Præf. ad Orig. Eutych. p. 7. [p] Cyprianus Anglic. Par. II. Lib. iv. p. 303.

mentioned *Verſio & Commentarius ad Eutychii Eccleſiæ Alexandrinæ Origines*, Lond. 1642, he goes on ſaying, To which are added, the ſaid *Eutychius*'s Annals, with Comments thereon, by *Edw. Pocock*, of *C. C.* Coll. *Oxon.*

NOTHING elſe, particularly relating to our Author, occurs to us, till *March* $16\frac{59}{60}$, when, the ſecluded Members of the Houſe of Commons being reſtored to their Seats in Parliament, had appointed a Committee to conſider of Dr. *Reynolds* (afterwards Biſhop of *Norwich*) his Reſtitution to the Deanery of *Chriſt-Church*, from whence he was removed, for not taking the Ingagement; Dr. *Wallis*, the ever-memorable *Savilian* Profeſſor at *Oxford*, hearing this, and that Dr. *Mills*'s Caſe removed from a Canonry in that Church on the ſame Account, lay alſo before the ſame Committee, and thinking Mr. *Pocock*'s Caſe, who loſt his Canonry on the like Score, fairer than either of theirs was, recommended it to Major *Fincher*, probably a Member of that Parliament. This he did unknown to our Author, who was then at *Childrey*, and whom, in that Exigence, he had not Time to conſult: And becauſe Dr. *Wallis*'s Repreſentation of Mr. *Pocock*'s Caſe contains many Facts worthy of the curious Reader's Notice, I ſhall give it in the Doctor's own Words.

'THE Diſpoſal of the Deanery and Canonſhip in *Chriſt-Church* were heretofore reputed 'to belong to the King, who did accordingly from Time to Time diſpoſe of them. In the 'Time of King *James*, he did, by his Charter, annex one of the Canonſhips to the Divinity 'Profeſſor, and his Succeſſors for ever; and King *Charles* another of them to the *Hebrew* 'Profeſſor, and a third to the Univerſity Orator, which were accordingly enjoyed. Upon 'the Death of Dr. *Morrice*, *Hebrew* Profeſſor, the Committee of both Houſes (who did then 'manage the Affairs of the Univerſity) did put Mr. *Pocock* into his Place and Canonſhip, 'who did accordingly enjoy it for ſome Time, till, for refuſing to ſubſcribe the Ingagement, 'he was (at the ſame Time with Dr. *Reynolds* and Dr. *Mills*) put out of his Canonſhip; but 'remained (as ſtill he doth) *Hebrew* Profeſſor. Upon the Death of Dr. *French*, (who was 'put into his Place) the Ingagement being before that Time taken off, it was thought, that 'Mr. *Pocock*'s Right did again revive, and that he ought to be reſtored to that Canonſhip, 'as *Hebrew* Profeſſor for the Time being, there being now no Bar in the Way. And while 'there were Motions in the Univerſity to petition for it, Dr. *Owen* (then Vice-chancellor, 'and in Favour with the Protector) undertook to manage that Buſineſs himſelf, and went up 'to *London* about it. But thereupon, inſtead of Mr. *Pocock*, Mr. *Pointer* was put into that 'Place by the Protector, who was ſuppoſed to have no Power to diſpoſe of it to any other 'Perſon, than the *Hebrew* Profeſſor for the Time being: And beſide this, by an Act of the 'Parliament before the laſt Interruption, all Grants of the Protector were made void, and 'therefore this among the reſt: And before that Act they were yet preſumed ſo weak, that 'Dr. *Wilkins* and others got new Grants (to the Places which the Protector had beſtowed 'on them) from the Parliament, and the like was endeavoured for Mr. *Pointer*, but could 'not be obtained; ſo that, upon the whole Matter, there ſeems very little to be ſaid, why 'Mr. *Pocock* ſhould not be reſtored. That which is to be done in order to it, is, that a 'Motion be made in the Houſe, for this Buſineſs to be referred to the ſame Committee with 'that of Dr. *Reynolds*, and that (if Need be) Summons be ſent to Mr. *Pointer* to appear, 'if he have any Thing to ſay, why Mr. *Pocock* ſhould not be reſtored.' This Letter was dated *March* 6, $16\frac{59}{60}$.

WHETHER the Houſe would have hearkened to this Remonſtrance or no, there was not Time to judge: For in ten Days after the Date of Dr. *Wallis*'s Letter, this long Parliament paſſed an Act for its own Diſſolution, and for calling a new one, to meet on the 26th of the following Month. They met accordingly; and God having now ſufficiently tried the Faith and Patience of his ſuffering Church of *England*, was pleaſed to put it into the Hearts of this Convention to invite the King to his Throne. And thus, by a Turn of Providence, never enough to be adored and acknowledged, our ancient Conſtitution was reſtored to us, at a Time too, when that Bleſſing was thought very diſtant, if not utterly deſpaired of.

SECTION IV.

THE Year 1660 was auſpicious to Mr. *Pocock* on more Accounts than one: For I find him congratulated by a Friend at this Time, upon his Recovery from a Fit of Sickneſs, which he calls the *Prodrome* to the publick Reſtauration. In the Month of *June* he attended the Vice-chancellor, when he waited on the King to preſent him with the *Oxford* Verſes on that happy Occaſion; nor was it long before our Author, among other oppreſſed Loyaliſts, felt the Benefit of that national Deliverance: For the Canonry of *Chriſt-Church* annexed to the *Hebrew* Lecture at *Oxford*, by King *Charles* the Firſt, and from which he had now been removed, for Refuſal of the Ingagement, about ten Years, was reſtored to him; the Intruder having been turned out by the Delegates, appointed to viſit that Univerſity,

verſity, preſently after the Reſtoration. It has been already ſaid, that Mr. *Pocock*, on the Death of Dr. *Morris*, was, upon the Recommendation of Dr. *Shelden* and Dr. *Hammond*, nominated to the *Hebrew* Lecture, and the Canonry thereto annexed, by King *Charles* the Firſt, then (1648) a Priſoner in the *Iſle of Wight*, but that he was not conſtituted by Patent, the King not having the Great Seal then in his Power: But Dr. *Sheldon*, then Dean of the Chapel Royal, and ſoon after Biſhop of *London*, took Care to have that Defect ſupplied the very Month after the King's Return: For this Purpoſe, Letters Patents were granted (bearing Date *June* 20, *An. Duodec. Car. 2ndi*) conſtituting Mr. *Pocock Hebrew* Profeſſor, and Canon of *Chriſt-Church*, by Virtue whereof, he was ſolemnly inſtalled on the 27th of the Month following. The Difficulties alſo that formerly attended Degrees, being now removed by the late happy Change, he took that of Doctor of Divinity on the 20th Day of *September*, in the ſame Year.

It has already been obſerved, that Mr. *Pocock*, tho' he ſucceeded Dr. *Morris* in the *Hebrew* Lecture at *Oxford*, by Order of the Committee of Parliament, was not promoted to his Canonry, which had been annexed to that Lecture, but to the Canonry of Dr. *Payne*, who, together with Dr. *Fell*, the Dean of *Chriſt-Church*, and ſome others of the Prebendaries, was removed by the ſaid Committee, for a pretended high Contempt of the Authority of Parliament. By theſe Means it came to paſs, that Mr. *Pocock* was forced to accept of another Houſe or Manſion, and not that which belonged to the Canonry, that had been annexed to the *Hebrew* Lecture by King *Charles* the Firſt. It has been related likewiſe, how he and his Friends laboured to get him Admiſſion to his proper Houſe and Canonry, and, upon Failure of Succeſs, how he entered his Proteſt, with a Salvo to the Rights of the *Hebrew* Profeſſorſhip. I need not repeat the little Regard that was paid, in thoſe Times, to Royal Grants, nor how the ſame Committee afterwards deprived him of his Canonry, while they ſuffered him ot retain the Lecture, to which a Canonry had been inſeparably annexed. And tho' at the Reſtoration, as hath been already ſaid, he was again inſtalled a Canon of that Church, he had yet the Mortification to ſee another in Poſſeſſion of thoſe Lodgings, which belonged to his Predeceſſor in the *Hebrew* Profeſſorſhip, Dr. *Morris*. The Intruder at this Time was *John Mills*, Doctor of Law, and then Member of the Houſe of Commons: This Dr. *Mills*, tho' moſt evidently a Lay-man, had been Canon of *Chriſt-Church* [q], and was removed thence at the ſame Time with Dr. *Reynolds* and Mr. *Pocock*, and on the ſame Pretence; namely, for refuſing the Ingagement. At the Reſtoration he got Poſſeſſion of Dr. *Morris*'s Houſe, and detained it from Mr. (now Dr.) *Pocock*, in Right of his Pretenſion to the Canonry, out of which he had formerly been ejected. In order to the Recovery of theſe Lodgings, the Univerſity of *Oxford* joined with Dr. *Pocock* in a Petition to the Delegates, appointed by the King, ſoon after his Return, to viſit that Univerſity, for a Hearing before them, or before any of the Judges, to whom their Honours might think fit to refer the Conſideration of it. The Reſult of this Affair was, that the Delegates firſt removed Dr. *Mills* from the Canonry for which he was unqualified, and put Dr. *Pocock* into the Lodgings proper to the Stall that was annexed to the *Hebrew* Profeſſorſhip, and into which he was put, by Virtue of the Letters Patents he had ſo lately obtained.

And now the remaining Part of Dr. *Pocock*'s Life being of one Tenor or Way, ſpent in Study, and doing Good, without thoſe Travels or Sufferings, which have ſo much lengthened this Diſcourſe, what we have further to do, will, for the moſt Part be, to give ſome Account of thoſe other Books he publiſhed, according to the Order of Time in which they were printed, and then, to lay thoſe Things together, which may ſerve to give ſome *imperfect* Idea of his very great Worth.

In this Year 1660, he printed his *Arabick* Verſion of *Hugo Grotius*'s Treatiſe concerning the Truth of the Chriſtian Religion: That excellent Book, which deſervedly met with the higheſt Applauſe from learned Men, had been already tranſlated into ſeveral Languages, particluarly *Engliſh*, *Dutch*, *French*, *Swediſh* and *Greek*; but in no Tongue could it be thought more uſeful, than in the *Arabick*, being a Language underſtood, not only in the *Ottoman* Empire, but in *Perſia*, *Tartary*, and all thoſe Parts of *India* and *Africa*, where *Mahometiſm* has prevailed. Among the Profeſſors of that Superſtition, doubtleſs there are ſome well-meaning People, who would entertain favourable Thoughts of Chriſtianity, were they ſufficiently made acquainted with the Reaſonableneſs and Excellency of it. The Converſion of ſuch, Dr. *Pocock* had in View, when he firſt reſolved upon this Work; and not only that, but the Inſtruction and better Eſtabliſhment of the Chriſtians, that are very numerous in ſome of thoſe Countries, who, by Reaſon of the Bondage they are under, know but little of the holy Religion they profeſs, and the Evidence on which it is built; and therefore, to mend their worldly Condition, are too often tempted into Apoſtaſy. And to make this Tranſlation more fit for theſe Purpoſes, he took the Liberty, which the learned Author allowed him (in

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[q] Mr. Ant. Wood, in his Hiſt. & Antiq. of the Univ. of Oxford, accounts for the whole Matter: He acquaints us, that Dr. Mills was put into the Canonry of Dr. Morris, the Hebrew Profeſſor, by the Committee of the two Houſes, who probably had no Scruples about the Legality of a Lay-Canon of Chriſt-Church. Being, therefore, reſtored by the long Parliament, juſt before they diſſolved themſelves, to that Canonry, which he afterwards loſt, by refuſing the Ingagement, he came again of courſe into the Lodgings belonging to it.

a Viſit he made to him at *Paris*, when he returned the laſt Time out of the Eaſt) of making ſuch Alterations, as he thought neceſſary: *Grotius*'s Introduction being only an Account addreſſed on a particular Occaſion to *Hieron. Bignonius*, of a Work of the like Nature, which he had formerly publiſhed in *Dutch*, and alſo containing in it, ſome Expreſſions relating to the *Mahometans*, which in the Entrance might, perhaps, diſcourage thoſe People from peruſing the Book, Dr. *Pocock* thought fit to leave out, and inſtead thereof, he inſerted a Preface entirely new. In this Preface he propoſes the Deſign of the whole Treatiſe, which was, he ſays, to enquire concerning the true Worſhip of God, and the Arguments of its Truth; ſhews the vaſt Importance of ſuch Reſearches; prays for the Divine Illumination, which is neceſſary to render them effectual. He gives ſome Account of the Perſons to whom this Work would be eſpecially ſerviceable, which are not only thoſe, who are miſtaken in religious Matters, but ſuch alſo to whom God, in his Mercy, hath ſhewn the Way of Truth, who, if of competent Underſtandings, might be furniſhed by it, with proper Weapons to conquer Error; but, if of meaner Capacities, would yet be enabled, by the Peruſal of it, to continue ſtedfaſt, reſiſting the Aſſaults of thoſe, who ſhould labour to pervert them. Moreover, he ſhews of what Kind the Arguments made uſe of in it, are; namely, ſuch as, being collected from the Books both of ancient and modern Anthors, who have written on this Subject, are ſure and convincing, and alſo eaſy to be underſtood. Beſides this new Preface, he alſo made ſeveral Changes in the *6th* Book, wherein the Author applies himſelf to the Confutation of *Mahometiſm*, amending ſome Things, and leaving out others, both in the *5th* and *10th* Sections of it, and particularly the pretended Miracle of the *Flying of the Dove to* Mahomet's *Ear*, as having no Foundation, either in the Writings or Opinions of his Followers: About which, when he diſcourſed with *Grotius*, that learned Man freely acknowledged [r] his taking the Story only from our own Writers, eſpecially from *Scaliger*, in his Notes on *Manilius*.

THIS Verſion, as I have formerly ſhewn, Dr. *Pocock* had intended to publiſh many Years before, and the Reaſon of his delaying it ſo very long, undoubtedly was, the Coſt of Printing it: For the Copies of it being not for Sale, but charitable Uſes, a Sum was required for this, much beyond his own Ability: But this Difficulty was now removed by the generous Offer of the Honourable *Robert Boyle*, Eſq; that great Promoter of all uſeful Knowledge, both Divine and Human, who, as ſoon as he underſtood this Deſign of Dr. *Pocock*, aſſured him, that he would bear the whole Charge of it. Indeed, that pious and learned Gentleman, on whom God had beſtowed a double Bleſſing, a plentiful Eſtate, and therewith a Heart to uſe it well, never omitted any Opportunity, that preſented itſelf, of doing Service to the Intereſts of true Religion. At his Coſt, the *Iriſh* New Teſtament was reprinted, and he was chiefly at the Expence alſo of reprinting the Old. Upon his Deſire, and by his Encouragement, that Catechiſm, which the learned Mr. *William Seaman* tranſlated into *Turkiſh*, was printed; and, as appears by a Letter of Mr. *Seaman*'s to Dr. *Pocock*, the ſame honourable Perſon gave 60 Pounds towards Printing the New Teſtament turned by him into the ſame Language: And at this Time, the Zeal he had for the Propagation of Chriſtianity, engaged him to all the Expence, which was neceſſary, that *Grotius*'s admirable Defence of it might be read in a Tongue generally ſtudied in all thoſe Countries, which have embraced the Superſtition of *Mahomet*.

IT is heartily to be wiſhed, that the Succeſs of a Work ſo truly Chriſtian, had been anſwerable to the Zeal, with which it was both undertaken and promoted: But of that, indeed, after all poſſible Enquiry, we are able to give but a ſlender Account. Mr. *Boyle* writes to Dr. *Pocock*, *Jan.* 24, 166$\frac{8}{9}$, that 'He had diſcourſed with a very underſtanding and religious Gentleman, a chief Member of the Council for Trade and the Plantations, and one 'that had a great Intereſt in the Merchants, who promiſed his Aſſiſtance in getting this 'Tranſlation properly diſperſed.' I find likewiſe, by the ſame Letter, that Mr. *Baxter* ſtrenuouſly imployed his Intereſt with the *Turky* Company to the ſame Purpoſe; that it was propoſed at a Meeting of the Merchants trading to thoſe Parts, who well liked it, and readily offered to diſperſe, as diſcreetly as they could, as many Books as ſhould be put into their Hands. By another Letter of the ſame honourable Perſon to Dr. *Pocock*, we likewiſe learn, that a Quarter of a Hundred of theſe Books had been already delivered to ſome Merchants, and that a much greater Number would be committed to their Care, as ſoon as it ſhould be determined at *Oxford*, what Sort of Binding would be moſt proper for the *Eaſt*. But for what particular Places theſe were intended, or in what Manner they were to be diſpoſed of, I cannot find: That very few were diſtributed at *Conſtantinople*, the very learned Dr. *Thomas Smith*, who went to reſide there in the Year 1668, had Reaſon to believe. He affirmed, 'That he did not know of ſo much as one ſingle Copy in that Place, except that, 'which he carried out of *England* himſelf, and which he preſented there to a *Turkiſh Imam*, 'or Prieſt of his Acquaintance, who was well-ſkill'd in the Language of his Prophet.' And, indeed, the ſame learned Perſon gives but little Hopes of Succeſs from that, or any the like Books, among ſuch *Turks*, as he converſed with in that City: 'For, generally ſpeaking, he 'ſays, their unreaſonable Prejudices, their groſs Stupidity in Matters of Speculation, and their

[r] Spec. Hiſt. Arab. p. 186.

'equally prodigious and intolerable Obſtinacy and Pride, had hardened them againſt all Con-
'viction, and rendered them impenetrable to any Argument.'

I CANNOT, on this Occaſion, avoid delivering it as my Opinion, that the Sight of theſe *Arabick* Tranſlations of *Grotius* without his own, the Tranſlator's, or any other *Europæan* Name prefixed to them, was what, in great Meaſure, deceived Mr. *Watſon*, the *Scotch* Gentleman mentioned in *Wheeler*'s Travels, p. 200, who ſeriouſly affirmed, 'That *Hugo Grotius* had 'ſtolen all his principal Arguments for the Truth of the Chriſtian Religion out of *Arabian* Au-'thors.' Whoever conſiders, what little Acquaintance *Grotius* had with ſuch *Arabick* Books, as have not yet been tranſlated into other Languages, and how diligent Dr. *Pocock* was in enquiring out, what the *Eaſt* afforded before he engaged in that Verſion, can hardly think of any likelier Ground for ſuch a Declaration, than what has been above aſſigned.

AT *Aleppo*, and the Parts about it, I find a conſiderable Number of theſe Books were diſpoſed of: And yet, certain it is, that either *Grotius*'s *Latin* Tract, *De Veritate Religionis Chriſtianæ*, or that other Work of his of like Nature, which he formerly publiſhed in *Dutch*, (mentioned in his Introduction to *Hieron. Bignonius* above-mentioned) it is certain, I ſay, that one of theſe two Tracts, many Years before the Printing of this *Arabick* Tranſlation, had got into the Eaſt: For the Derviſe *Ahmed*, writing to our Author, ſoon after his Return home from *Aleppo*, promiſes, among ſome Oriental Manuſcripts which he had bought for him, to ſend him a Book concerning the embracing the Chriſtian Religion, the Work of *Groot*, the Brother of *Gole*. Mr. *Smith*, whether by Conjecture from the Derviſe's Mention of *Gole*, or from better Authority, I cannot ſay, ſets it down as Fact, that *Golius* had ſent thither ſome Copies of *Grotius*, which is not improbable: But it ſeems to me, from the Derviſe's Mention of that learned Man's *Dutch* Name, *Groot*, moſt likely that he had lighted on the *Dutch*, and not the *Latin* Treatiſe, concerning the Truth of the Chriſtian Religion. Many Copies of this *Arabick* Verſion were likewiſe afterwards ſent to Dr. *Huntington*, whilſt Chaplain to the *Engliſh* Factory at *Aleppo*, and yet theſe were not ſufficient: For having diſpoſed of them, he deſired another Parcel, in a Letter written by him to Dr. *Pocock*, which were accordingly ſent to him: It appears from one of his Epiſtles, publiſhed together with his Life (*Huntingtoni Epiſtolæ*, N° 2.) that he preſented one of theſe Copies to *Stephanus Petrus*, Maronite Patriarch at *Antioch*, to whom alſo he gave Aſſurance, that if he approved it, and thought a good Number of them of Uſe, they ſhould be ſpeedily ſent to him; and, doubtleſs he did not neglect to make the like Overture to *Moſe*, another Biſhop of the *Eaſt*, with whom he correſponded. But it is too manifeſt, that he met with no ſmall Difficulty in this Matter, from ſome *Romaniſts* in thoſe Parts, who envied the Honour of a Deſign ſo truly Chriſtian, to thoſe of a different Communion from themſelves: For tho' the Doctors of the *Sorbone*, who read this Treatiſe of *Grotius*, before he publiſhed it, diſapproved nothing in it, but that one Paſſage, [*Lib.* ii. *Sect.* 7. concerning Things which imply a Contradiction] which bears, as they thought, too hard upon Tranſubſtantiation; and tho' ſome Papiſts had ſuch an Opinion of it, that they undertook a Tranſlation of it into *Perſian*, for making Converts in thoſe Countries, where that Language is ſpoken; yet, Dr. *Huntington* now found, 'That 'the moſt innocent and uſeful Attempt will be diſliked by ſome Perſons, when made by 'ſuch Inſtruments, as they do not approve of.' Notwithſtanding all the Kindneſs, which (as appears from his printed Epiſtles) paſſed between him, and the Fathers reſiding in thoſe Countries, and the Offices of Friendſhip they mutually performed, he complained to Dr. *Pocock*, 'That as he diſperſed this Treatiſe, he had much greater Apprehenſions from their 'Malice, than from the unprompted Accuſations of the *Turks* themſelves.' He told him further, that upon this Account he was obliged, for his own Safety, to cut the laſt Book, wherein *Mahometiſm* is confuted, out of ſome Copies, before he diſtributed them. And, if ever the Society for Propagating Chriſtian Knowledge in Foreign Parts ſhall think of another Edition of this Work in *Arabick*, it may, perhaps, be found expedient to have ſome Copies of it printed without the laſt Book, to be diſpoſed of in ſuch Places, as will not endure a direct Oppoſition to the Tenets of *Mahomet:* For tho' it is much to be wiſhed, that his Followers might have that Part of this Treatiſe eſpecially put into their Hands, which was ſo particularly intended for them; yet, where that cannot be attempted, with any Proſpect of Safety, the other Parts of it alone may prove, by God's Bleſſing, of conſiderable Advantage to them. And, indeed, if they ſhall but once perceive the Certainty of the Truths, which are in the other Parts ſo fully made out, they will, probably, begin to make ſome ſerious Reflections on their own Superſtition, and, at length, diſcern the Follies and Abſurdities of ſo groſs an Impoſture.

THE next Thing that Dr. *Pocock* publiſhed, was, an *Arabick* Poem, intitled, *Lamiato'l-Ajam*, or *Carmen Abu Iſmaelis Tograi*, with his *Latin* Tranſlation of it, and large Notes upon it; a Poem which is held to be of the greateſt Elegancy, anſwerable to the Fame of its Author, who, as the Doctor gives his Character, was eminent for Learning and Virtue, and eſteemed the *Phœnix* of the Age, in which he lived, for Poetry and Eloquence: Dr. *Pocock*'s Deſign in this Work was, not only to give a Specimen of *Arabian* Poetry, but alſo to make the Attainment of the *Arabick* Tongue more eaſy to thoſe, that ſtudy it; for his Notes, containing a Grammatical Explanation of all the Words of this Author, are very ſerviceable

for promoting the Knowledge of that Language. Theſe Notes being the Sum of many Lectures, which he read on this Poem, the Speech that he delivered, when he began to explain it, is prefixed to it, which, perhaps, contains, tho' a ſuccinct, yet as accurate an Account of the *Arabick* Tongue, as is any where extant. After the general Hiſtory of it, he there ſpeaks of the Things that recommend it, and particularly of theſe four; Perſpicuity, Elegance, Copiouſneſs and Uſefulneſs; an Inſtance of the *firſt* of theſe, he gives in that prompt Way the *Arabians* have of expreſſing many Things clearly in a very few Words, which is hardly to be imitated in any other Language; and the *ſecond*, he ſays, appears both from the Care employed in it, either by the adding, taking away, or Change of Letters, to ſuit Words to the Nature of the Things they ſignify, and alſo from the Sweetneſs or Softneſs of the whole Language, in which there never is a Colliſion of two or more Conſonants, but the Sound of a Vowel always intervenes. As to the *Copiouſneſs* of this Tongue, he ſhews, that there is no Compariſon between it, and any other: The ſtrange Variety it has of ſynonymous Words, being ſuch, as one would ſtand amazed at: There are in it 200 Names for a Serpent, which he there gives us, 500 for a Lion, and, to omit ſome other Inſtances, ſo many for Calamity, that, as he obſerves out of an *Arabick* Writer, who endeavoured to make a Catalogue of them, it is no ſmall Calamity to recite them. The whole Number of Words, that make up this Language, is reckoned, as he aſſures us, by *Hamezah Aſpahanenſis*, from an eminent Lexicographer, at twelve Millions, three hundred and fifty Thouſand, fifty and two: But that which chiefly recommends any Language, is the Uſefulneſs of it, which, for the moſt Part, conſiſts in the valuable Things, that are written in it; and in this Reſpect he ſhews it to be very conſiderable, and but little ſhort of the moſt celebrated Languages. The ancient *Arabians*, long before the Days of *Mahomet*, were not altogether ignorant of ſome Parts of Learning; ſeveral of them had Skill in *Aſtronomy*, ſeveral in *Phyſick*, and not a few in *Poetry*; which laſt was in ſuch Requeſt among them, that when any one began to be eminent for it in any Tribe, it was Matter of publick Congratulation, and all the Kindred and Friends of it met together to rejoice, in the moſt ſolemn Manner, as for the greateſt Happineſs in the World. Indeed, whatſoever Knowledge they then had, it could not be very uſeful, for Want of Letters, which was an Invention ſo late amongſt them, that when the *Alcoran* began to be publiſhed, ſome Time after *Mahomet*'s Death, there was not found in all *Arabia Felix* a Perſon ſufficiently qualified to read or write it: However, ſomewhat more than a hundred Years after, when the Empire of the *Saracens* came to the *Abbaſidæ*, all the *Grecian* Learning found a ready Entertainment with them, and began to be cultivated; and within the Compaſs of a few Ages, infinite Books were written by them in Philoſophy, Aſtronomy, Geometry, Medicine, and all Kinds of Sciences: And that we may not make a Judgment of theſe Books, from the barbarous Tranſlations of ſome of them, which were made, when Ignorance ſo much prevailed in *Europe*, the Doctor tells us, that whoſoever ſhall read the Writings of *Alfarabius*, *Avicenna*, *Avenpace*, and many others, will ſoon find Reaſon for a very different Opinion of them, from that which is now commonly received amongſt us. In ſhort, he aſſerts with much Aſſurance, that, with reſpect to human Learning, the *Arabians* do not more want the Knowledge of other Languages, than other Nations do that of theirs, and that there are as many Things, which they can teach others, as there are, which they can learn from them; particularly for the Study of Divinity, he proves, that it may receive great Aids from this Language; for by the Help of this, Divines will be able to know the true Opinions of *Mahometiſm*, that they may confute them. The *Arabick* alſo will very much contribute to their Skill in *Hebrew*, and conſequently, to the Knowledge of the ſacred Text of the Old Teſtament; as appears from the Books of *Aben Ezra*, *Maimonides*, *Kimchi*, and others of the wiſer Rabbins, who, upon every Difficulty, refer their Readers to the *Arabick* Language: By this too, they will be able to peruſe the greateſt Part of thoſe Things, which are worth reading, amongſt the *Jews*, ſuch as the Writings of *Maimonides*, *Cozari*, *Chobath Lebaboth*, *Emunoth*, *Saadias*, and ſeveral more, which are for the moſt Part in *Arabick*; and alſo to conſult the ſeveral Verſions of the Holy Scriptures made into this Language, both by *Jews* and *Chriſtians*, together with many Chriſtian Books of good Account, that are written in it. Finally, by Means of this Language, the Piety of thoſe who are zealous for the Promotion of Divine Knowledge, may make ſome Proviſion againſt the Ignorance of the Eaſtern Chriſtians, who are ſo miſerably oppreſſed under *Turkiſh* Bondage.

I HAVE been more particular in this Detail of the Uſes of *Arabiſm*, from the greateſt Maſter of it, that our *Europæan* World could ever boaſt of, in Hopes, that ſuch a Diſcourſe may incite the Young and Studious among our Candidates for holy Orders, to apply themſelves thereto, and to revive a Branch of Learning, that ſeems to have been gradually decaying for many Years among us.

THIS Book, *Carmen Tograi*, was printed at *Oxford*, in the Year 1661, by the particular Care and Direction of the very learned Mr. *Samuel Clarke*, Architypographus of that Univerſity, who not only made a Preface to it, but alſo added a ſuitable Treatiſe of his own, concerning the *Arabick Proſodia*: The Treatiſe he dedicated to Dr. *Pocock* in an Epiſtle for that Purpoſe; which he did, as he told him, not only becauſe he thought him the propereſt

Judge

Judge of the Work, but alſo becauſe it was he alone, that firſt encouraged him to the Undertaking, that ſupplied him abundantly out of his vaſt Store with Materials to carry it on, and that conſtantly ſet him right, when involved in ſuch Difficulties, as he knew not how to paſs through.

It is intimated by Mr. *Clarke*, in the Preface before-mentioned, that *Gregorius Abul Pharajius*'s Hiſtory of the Dynaſties, tranſlated by Dr. *Pocock*, was, at that Time in, or ready for the *Oxford* Preſs, the Edition of which was finiſhed in the Year 1663: That Part of this Book, which gives an Account of the Riſe of *Mahomet*, the Doctor had publiſhed, as it has been ſhewn, ſeveral Years before; and, upon the Importunity of ſeveral learned Men, who were much pleaſed with that Specimen (more particularly of his great Friend, Dr. *Langbaine*, who had earneſtly preſſed him to it before his Death) the Whole was now printed in the original *Arabick*, with his *Latin* Verſion of it.

This *Abul Pharajius* was a Chriſtian of the *Jacobite* Sect, of great Fame for Learning, not only among thoſe of his own Religion, but among the *Jews* too, and *Mahometans*; and this Work of his is a Compendium of the general Hiſtory of the World, from the Creation to his own Time: It is divided by him into ten Dynaſties or Governments; for ſo many he reckons up, which are theſe following: The firſt is that of the holy Patriarchs, from *Adam* the firſt Man; the ſecond, of the Judges in *Iſrael*; the third, of the Kings thereof; the fourth, of the *Chaldeans*; the fifth, of the *Magi* or *Perſians*; the ſixth, of the *Greeks*, that were Idolaters; the ſeventh, that of the *Franks*, for ſo he calls the *Romans*; the eighth, of the *Greeks*, who were Chriſtians; the ninth, of the *Saracens*; and tenth, of the *Mogul Tartars*.

This Work, as is noted above, was publiſhed, *An.* 1663, and dedicated to his Majeſty King *Charles* the Second; but the Love of *Arabick* Learning was now waxed cold, and the entire Piece of *Abul-Pharai*, in the Year 1663, met with ſmall Encouragement, whilſt a Specimen of it, *An.* 1649, had given Pleaſure to all the learned World. But ſuch is the Weakneſs and Inſtability of the human Mind, even when improved by Education and Letters, that Cuſtom and Faſhion ſhall, in a few Years, be able to ſway it from one Extream to another: And, perhaps, this Inconſtancy may, in ſome Meaſure, alſo be imputed to the Indiſcretion of learned Men themſelves, who are too apt immoderately to cry up their own favourite Courſe of Studies; and when this once comes to be obſerved, the World is with Difficulty prevailed upon to allow the Idol, even its juſt Commendation.

Of this Change in the publick Taſte, no one was more ſenſible than Dr. *Pocock* himſelf, as appears by a Letter of his to Dr. *Thomas Greaves*, which attended a Copy of his *Abul Pharagii Hiſt. Dynaſtiarum*, and which, at that learned Perſon's Requeſt, he forced, as he tells him, from his Printer's, before the Index was wrought off. 'If you find, adds Dr. 'Pocock, any Thing in it worth the Publiſhing, you muſt be fain to ſpeak for it; for I per-'ceive it will be much ſlighted: The Genius of the Times, as for theſe Studies, is much 'altered ſince you and I firſt ſet about them; and few will be perſuaded, they are worthy 'taking Notice of. My Lord of *London* aſked me, if there were any remarkable Paſſages 'in the Book? I anſwered him only in general, that I thought there were many; if you 'ſhould fall into any Diſcourſe with him about it, I pray, note ſome Particulars, as, I think, 'you may that of the firſt Riſe of *Mahomet*'s Religion, p. 100, *&c.* and that of the Riſe 'and Spreading of the *Tartars* Empire, and their Incurſions, which is in the *Latin*, p. 280, '*&c.* or any other Paſſages, that you ſhall think worthy. And if you ſpeak with any of 'your Acquaintance concerning the Book, your good Word may help bear up its Credit.' Dr. *Greaves*, in his Anſwer to this Letter, dated from *Fulham*, writes thus upon the unfaſhionableneſs of *Arabick* Studies; 'How theſe Studies are eſteemed in the Univerſities, I know 'not; in theſe Parts, for ought I obſerve, they are not much followed or regarded, and 'receive ſmall Incouragement from thoſe, who, I thought, would have been Fautors and Pro-'moters of them.' Nor was *Arabick* Learning then out of Vogue in *England* only; but beginning to decline in *Holland* alſo. In the Year 1669, Mr. afterwards Dr. *Bernard*, complains in a Letter to Dr. *Pocock* from *Leyden*, that *Harder* of that Place, who, ſays he, ſpeaks *Arabick* readily, had tranſlated the Hiſtory of *Saladine*, but could not find a Bookſeller, that would venture to undertake the Work, *becauſe Oriental Learning decays here, and Books of that Nature will turn to no Advantage*; neither, adds he, can Mr. *Thevenot* find a Bookſeller, either here, or at *Amſterdam*, to undertake his *Abulfeda*.

The Declenſion of theſe Studies in the Eſteem of the Publick may in ſome Meaſure account for our Author's riſing no higher in Church-Preferments at the Reſtoration, when ſuch Numbers of vacant Dignities were filled. Barely to be reſtored to what he had ſo many Years been deprived of for his Religion and Loyalty, and to have no other Reward for his Loſſes, Oppreſſions and Proſecutions, beſides his uncommon Learning, and unſpotted Sanctity of Manners, but what was due to him in Equity, was a Hardſhip, which reflects more Diſhonour upon thoſe Times, than any one Caſe of the like Nature, that has come to my Knowledge: For, in Juſtice to the Men that were then intruſted with the Diſpoſal of Church-Preferments, it muſt be owned, that there were very few eminent Eccleſiaſticks, who, upon that bleſſed Change of Things, were not called up to Advancement; ſome were not ſo early

preferred as others; but, perhaps, our Author is almoſt the only Inſtance of a Clergyman, then at the higheſt Pitch of Eminence for Learning, and every other Merit proper to his Profeſſion, who lived throughout the Reign of *Charles* the Second, without the leaſt Regard from the Court, except the Favour ſometimes done him of being called upon to tranſlate *Arabick* Letters from the Princes of the *Levant*, or the Credential Letters of Embaſſadors coming from thoſe Parts; for which, yet I do not find, he had any Recompence, beſides good Words and Compliments: But he was as modeſt, as he was deſerving, and probably, after preſenting his *Abul-Pharagius* to the King, he never put himſelf in the Way of Royal Regards any more.

BEFORE I take my Leave of Dr. *Pocock*'s Hiſtory of the Dynaſties, I ſhall obſerve ſomething, which, tho' it more properly belongs to his Specimen of this larger Work, may not incommodiouſly find a Place here: The Reader, then, is to obſerve, that the celebrated Monſieur *Bayle*, p. 37, [1] of his Critical and Hiſtorical Dictionary, has obſerved a wide Difference between Dr. *Pocock* and Mr. *John Greaves*, about the Time in which *Abulfeda* was advanced to the Government of *Hamah*, in *Syria*: The former of theſe, in his *Specimen Hiſtoriæ Arabum*, p. 363, makes this to have happened *Anno Hegiræ* 710; whereas Mr. *John Greaves*, in his Preface to *Binæ Abulfedæ Tabulæ*, p. 7, 8, places *Abulfeda*'s Advancement 33 Years later, *viz. Anno Hegiræ* 743. This Difference Monſieur *Bayle* complains of, as irreconcileable, and thinks it moſt reaſonable to ſuppoſe Mr. *Greaves*'s Account the true one, becauſe *Abulfeda* is his principal Subject, whereas Dr. *Pocock* ſpeaks of him only, *comme d'un fort petit Acceſſoire*; upon which he proceeds thus: 'But is it not very vexatious, that one of 'Pocock's Conſequence ſhould not be ſafely to be followed in a Point of Oriental Learning, 'and that, whilſt he publiſhed a Thing, a Collegue of his ſhould be making it appear to 'be falſe?' Not content with this, he repeats the ſame Cenſure in his Index, under the Word *Pocock*, *Il eſt etonnant, qu' il ne ſoit un guide ſur en fait d'Erudition Orientale.* But, againſt this confident Charge, Dr. *Pocock* has been thoroughly defended, by the learned Mr. *Gagnier* of *Oxford*, in his Preface to the Life of *Mohammed*, p. 5. For there he affirms, that what our Author, whom he calls *Virum integerrimum & ſolide doctum*, has ſaid, concerning the Time of *Abulfeda*'s Advancement, is perfectly right, as being exactly agreeable to the Account, which *Abulfeda* himſelf gives of that Event; and that Mr. *Greaves* had committed a monſtrous Miſtake in his Chronology, having confounded this *Abulfeda* with another of that Name, who was the ſixteenth of the *Mamaluck* Kings of *Egypt*.

THE Ground of the Miſtake, as the learned Mr. *Sale* informs us [1], was this: 'Mr. 'Greaves, in an *Arabick* Manuſcript, entitled, *Al Sacerdan* (or rather *Al Sukkerdân*, which 'is a *Perſian* Word, and ſignifies a Sugar-diſh) found the following Paſſage, as it ſtands in 'his *Latin* Tranſlation: *Rex juſtus, Columna Religionis, al Soltân, Abulfeda Iſmael, Filius Al 'Melec al Naſer, ſedit ſuper Thronum Regni* [*in Hamah*] *poſt amotionem Fratris ipſius Al Malec 'al Naſer Ahmed, Feriâ quintâ* XXII *Die* [*Menſis*] *al Moharram, Anno* DCCXLIII [*Hegiræ*] '*& regnavit donec obiit* VI *Die* [*Menſis*] *Rabiæ poſterioris, Anno* [*Hegiræ*] DCCXLVI. That 'is, *Al Malec al Sâleh Omado'ddin Abulfeda Iſmael, Son of Al Malec al Naſer aſcended the 'Throne* [of *Hamah*] *after the Depoſition of his Brother Al Mâlec al Nâſer Ahmed on Thurſ'day the* 22*d of al Moharram, in the Year* 743, *and reigned till he died, the* 6*th of the latter 'Rabia in the Year* 746. This Paſſage *Greaves*, from a Similitude of Names, (a moſt de'ceitful Guide) immediately, and without further Examination, concluded, muſt belong to 'our *Abu'lfeda*, and no other, and therefore made no Scruple to inſert the Words [in *Hamah*] 'which were not in his Author, as a Thing of courſe: But had he looked into what pre'cedes, and what follows, he would have found, that the Author is there giving the Suc'ceſſion of the Mamluc Soltans of *Egypt*.'

I WOULD not detract from the Praiſes due to Monſieur *Bayle*'s Induſtry and Parts; but, I believe, after what has been ſaid, the World will give me Leave, in this particular Inſtance, to tax him with a Defect, both of Judgment and Candour. When, indeed, two Writers, equally ſkilled in the Matter they treat of, differ in their Accounts, Mr. *Bayle*'s Rule ſeems reaſonable, and we ought rather to aſſent to him, who writes profeſſedly on the Subject, than to him, that ſpeaks of it only by the By; tho', even in this Caſe, a modeſt Critick would hardly think his Point ſo ſecure, as to brand the Author he diſſents from, in the Manner Mr. *Bayle* has done by Dr. *Pocock*. But then, he ought to have very good Grounds for thinking the Writers equally converſant in the Matter they treat of; otherwiſe his Determination, tho' it ſhould happen to be right, is raſh and uncharitable: Whereas, had Mr. *Bayle* known any Thing of Dr. *Pocock* and Mr. *Greaves*, he muſt have known, that the former was incomparably ſuperior to the other, in the Knowledge of Eaſtern Writers; he had greater Opportunities of acquiring this Kind of Knowledge, having ſpent more than twice the Time in the *Levant*, with the ſole View of improving himſelf in Oriental Learning, than Mr. *Greaves* did for that, and various other Purpoſes. Mr. *Bayle*'s Rule, therefore, had no Room in the preſent Caſe; and Dr. *Pocock*, tho' ſpeaking of *Abulfeda*'s Advancement to be Prince of *Hamah*, by the By only, was more likely to aſſign the true Time of that Event,

[1] Ed. 4. Roterdam. 1702.

[1] Notes on Bayle's Dictionary printed at London, An. 1734, Vol. I. p. 115.

than Mr. *Greaves*, tho' it was his principal Subject. It was, indeed, a very great and grievous Miſtake in him to conclude, at firſt Sight, from the bare Mention of a Prince, in an *Arabick* Writer, one of whoſe Names was *Abulfeda*, that he muſt mean the Prince of *Hamah*, in *Syria*, without looking at all into that Writer's Subject and Deſign, but taking that for granted, which a little Enquiry would have convinced him, was an utter Miſtake.

That Mr. *Greaves*, who, otherwiſe, was a cautious and accurate Scholar, ſhould be prone to an Error, that might eaſily have been avoided, is the more ſurprizing, when we reflect, that but the Year before, Dr. *Pocock*, in his Notes on his *Specimen Hiſtoriæ Arabum*, had ſet down the true Date of *Abulfeda*'s Advancement; that Mr. *Greaves* had this Piece of his Friend's, and highly admired it, as, indeed, he did every Thing, that came from him: But he had, probably, forgot that Particular, and, being then at a Diſtance from his Oracle, could not conſult him on every Emergency. And yet it appears, from the Letters, that paſſed between thoſe two dear Friends, about this Time, that Mr. *Greaves* had conſulted Dr. *Pocock*, and received Solution from him of ſeveral Doubts concerning *Abulfeda*; but then, theſe concerned only the Readings of the various Copies, he was to print from: We further find, that he propoſes to him intended Verſions of *Arabick* Paſſages, that occur in that very Preface, wherein the grand Miſtake ſtands; and which is more, the very Paſſage from *Al Sacerdan*, which miſled Mr. *Greaves*, and his deſigned Tranſlation of it, is extant in a Letter of his to Dr. *Pocock*, tho' without naming that Writer, or the Uſe he intended to make of the Paſſage from him.

'This following *Arabick*, ſays he, I think, may be thus rendered into *Latin*;' then, after giving the *Arabick*, comes his *Latin* Rendering, *viz.* '*Finitum eſt* opus Feriâ 5, 22*ndo* '*Die Almoharram.*'

After another *Arabick* Sentence, nothing to the preſent Purpoſe, and its Verſion, we have the other Part of *Al Sacerdan*'s Sentence, which he propoſes to tranſlate thus; '*Sedit* '*ſuper* Thronum *Regni poſt* amotionem *Fratris ipſius:*' How eaſy had it been to add one more Quære, *viz.* whether the *Abulfeda* of *Al Sacerdan* was the ſame with the Prince of *Hamah*, whoſe Tables he was then publiſhing. But of this he ſeems not to have entertained the leaſt Suſpicion, tho' his only Authority for the affirmative Side of the Queſtion, was that ſlender one of Agreement in Name: So weak and unguarded againſt Deception are the wiſeſt and beſt of Men, at certain Hours! For my Part, I think, we ſhould do well to look up to God's *permiſſive* Providence on all ſuch Occaſions, and to conſider the Slips of learned Men, as Documents to them, and to the reſt of Mankind, how imperfect human Prudence and Sagacity is, even when moſt improved by Study and Exerciſe, that they may not think of themſelves higher than they ought to think, and learn thence, what conſtant Need they have to beg his Bleſſing and Direction in their Studies, who is the *Father of Lights*. But was I to account, *humanly* ſpeaking, for this grievous Negligence in Mr. *Greaves*, or to offer any Excuſe for him, it ſhould be the Hurry and Diſtraction of his Affair, for thoſe many Years, in which he was preparing the Edition of *Abulfeda:* The Truth of this Fact we have under his own Hand; for writing to Dr. *Pocock*, about a Year after that Piece came abroad, he uſes the following Expreſſions: 'I may ſay for myſelf, that theſe five Years I have been ſo in-'cumbered with Law-ſuits, and diverted from my Studies, that, having this Year found 'ſome Eaſe (I know not how) I am unwilling to take thoſe Pains, I have formerly under-'gone.' Having, therefore, when he wrote his Preface to *Abulfeda*, neither Time, nor Inclination for exact Reſearches, he too eaſily truſted to Appearances, and, as commonly happens in ſuch Caſes, was groſsly deceived by ſo doing.

But to return to our Author: After ſo many and great Proofs of his Abilities in the Writings and Languages of the Eaſt, he began to be eſteemed all over *Europe*, a Kind of Oracle in that Branch of Learning: Such as entered on thoſe Studies, earneſtly applied for Directions from him, and the Profeſſors themſelves ſought his Advice, with a Deference and Submiſſion, that is hardly to be conceived, but by thoſe, who have ſeen and read their Letters to him. Foreigners, who came into *England*, with a Deſign of improving their Stock of Oriental Learning, never failed to provide themſelves with Letters of Recommendation to him; and ſuch, as Curioſity alone brought amongſt us, were glad, by the ſame Means, of an Occaſion to ſee, and converſe with a Perſon, who was the Prodigy of his Times, for Eaſtern Learning. Thoſe who had a Taſte for that Part of Literature, never returned without the deepeſt Senſe of his mighty Abilities therein; and even they, who could form no Judgment of Dr. *Pocock*'s peculiar Excellencies, as a Scholar, muſt, doubtleſs, have carried home with them, the moſt advantageous Sentiments of his Modeſty and Humanity: In him, they ſaw a Man, who could preſerve his native Humility, amidſt the daily Careſſes and Compliments, that were beſtowed upon him by the whole learned World; one who had contracted no Moroſeneſs from Study and Retirement; but who, as well as he loved Books, could leave them to diſcharge the Offices of Humanity, and anſwer the Call of his Friends and Correſpondents: Not that the Period of his Life, we are now ſpeaking of, was the Beginning of Applications to him in this Way.

The firſt of this Kind was, a Letter from *James Alting*, afterwards Profeſſor of Divinity at *Groningen*, then a young Man, and in *England*, written in the Year 1641. In this Letter

he desires to have Mr. *Pocock*'s Opinion about the Meaning of the Word אריס, *Isa.* xxiv. 15, rendered *Ignes*, in the *English*, and *Convalles* in the *Dutch* Translation. *N. B.* Valleys is also our *English* marginal Version.

JANUARY the 25th of the next Year, Mr. *Pocock* had a Letter from another learned Orientalist, *viz. Jo. Hen. Hottinger*, then a Professor at *Groningen*, and after that at *Zurich*, and lastly at *Heidelberg*: The Subject of it was, an Account of the Progress he (*Hottinger*) had made in translating the *Chronicon Samaritanum* into *Latin*; a Piece which *Hottinger* had brought with him from *Holland* into *England*, and, at the Desire of Primate *Usher*, had undertaken to translate. He further certifies Mr. *Pocock* of a Design he had in Hand, of turning the *Helvetick* Confession into *Arabick*, requesting his Direction and Assistance in the Work. Lastly, he begs our Author's Advice, where he might collect *Arabick* Books and MSS. for his *Schola*, where he was strenuous in cultivating *Arabick* Learning.

On the first of *March*, 164$\frac{8}{9}$, Sir *Simon D'Ewes*, the Collector of Parliamentary Antiquities, wrote him a Letter of Thanks, for having, at his Request, translated into *Latin* certain *Arabick* Transcripts.

In the Year 165$\frac{1}{2}$, *Feb.* 26, Dr. *Arnold Boate*, then at *Paris*, employed in collating Primate *Usher*'s *Syriack* Pentateuch, with Copies of the same Version at that Place, consults Mr. *Pocock* concerning the Extent of Mount *Libanus* in Breadth and Length, putting other *Geographical* Quæries to him.

The same Year, *Sept.* 30, Mr. *John Jacob Stocker*, Resident from the Protestant Cantons of *Switzerland* to the Parliament of *England*, desires Mr. *Pocock* to procure a Catalogue of the *Arabick* MSS. in the publick Library at *Oxford*, for the Use of Mr. *Hottinger*, then Professor of the Eastern Languages at *Zurich*, who was collecting a Library in that Way, and erecting a Press for those Languages. And, to the same Effect, *Hottinger* himself wrote on the 11th of the Month following.

In *October*, 1654, our Author was favoured with a Letter from the famous *Golius*, *Arabick* Professor at *Leyden*, the only Man, perhaps, in *Europe*, that was nearly equal to Mr. *Pocock* in the Knowledge of that Tongue: He thanks him for his Present, [viz. *Specimen Hist. Arabum*] and for his Commendation of the *Arabick* Lexicon, which he [*Golius*] had lately published, acquaints him, that he intended to publish a second Edition with Improvements; that he had also a *Persick* Lexicon, already finished; but, finding the Printer afraid of the Expence, he designed first to send an Abridgment of it into the World. He also thanks Mr. *Pocock* for having recommended to him Mr. *Nicholas Stanley*, whom he greatly commends for his Parts and Learning. In the Conclusion, he begs Mr. *Pocock*'s Judgment on two Questions; the first, about the religious Principles of *Averroes*; the second, about the *Chatæi*, who they were, and what their Religion, Language, and Customs.

On the Calends of *August*, 1655, *Alting* writes again to Mr. *Pocock*, recommending to him the Bearer of his Letter, an Inhabitant of *Bern*, in *Switzerland*.

The same Year, in *November*, Mr. *Thorndike* returns our Author Thanks in my Lord Primate of *Armagh*'s Name, for his Resolution of past Quæries, relating to Opinions of the *Rabbi's* on a certain Point, and proposes fresh ones.

In *February*, 165$\frac{5}{6}$, *Matthias Pasor*, formerly Instructor to Mr. *Pocock*, in *Arabick*, writes his Thanks to Mr. *Pocock*, for the Present of his *Porta Mosis*, and offers a Conjecture of his own for reconciling the *Septuagint*, as cited by the Apostle, with the *Hebrew* of *Hab.* ii. 4.

On the 26th of the same Month, Mr. *John Tombes*, then engaged in Controversy with Dr. *Hammond*, upon the Subject of Infant-Baptism, writes about a Distinction fathered, as it should seem, by Mr. *Selden*, upon the Rabbins, and denied by Dr. *Hammond*, desiring his Resolution of the Question between them.

The Month following, Mr. *Alting* recommends, by Letter to our Author, a Person whom he calls *Reverend. Joannem Zolikoferum*, *Sangallensem*, *Helvetium*.

In *August*, 1657, *Claudius Legendre*, of *Paris*, who writes himself *Conseilleur du Roy*, *Controller General des Restes en sa Chambre des Accompts*, sent a Letter to Mr. *Pocock*, in which he recommends to him a poor blind *Arabian*, then at *Paris*, and very skilful in the *Arabick* Language and Customs, and also in the *Turkish*, as one that might be useful to him.

In *December* or *January* following, *Ludovicus Forgius*, Doctor of Physick at *Saumur*, writes to Mr. *Pocock*, desiring his Permission to be his Disciple, and that he would explain such difficult Passages, as he (*Forgius*) should hereafter meet with in reading *Arabick* Books; which Mr. *Pocock* answered, with a Promise of his best Services.

Dr. *Ralph Cudworth*, of *Cambridge*, the celebrated Author of the Intellectual System, addressed himself by Letter to our Author, *March* 14, 165$\frac{7}{8}$, desiring an Extract out of *Emir Chond*, concerning the *Persian* Kings from *Cyrus*, to *Alexander*, their Number, Names, Years of Reign, and chiefest Actions; especially, if any Thing be found there, that is agreeable to what is recorded in *Scripture* or *Greek* Histories.

In

In the ſame Month of the following Year, *Jacobus Alting*, by Letter, recommends to Mr. *Pocock*'s good Offices, two *Hungarian* Youths, who were travelling for Improvement of their Studies, he ſays, they are *pii, eruditi, honeſti.*

Again, in the ſame Month of the next Year, *Alting* ſends to our Author two Copies of his Book *de Schilo*, which he had dedicated to him, and to his Landlord, Dr. *Reynolds*, and withal, recommends to him the Bearer *D. Pauli*, whom he calls a moſt excellent Youth, and the Son of an Orthodox Divine at *Dantzick.*

MAY 17, 1660, Mr. *William Seaman*, who, at the Requeſt, and by the Encouragement of the Honourable Gentleman ſo oft mentioned for his noble Zeal to promote and propagate the Chriſtian Religion, *Robert Boyle*, Eſq; conſults Mr. *Pocock*, as he had before done in this Work, about the Propriety of ſome *Turkiſh* Words: By which it appears, that our Profeſſor was looked on, as an Oracle in that, as well as the *Arabick* Tongue.

THEODORE HAACK, a *Dutch* Gentleman, who had for ſome Years reſided in *London*, on the Account of a religious and learned Deſign, wrote to Mr. *Pocock*, *June* 18, 1660, recommending to him two Gentlemen, the younger a Baron of *Seltz*, of near Relation to his Highneſs, the Prince, Elector Palatine, the other Mr. *Fabritius*, who was like to ſucceed Dr. *Hottinger* at *Zurich:* At the ſame Time he acquaints him, that *Theodorus Petræus* was printing, in *Holland*, his *Pſalterium Copticum.* About the ſame Time alſo this Gentleman recommended two *Germans*, one of *Heſſia*, a Civilian, the other of *Thuringia*, Student in Phyſick.

MARCH 16, 166$\frac{0}{1}$, *Hottinger* writes to Dr. *Pocock* from *Heidelberg*, to acquaint him, that he had dedicated a Book to him, which he ſends by one [u] *Horneck*, a *Palatine*, one, for his Age, well acquainted with the Oriental Languages, who was coming over to learn *Engliſh*, and to make an Acquaintance with our Connoiſeurs.

The latter End of the Month following, the Honourable *Robert Boyle*, Eſq; deſires Dr. *Pocock* to favour, with his Advice and Directions, *Elzevir* the *Leyden* Printer, who was coming into *England*, and he thinks going to *Oxford*, to ſee what he can get out of our Books and MSS. touching a new Edition of *Joſephus.* Which however, I think, he did not publiſh.

AUGUST the 16th of this Year, *Alting*, in a Letter propoſes a Difficulty in the Prophecy of *Balaam*, and recommends the Bearer of it, *Joh. Jacob de Loſſe*, of *Berne.* In a Poſtſcript, dated *Auguſt* the 26th, he owns the Receipt of a Letter, ſince the Finiſhing of this, in Anſwer to a former one, in which *Alting* had propoſed his Opinion of the Word ברא, which ſame Opinion the Doctor tells him, he himſelf had formerly defended, which *Alting* beſeeches him to believe, he had not before obſerved; otherwiſe he ſhould not have propounded it.

On the 10th of *May*, 1662, his Serene Highneſs *Charles Lewis*, Elector Palatine, did Dr. *Pocock* the Honour of a Letter, ſigned with his own Hand, deſiring him to favour with free Acceſs to him, *Frederick Miege*, Son to his Vice-chancellor, who was deſirous of improving his Knowledge in Theology, and the Oriental Languages, at *Oxford.* And to the ſame Purpoſe *Hottinger* wrote likewiſe, telling Dr. *Pocock*, that this Gentleman having ſeen the Univerſities of *Germany*, was now going for *England*, which he calls *Abſtruſioris Literaturæ Sedem.*

In the End of the ſame Month, Mr. *Thorndike*, in a Letter to our Author, recommends a *Jew* of *Amſterdam* to him, whoſe Buſineſs at *Oxford* was, the Vending of a Book, which he had printed, and which Mr. *Thorndike* conceives to be a fit Entrance into the Reading of the Rabbins. He alſo expreſſes ſome Hopes, that this *Jew* might be converted to the Chriſtian Religion.

JUNE 3, of this Year, *Iſaac Avendano* (the ſame, I preſume, who afterwards taught *Hebrew* in *Oxford*) brought Letters recommendatory from Dr. *Caſtel* to Dr. *Pocock*, in which that learned Perſon calls him an Oracle, unto which, all thoſe who travel with publick Deſigns, are wont to make their Reſort.

Dr. *Morley*, Biſhop of *Wincheſter*, wrote to our Author, *May* 16, 1663, in favour of the Bearer, to whom he deſires he would extend his Care and Kindneſs, and Directions for learning the *Hebrew*, and other Oriental Languages; adding, that, if he was not much deceived, that Perſon would make very good Uſe of them. He does not name the Party on whoſe Behalf he writes; but, by comparing the Time, and ſome other Circumſtances, I am induced to conjecture, that it was Mr. *George Hooper* [x], afterwards Dean of *Canterbury*, and then ſucceſſively Biſhop of St. *Aſaph*, and *Bath* and *Wells:* And, if I gueſs right, Biſhop *Morley* preſaged of him very juſtly! For he lived, till he had not his Superior for Piety, Extent

[u] He was afterwards an eminent Preacher at the Savoy, and Author of ſeveral Books in the devotional Way.
[x] He was firſt, Chaplain to Biſhop Morley, who preſented him to the Living of Havant, near Portſmouth, and afterwards to the Rectory of Eaſt-Wood-Hay, in Hants: After that, he became Chaplain to Archbiſhop Sheldon. This very Year he commenced Maſter of Arts at Chriſt-Church. In ſhort, it is Fact, and certain, that Mr. Hooper, in the former Part of his Life, was both encouraged and aſſiſted by Dr. Pocock in the Proſecution of his Oriental Studies, and in the Application of Arabick Learning, towards clearing up Difficulties in the Holy Scriptures, and more eſpecially in the Book of Job.

tent of Learning, and every good Quality, that could adorn a Biſhop, a Gentleman, or a Scholar.

ON the 28th of the ſame Month, Mr. *Boyle* ſent a Paper to Dr. *Pocock*, wherein Mr. *Oldenburg*, then Secretary to the Royal Society, begs, on the Behalf of an ingenious *French* Gentleman, his Correſpondent, our Profeſſor's Thoughts upon a certain Inſcription, found at *Perſepolis*, among ſome Ruins, 'which, adds Mr. *Boyle*, intelligent Travellers of my Ac-'quaintance, that have viſited them, profeſs to be the nobleſt and moſt worthy of Obſerva-'tion, they ever met with in *Europe* or *Aſia*.'

JULY the 25th of this Year, Mr. *Oldenburg* writes a *Latin* Anſwer, to that of Dr. *Pocock*, which gave an Account of the *Perſepolitan* Inſcription, thanking him for it, and promiſing to tranſmit it to his Correſpondent. He further acquaints the Doctor, that a Friend of his Correſpondent was about publiſhing *Petrus Bleſenſis*, a Writer of the 12th Century, who had freely taxed the Manners of the Court and Clergy of *Rome*, deſiring, if any ἀνέκδοτα of that Writer ſhould be found in the Libraries of either Univerſity, to have them procured, and requeſting the Doctor to make proper Inquiries at *Oxford*. Certain it is, that four Years after this, *viz.* 1667, the Works of *Petrus Bleſenſis* were publiſhed at *Paris*, by *Petrus de Guſſanvilla*, in Folio, with Notes and various Lections, who, therefore, moſt probably, was the Friend of Mr. *Oldenburg*'s Correſpondent, above-mentioned.

THE 6th of the following Month, *Golius* writes to our Author, recommending to him a *Tranſylvanian* of an illuſtrious Family, named *John Nadanyi*.

AND thus, at one View, the Reader has the Hiſtory of the Applications made to Dr. *Pocock*, after his ſecond Return from the Eaſt, and the various Recommendations of Foreigners to him, down to the Year 1663; which, I think, will be compleat, after I have told him, that the pious and learned Dr. *Hammond* frequently conſulted him by Letter, whilſt he was preparing his excellent Annotations on the New Teſtament, and alſo on the Pſalms; that with reſpect to the latter, the Books into which that Work was divided, were conſtantly ſubmitted to our Author's Animadverſions, before they ſaw the Preſs; which ſtood ſtill, ſo long as Dr. *Pocock*'s urgent Affairs witheld him from ſurveying what Copy was ſent to him. So great Deference did even the moſt learned of his Contemporaries pay to the Judgment and Erudition of this humble and excellent Man!

I HAVE nothing to add under the preſent Year, (1663) but that our Author, about the Middle of it, was viſited with Sickneſs, which, as I take it, proved a very ſevere one, being that, which ended in Lameneſs, that continued to the Day of his Death. After he had contracted this Lameneſs, he could not walk for Exerciſe, as before he was wont to do, twice a Day; but was obliged to ſubſtitute, inſtead of Walking, the Exerciſe of Pulling at a Dumb-Bell. Dr. *Pocock*'s eldeſt and very learned Son *Edward*, in a Letter to Mr. *Smith* of *Dartmouth*, places this Sickneſs two Years later, *viz.* *Anno* 1665, which was the Year of the Plague, and in which, conſequently, was an entire Ceſſation of Correſpondence. But this is certain, that the firſt Compliments we meet with on Dr. *Pocock*'s Recovery, are in a Letter of Mr. *Boyle*'s, dated *June* 18, 1668, and then he only rejoices, that Dr. *Pocock* had recovered a great Meaſure of Strength. Dr. *Narciſſus Marſh*, ſome Time ago Primate of *Ireland*, in a Letter, written by him, when Archbiſhop of *Dublin*, ſpeaks of this long Sickneſs, and of our Profeſſor's eminent Patience and Reſignation under it, but gives us not the Year in which it happen'd; only ſays, it was many Years before his Death; that it was occaſioned by a Humour, which fell into his Thigh, and that thereby he became lame, continuing ſo to his Dying-Day.

AFTER this, we meet with nothing remarkable in the Series of our Author's Correſpondence, till the Year 1666, when Mr. *William Seaman* [y] publiſhed his *Turkiſh* New Teſtament, undertaken at the Deſire of the Honourable Mr. *Boyle*, and greatly forwarded by his Liberality. A Copy of this he begs Dr. *Pocock* to accept of, in a Letter, dated *July* 17.

IN *April*, 1668, Dr. *Pocock* had a Letter from Sir *Joſeph Williamſon*, with an *Arabick* Letter incloſed, from the Emperor of *Morocco* to King *Charles* the Second, deſiring from him a Tranſlation of it, they having No-body in Town Maſters enough of that Language, to give the Contents of it.

IN *June* following, Mr. *Boyle*, writing to Mr. *Samuel Clarke*, after the Expreſſion of his Joy at Dr. *Pocock*'s Recovery, deſires him to put him in Mind of the Promiſe he made him, [Mr. *Boyle*] that he would extract ſome unuſual Explications of *Hebrew* Texts out of his ancient Grammarians: But I cannot find, that our Author ever perfected any ſuch Deſign, nor that he left the Appearance of it behind him.

THE Year following, Mr. *Seaman* publiſhed his *Turkiſh* Grammar and *Turkiſh* Hiſtory, concerning which, ſeveral Letters paſſed between him, and our Profeſſor, who beſtowed great Care and Pains in correcting it, and in putting the Preface into better *Latin*, as Mr. *Seaman* himſelf freely and thankfully acknowledges: The ſame he did by the Epiſtle

[y] This learned Perſon had been Chaplain to an Engliſh Embaſſador at the Porte, and was a Non-conformiſt, but a moderate one: By his Letters he appears a ſober, diſcreet, and modeſt Man.

dedicatory to Mr. *Boyle*, who advanced twenty Pounds towards the Work, to be paid in Books.

SOME Time this Year, or the latter End of the foregoing one, *Peter Clauſton*, a learned *Dane*, as I take it, viſited *Oxford*, and became acquainted with our Profeſſor: In his Return home he was accompanied, as far as *Leyden*, by Mr. *Edward Pocock*, the Doctor's eldeſt Son, then Student of *Chriſt-Church*; and from thence, Mr. *Clauſton* writes to Dr. *Pocock*, giving him an Account of his Son's kind Reception from all the Learned of that Place, on the Account of his Father's great Learning and Humanity. He takes this Opportunity to recommend two of his Countrymen, travelling to *England*, unto the Profeſſor's Notice, the one a Son of the celebrated Antiquary *Wormius*, the other Mr. *Borneman*, whoſe Father had been Secretary to the King [of *Denmark*,] and each of whom had Brothers, that were Profeſſors in the Univerſity of their Country.

HIERONYMUS HARDER, *May* the firſt of this Year, conſults our Author on ſeveral Difficulties, relating to the Hiſtory of Sultan *Saladine*, which he was then preparing to publiſh with a *Latin* Tranſlation.

JUNE the 17th, *Alting* writes from *Groningen*, laments, that he could not ſee Dr. *Pocock*'s Son in thoſe Parts, congratulates him on his Recovery of Health; complains, that his Collegue *Mareſius*, out of Envy, had charged him with *Hereſy* and *Socinianiſm*; that he had given much the ſame Treatment to the *Leyden* Divines, and particularly to the famous *Cocceius*; becauſe they would not come into his Cenſure, upon an Appeal to them.

MR. *Francis Vernon*, then at *Paris*, in a Letter, dated *Sept.* the 5th of this Year, at the Requeſt of Mr. *Juſtel*, acquaints Dr. *Pocock*, that a Friend of his [Mr. *Juſtel*'s] intended to publiſh the Works of St. *Leo Papa*, and of *Proſper Aquitanus*, and deſires the *Bodleian* Library might be conſulted, to ſee, if any MSS. could be found there, that would be uſeful to his Deſign [z].

MARCH the 3d, $16\frac{89}{90}$, Mr. *Bernard*, from *Leyden*, writes, that *Gronovius* and his Son were preparing a new Edition of *Polybius*, with the Notes of *Caſaubon*, *Valeſius*, and their own, and corrected by ſome Manuſcript Copies, and that they deſired to have that in the *Bodleian* Library collated with the printed Copy, and tranſmitted to them.

THE 19th of the ſame Month he writes again, and ſays, that *Harder*, having tranſlated the Hiſtory of *Saladine*, cannot find a Bookſeller to undertake the Printing of it, ſo great was the Decay of Oriental Learning: For which Reaſon alſo he adds, that Mr. *Thevenot* cannot find a Bookſeller, either there, or at *Amſterdam*, to undertake his *Abulfeda*.

THIS Year was farther remarkable for the Publication of Dr. *Caſtel*'s Lexicon in ſeven Languages, after ten Years immenſe Labour: Towards which, Dr. *Pocock* had contributed, by lending three *Æthiopick* MSS. and ten *Æthiopick* MS. Liturgies. We ſhall hear him hereafter complaining, how ill rewarded all his learned Pains were, which he had expended on this Lexicon. I ſhall only add, that, at the Time of his Death, he had a large Number of the Copies on his Hands; as appears from this Circumſtance, that in his laſt Will, he bequeathed 100 Sets of them to Dr. *Compton*, then Lord Biſhop of *London*.

APRIL the 20th, of the Year following, *Lud. Ferrandus*, a moſt ſurprizing young *Frenchman*, of whom more by and by, made his Application from *Paris*, by Letter, to Dr. *Pocock*, acquainting him, that he had undertaken to tranſlate the Annals of the Kings of *France*, and the *Ottoman* Emperors, a MS. in the Royal Library, written formerly in *Hebrew* by *Joſeph* the Prieſt, the Son of *Jehoſſua*, and intending to illuſtrate this Hiſtory with Notes likewiſe taken principally from *Arabick* Writers, he humbly deſires the Doctor to ſupply him with what ſuch *Arabick* Books, as he has read, ſay of the *French* Hiſtory, and chiefly of the Expeditions by them made into the Eaſt, or at leaſt, to direct him to the Books, wherein Memoirs of this Sort are to be found.

THIS Year, Mr. *Huntington*, a great Friend and future Correſpondent of our Profeſſor, ſet out for *Aleppo*, to officiate there, as Chaplain to the *Engliſh* Factory.

MR. *Vernon*, from *Paris*, dates a Letter *November* 12, of the Year we are now in, the chief Deſign of which was to entertain Dr. *Pocock* with the Hiſtory of Monſieur *Ferrand*, above ſpoken of, to whom he had juſt delivered the Doctor's Anſwer to his Letter. His Story is as follows:

'MONSIEUR *Ferrand* is by Birth a *Provencal*, a Native of the Town of *Thoulon*, of 'ſome 25 Years of Age: From his Infancy he was always addicted to the Study and Ad- 'miration of Oriental Languages; to which, beſides the Diſpoſitions which Nature had given 'him, Fortune adminiſtred ſome accidental Helps: For being born in a maritime Town, 'where was a great Concourſe of Strangers, and particularly of *Levantines*, brought thither 'by

[z] Father Queſnel actually publiſhed theſe Works at Paris, in 1675, and therefore, probably, was Mr. Juſtel's Friend, here ſpoken of: I am the more confirmed in this, becauſe in the following December, Mr. Vernon owns the Receipt of a Letter from Mr. Bernard, incloſed in one from Dr. Pocock, which had given him great Satisfaction, and becauſe another of Mr. Vernon's Letters, after this, mentions a Preſent of Books ſent by Father Queſnel to Mr. Bernard. Laſtly, Father Queſnel, in his 12th Diſſertation upon St. Leo's Works, pays a Compliment to Mr. Bernard, on his indefatigable Zeal for the Promotion of Literature.

'by the Allurements of Trade and Riches, which they hope to acquire by a Correſpondence 'in *France*; among much other Acquaintance with thoſe Foreigners, he ſays, he made one 'very intimate with an *Arabian* Merchant, a Perſon as well furniſhed in his Mind, as he was 'rich in his Fortunes. This Man he repreſents, as one the moſt abounding with Courteſy, 'the moſt obliging in Behaviour, and the moſt learned of any he had ſeen or converſed with 'before; nay, he queſtions, whether he ought to prefer any, that he has ſeen ſince. This 'Man (he ſays) if he had not had natural Longings after Eaſtern Faſhions and Writings, 'which, he profeſſes to have had, would have inſpired him with a Love and Eſteem for 'them; ſo extremely did his Perſon ſeem to recommend and grace, what Mr. *Ferrand*'s 'Fancy had given him great Inclinations to before. To this *Arabian*, then, he made his 'conſtant Reſort; with him he ſpent all thoſe Hours, which were in his own Diſpoſal, and 'none of his Studies or Recreations were pleaſant to him, except ſuch as he took in his 'Company. This *Arabian* had great Store of Manuſcripts, and theſe he taught him to read; 'many of theſe were Hiſtorical, and with theſe he diverted himſelf. Thus he ſpent, what 'he calls the happieſt Part of his Life, till the Style of the World, and the Commands of 'his Friends, brought him to *Paris*, where they intend he ſhall compleat his Studies: He 'hath his Reſidence in the Univerſity, in the College *des Threſoriers*, where his Friends de-'ſigned him for Phyſick; but his own Genius irreſiſtibly carries him another Way, *viz.* to 'Oriental Studies, to which, for the moſt Part, he applies himſelf. The main of his Time 'he ſpends in the King's Library; where his great Aſſiduity and eminent Parts have brought 'him acquainted with the learned Perſons that reſort thither: So that now he is not only 'known for a prodigious Proficient in Oriental Learning, among Men of Science, but is alſo 'taken Notice of by Monſieur *Colbert*, who hath the Care and Superintendency of Learning, 'as well as of what elſe contributes to the Honour and Advantage of the *French* Nation. 'This able Miniſter looks upon Monſieur *Ferrand*, not only as an accompliſhed Scholar, but 'alſo as an uſeful Member, and Ornament of the State.'

On the 28th of this ſame Month, *Harder*, ſhortly after Profeſſor of Oriental Languages at *Leyden*, probably, in the Room of the great *Golius*, writes to Dr. *Pocock*, and gives him a moſt melancholy Account of the Neglect of *Arabick* Literature in that Univerſity, or rather of the Contempt it lay under there: Two Cauſes he aſſigns for it; *firſt*, *Golius*, he thinks, did not exerciſe the Students, not even thoſe that were maintained at the publick Expence, in theſe Studies, nor uſe his Authority to make them take Pains therein: 2*dly*, He blames the Avarice of the Age, which gave no Attention to any Sciences, that were not greatly lucrative.

In the Beginning of the following Year, *Hieron. Harder* writes, that he was very lately made Reader of the *Oriental* Tongues by the *Curators* of *Leyden:* In which Employment, his Hopes of giving them Satisfaction were founded on our Profeſſor's Direction and Aſſiſtance, which, he flatter'd himſelf, would not be wanting to him upon any emergent Difficulty.

Another Letter from the ſame Hand, dated *May* 23, 1671, brought a Recommendation of Mr. *Furcardus*, a Licentiate in Law, and a Man of good Learning, who was going for *England*.

In this Year, the Profeſſor's eldeſt Son, Mr. *Edward Pocock*, publiſhed, with a *Latin* Tranſlation of his own, an *Arabick* Piece of *Ebn Tophail*, the Title of which was, *Philoſophus Autodidactus*, *ſive Epiſtola* Abi Jaafer Ebn Tophail *de* Hai Ebn Yokdhan. *In quâ oſtenditur*, *quomodo ex Inferiorum Contemplatione ad Superiorum Notitiam Ratio humana aſcendere poſſit*. It is an ingenious Fiction, giving the Hiſtory of *Ebn Yokdhan*, who, the Author tells us, according to ſome, was produced in one of the *Indian* Iſlands under the Æquinoctial, where Men come into the World without Father or Mother. Others relate his Beginning in this Manner: Over-againſt that wonderful Iſland was another large one, under the Sovereignty of a proud and jealous Prince, who, having a beautiful Siſter, ſtrictly guarded her from marrying, becauſe he deſpaired of finding her a Huſband of ſuitable Quality: But a Relation of his, by Name *Yokdhan*, nevertheleſs privately married her, and by him ſhe had the Hero of this Fable, *Ebn Jockdhan:* As ſoon as he was born, and his Mother had ſuckled him, for fear her Marriage ſhould be diſcovered, ſhe expoſed him to the Sea, in a Cheſt properly contrived, at high Water, which carried him to the oppoſite Iſland above-mentioned; where his Cries brought a She-Goat, which had lately loſt her Kid, and which ſuckled and brought him up. He proved afterwards of a diſcerning and contemplative Spirit, and by progreſſive Reaſonings with himſelf, from what he ſaw, formed a Syſtem of Natural Philoſophy, Morality, and Metaphyſicks. In the 50th Year of his Age, *Aſal*, a Perſon of a contemplative Diſpoſition, who came thither from a neighbouring Iſland, for the Sake of Retirement, found *Yokdhan*, taught him Language, and got from him all the Account he was able to give of his Original, and the Hiſtory of his gradual Approaches to a Knowledge of, and intimate Conjunction with God. Dr. *Pocock* prefixed a learned Preface to his Son's Book, concerning the Name and Age of the *Arabian*, that wrote the Original, which led Foreigners, eſpecially thoſe of *France*, to conſider the Whole, as the Father's Performance.

Mr.

MR. *Vernon* writing to Dr. *Pocock*, from *Paris*, *Sept.* 7, of this Year, tells him, that he had delivered a Copy of this Book to Monſieur *Capellain* of the *Sorbonne*, for which he was very thankful, being much delighted with it; he acquaints him, that his own Copy he had preſented to Mr. *Huygens*, of the Royal Academy; that Mr. *Herbelote*, and Mr. *De la Croix*, both eminent Oriental Scholars, had read, and approved it: He adds, that Mr. *Thevenot* had *Abn Tophail* (the *Arabick* Author, tranſlated by Mr. *Pocock*) his Life in Manuſcript; that he informs him, he was a Philoſopher of great Note and Eminence in his Age, that he was *Averroes*'s Maſter, and that he had like to have made a new Sect among the *Mahometans*, being withal of an active Spirit.

IN *September* this Year, 1671, the Learned Mr. *Beveridge*, afterwards Biſhop of St. *Aſaph*, writes his Thanks to Dr. *Pocock*, for having peruſed the *Arabick* Paraphraſe of the Canons, with his [Mr. *Beveridge*'s] Tranſlation, deſiring the Continuance of his Care, and ſubmitting himſelf wholly to his Judgment.

MR. *Vernon*, in *November* of the ſame Year, writes again to our Author, from *Paris*, acquainting him, that, together with his, would come two more Letters, one from Dr. *Capellain*, the other from Monſieur *Ferrand*, to both of whom he had, by the Doctor's own Direction, preſented his Son's Book; he is ſorry he had not begged a Copy for Mr. *Thevenot*, who was much taken with the Fancy of the Piece, and intended to make the Profeſſor a Preſent of the Life of its Author, *Abn Tophail*, in *Arabick*. He adds, that Abbot *Panciatichi*, by that Time arrived at *Florence*, would make the Value of it known there, and that he perceived they every where made Account of it. Mr. *Ferrand*'s Letter is yet extant; he gives a handſome Compliment to the Piece, declaring himſelf at a Loſs, which to admire moſt, the Author's Elegance, or his Interpreter's Exactneſs. Mr. *Capellain*'s Letter did not accompany Mr. *Vernon*'s, as will appear from the Date of it in the next Article.

MONSIEUR *La Grange le Capellain*, a *Sorboniſt*, and Author of *Mare Rabbinicum infidum*, againſt *Chavigny*, to whom Dr. *Pocock*, as above, ſent a Preſent of his Son's Book, and thanked the Doctor for it; having received a Letter ſince from him, writes, in Anſwer to it, one, dated *February* 17, 1672, in which he recommends the Bearer *Ottſius*, a *Swiſs*, a Perſon well-ſkilled in Biblical and Rabbinical *Hebrew*, and now going for *England* to learn *Arabick*, *tanquam ad Fontem unde felicius & uberius hauriri poſſit*. He inquires about Rabbi *Tanchum*, mentioned in the Profeſſor's Letter, whether it was a printed Book, or only a Manuſcript: So little known was that moſt excellent Commentator, till Dr. *Pocock* apprized the World of him.

OTTSIUS, the learned *Swiſs* above-mentioned, was alſo at the ſame Time commended to Dr. *Pocock*'s Regards, by Mr. *Ferrand*: Herein alſo he deſires to purchaſe a Copy of the *Philoſophus Autodidactus* for the famous *Francis Boſquet*, firſt Biſhop of *Lodeve*, and afterwards of *Montpellier*, who, hearing of the Book, by Letter from Monſieur *Ferrand*, earneſtly deſired him to procure one, and impatiently expected it.

FROM two of Mr. *Bernard*'s Letters this Year, I find, the Profeſſor was much urged by his Friends, to publiſh his Chiliads of *Arabick* Proverbs, which had lain by him, finiſhed for the Preſs, between 30 and 40 Years: The Encouragement he had to proceed in it, ſeemed, at this Time, not inconſiderable. Dr. *Caſtel* had promiſed to ſecure a hundred Books for *Cambridge*, and a ſtill greater Proportion might be depended upon in *Oxford*, beſides what the Aſſiduity of his good Friends in *London*, ſuch as Mr. *Boyle*, Dr. *Gale*, Mr. *Haack*, &c. might get off: But, for Reaſons, of which we can give no Account, nothing was done in the Buſineſs, either then, or at any Time afterwards.

MR. *Huntington*, in *February*, 1671, wrote to Dr. *Pocock*, deſiring, if any yet remained undiſpoſed of, ſome Copies of his *Arabick Grotius de Veritate*, which Mr. *Boyle* readily and thankfully ſupplied, to the Number of 30, and with them 12 Copies of Mr. *Seaman*'s *Turkiſh* Catechiſm: Of theſe our Author gave Mr. *Huntington* Notice, in a Letter, dated the 23d of *Auguſt* following: To accompany theſe, he ſent three Dozen of our Church Catechiſms rendered into *Arabick*, which he had juſt then printed for the Uſe of the young Chriſtians in the *Eaſt*, intending that more ſhould follow, if God permit. He tells his Friend, he was at a Loſs, out of what Copy to take the Commandments, which, at laſt, he determined to do out of the *Polyglott* Bible. At the End, he farther tells him, are added ſome Places of Scripture, containing the moſt general Principles of Religion: To which ſhould have been added, the Inſtitution of the Lord's Supper, from 1 *Cor.* xi. but their Haſte to have it out of the Preſs ſoon enough for the preſent Opportunity of ſending them, prevented it. He proceeds to expreſs his Wiſhes, that the chief Prayers of our *Engliſh* Liturgy were in *Arabick*, and his Aſtoniſhment, that he never found the Divine Hymn of *Te Deum* in the Eaſtern Languages: The Reaſon of which probably was, that this Hymn was the Compoſition of a *Latin* Father, [St. *Ambroſe*] whereas, I think, the Eaſtern Liturgies were made agreeably to the Formularies uſed in the *Greek* Church. However, Dr. *Pocock*, as his Son informs us, added this Hymn to his *Arabick* Catechiſm. He repeats his former Requeſt to procure him the Books of which Mr. *Huntington* had a Catalogue, ſuch as were written by *Jews* in the *Arab.* Language. 'But, continues he, my chief Longing is for the firſt Part of Rabbi 'Tanchum's Book, which he calls כתאב אלביאן, *Cetab ol Bian*, which are his Notes on the

'whole Old Teſtament. That firſt Part he calls אלכליאת, *Al Coliyat*, i. e. *Generalia*, 'wherein he treats of all Things neceſſary to the Interpretation of Scripture, as Metaphors, 'Parabolical Expreſſions and Words, either unuſual, or of divers Acceptions and Difficulties 'in Chronology, divers Readings, and the like.' He recommends to him the Methods, by which, when he was in the Eaſt, he got all the Pieces he then had of *Tanchum*, viz. *Joſhua*, *Judges*, *Samuel*, and the *Kings*, and *Jeremy*, *Ezekiel*, and the twelve minor Prophets.

On the 17th of *Auguſt* this Year, Mr. *Oldenburg*, before-mentioned, wrote to Dr. *Pocock*, on the Behalf of Dr. *Fogelius*, one of the chief Phyſicians of *Hamburgh*, deſiring the Profeſſor to give him the Meaning of ſome *Turkiſh* Names of Medicines, and alſo to inform him, whether the Book *de Voluptate Animi*, of *Badroddini*, be at *Oxford* or *Cambridge*, and whether it be a MS. or a printed Book.

By ſeveral Letters written from Dr. *Caſtel*, in *March*, of the next Year, I find, that our Profeſſor intended then an Edition of his *Arabick* Chiliads of Proverbs, and that, in order thereto, he printed and diſperſed a Specimen of the Work. Dr. *Caſtel* earneſtly preſſed the Perfecting of that Piece, and, to encourage it, frequently repeated his Promiſe of becoming reſponſable for 100 Copies. From one of his Letters it appears alſo, that Dr. *Pocock* was then thought to be preparing ſomething of Rabbi *Tanchum* and *Maimonides*'s *More Nebochim*, for the Publick: As to the former of theſe, the Reality of it is intimated by himſelf in a Letter to Mr. *Huntington* this Year, and that it was the Deſire of a Learned *Sorboniſt* (*De la Grange le Capellain*) as likewiſe of ſome at home: But for the latter, I rather take it to have been the Deſign of the Doctor's eldeſt Son, Mr. *Edward Pocock*. For about this Time, Mr. *Locke*, ſince that ſo well known to the World, in a Letter to the Father, mentions his having engaged his Son at *Saliſbury*, in tranſlating and printing a Part of *Maimonides*, and that he had ſpoken with Mr. *Boyle* about it: He deſired alſo to have it printed, juſt as that Piece tranſlated by Mr. *Prideaux* [a] was. He further aſſured Dr. *Pocock*, that it would greatly encourage thoſe, who wiſhed well to the Work, if he could aſſure them, that it ſhould be done under the Father's Direction. But of all theſe, Dr. *Caſtel* urged moſt the Publication of the *Arabick* Chiliads, as moſt grateful to all the truly Learned, offering to leave no Stone unturn'd to effect the Vending of the Edition: 'Not, adds he, of the Proverbs only, but as to the 'other *Jewiſh* Authors alſo, having a very high Eſteem and Value for them, eſpecially Rabbi 'Tanchum, offering, at the ſame Time, himſelf carefully to correct the *Errata*.' The ſame Learned *Arabick* Profeſſor of *Cambridge* was at this Time labouring to purchaſe the *Golian* Library for his Univerſity; a private Perſon of his Acquaintance being willing to venture about 700 Pounds for it. But the Executors hoping to make a more advantageous Sale, refuſed the Offer; of which they dearly repented afterward, being compelled, more than 20 Years after, to ſell them by Auction, and probably to leſs Advantage. At which Time, Dr. *Edward Bernard* made a Journey into *Holland*, and bought the choiceſt of them for Dr. *Narciſſus March*, then Archbiſhop of *Dublin*. See Dr. *Smith*'s Life of Dr. *Bernard*, p. 50, 51.

This Year, Mr. *Huntington* travelled to Mount *Libanus*, in order to make ſome learned Diſcoveries there, but was prevented by ſome Infirmity, which, when he was within two Hours of the Patriarch, came upon him, and diſabled him from Walking. However, he procured R. *Tanchum*'s *Morſhed*, in three Volumes, and ſome imperfect Pieces of his upon the Scripture, which he ſent, as a Preſent, to our Profeſſor: A better Copy of *Al Morſhed* was afterwards tranſmitted to Mr. *Huntington*, from *Damaſcus*, of which he offered Dr. *Pocock* his Choice. He had likewiſe found, to his great Joy, *Cozari* in *Arabick*, the whole Diſputation.

In *March*, 1673, Dr. *Martin Fogelius*, of *Hamburgh*, before-mentioned, having received our Profeſſor's Anſwer to his Quæries, concerning the *Narcoticks* of the *Turks*, by the Means of Mr. *Oldenburg*: To ſome of which he replied from the Lexicons, to others from his own Uſe and Obſervation, whilſt he lived amongſt them: He now deſires a more diſtinct Account, what Quantities, how oft, to what End, and with what Effect he took them. He further conſults him about a Difficulty in the *Nubian* Geographer: To which Dr. *Pocock* obligingly and fully replied. Dr. *Fogelius* had then a Tract by him ready for the Preſs, *De Turcarum Nepenthe*, which made him more particularly inquiſitive on theſe Subjects.

In *September* of the preſent Year, Mr. *Huntington* wrote a long Epiſtle to Dr. *Pocock*, which produced his next publick Performance, *viz.* the *Arabick* Verſion of our *Engliſh* Liturgy: It may be remembred, that the Profeſſor, writing to Mr. *Huntington*, more than a Year before, had wiſhed, that the chief Prayers of our *Engliſh* Liturgy were in *Arabick*: Taking Occaſion from hence, and from his *Arabick* Catechiſm, he repreſents to the Doctor, what excellent Service our Liturgy would do in the *Eaſt*, if it were univerſally tranſlated into the ſame Language. 'Undoubtedly, adds he, this [the Catechiſm] is but a *Specimen* of your 'further Deſign, and that thereby you would gueſs, how it might be accepted, before you 'accompliſhed the Whole. Really, continues he, if you will believe the People, they wonder a *Frank* ſhould underſtand their Tongue, better than the moſt learned among them: 'And they ſee the two Tables, once more intire and perfect, not abuſed and broken, as in 'all

[a] Afterwards Dr. Prideaux, the Learned Dean of Norwich.

'all the Methods and Syſtems of Divinity, that the *Romaniſts* have hitherto conveyed, for 'ought I know, into theſe Places ——— And, proceeds he, if this be ſo acceptable, what 'would the whole Service be, when the People here ſhall read it ſo fully expreſſed in the 'Language wherein they are born? No one is, nor ever will be, (beſides yourſelf) fit for 'the Employment: For it well becomes the *beſt* Liturgy in the World, to be *beſt* tranſlated; 'and in this Caſe, every one that knows your Name, knows where alone to reſt his Ex-'pectation.'

ANOTHER Inducement he offers, which is, that it will convince a Sort of Men, who have brought a Fancy out of *Europe*, and which they would have believed here, that we have little or no Religion in *England*, and that what we have, is quite overſpread with Errors and Hereſy: This he thinks the Natives more apt to credit, becauſe (which is a Thing very unhappy) we do not punctually obſerve the ſolemn Days and Times, in which their Religion chiefly conſiſts. To this he adds, the Need that the *Greek* Chriſtians have of Devotional Books; their Eſteem for the *Church* of *England* above all others; their Agreement with it in Doctrine, excepting the Points of the Proceſſion of the Holy Ghoſt and Tranſubſtantiation; concerning the latter of which, they talk very differently, neither agreeing with one another, nor yet, at different Times, with themſelves.

TOWARDS the Expence of this Tranſlation, Mr. *Huntington* generouſly offered twenty Pounds at preſent, for procuring of Paper, intimating, that he would readily advance the whole Charge, if he lived to be worth ſo much, if it ſhould happen, that no other Benefactors offered their Aſſiſtance.

BEFORE our Author could receive this Propoſal, he had written again to Mr. *Huntington*, ſtill reminding him of Rabbi *Tanchum*'s Works, for getting of which intire, he was at preſent the more ſollicitous, becauſe the Learned World, both at home and abroad, deſired, that ſomething of that Author might be publiſhed. He likewiſe recommends to him, an Enquiry after what is to be had or known from the *Samaritans*, and from the *Karraim Jews*, if any ſuch were in thoſe Parts. Laſtly, he begs, that he would examine the *Syrians*, what Creature is by them called *Yoruro*, whether it be not a *Jackall:* Hereby he hoped to correct a Miſtake in the uſual Rendering of the *Hebrew Tannim*, by Dragons, which neither howl, nor have Breaſts, both which are attributed to the Animals, called *Tannim*, in the *Hebrew* Scriptures. At the ſame Time, he deſires Mr. *Huntington* would inform himſelf concerning the Noiſe which Oſtriches make. Whoever recollects, what Dr. *Pocock* has written on both theſe Subjects, in his Commentary on *Micah*, Ch. i. Ver. 8. which was made publick four Years after this, will think it no improbable Conjecture, that he had now begun that Work, or, at leaſt, was laying together an *Apparatus* for it.

IN *November* of this Year, 1673, Monſieur *le Capellain* paid his Reſpects to the Profeſſor, in a Letter, the Bearer of which was a ſtudious and noble Youth, his Name not mentioned, who came into *England* to ſee, and be acquainted with, our Men of Letters, and more particularly with Dr. *Pocock*.

THE next Year, *i. e.* 1674, appeared the Fruits of Mr. *Huntington*'s Inſtances with Dr. *Pocock*, for tranſlating our *Engliſh* Common-Prayer into *Arabick:* He did not render the Whole of it into that Language, but only the chief Prayers, Hymns, *&c.* agreeably to what himſelf had, ſome Years before, wiſhed to ſee done. The Title of this Piece, as left with us by his eldeſt Son, in the Catalogue of his Father's Works, is, *Partes præcipuæ Liturgiæ Eccleſiæ Anglicanæ, Linguâ Arabicâ.* 1674. Mr. *Edward Pocock*'s more particular Account of this Verſion of his Father's is, that it contained the daily Morning and Evening Prayers, the Order of adminiſtring Baptiſm and the Lord's Supper: To which, he likewiſe added, the Doctrine of the Church of *England*, comprehended in the 39 Articles, and the Arguments of our Homilies. Mr. *Huntington* had not, as he expected, the Honour of defraying the Expence of theſe uſeful Labours of his Friend: For the Univerſity of *Oxford* moſt worthily ſupplied the entire Expences of the Book; thereby precluding all private Benefactions. Of which more hereafter.

ON the 20th of *March*, Peace being then concluded between the *Engliſh* and *Dutch*, and the Literary Correſpondence once more open between Dr. *Pocock*, and his Friends in the Low Countries, Mr. *Alting*, of *Groningen*, took the firſt Opportunity of ſaluting the Profeſſor, congratulating the happy Change of Affairs between the two Nations, and recommending the Bearer of the Epiſtle, *Anthony Klingler*, of *Zurich*, a Student in Divinity, who, having ſpent a Year at *Groningen*, and, after that, a Winter at *Leyden*, was going thence to *England*.

IN the ſame Month, Dr. *Thomas Greaves*, in a Letter to our Author, expreſſes his Wiſhes, that ſome one would publiſh the Life of the Pious *Cyril*, Patriarch of *Conſtantinople*, together with the Occaſion and Manner of his Death: 'I have, ſays Dr. *Greaves*, moved Sir '*Cyril Wyche* to undertake it, and have offered to contribute ſome Aſſiſtance.' The Reader, perhaps, may remember the Account given of this excellent and illuſtrious Perſon, towards the Beginning of the preſent Hiſtory, and particularly, how he honoured Sir *Peter Wyche*, then Embaſſador from King *Charles* the Firſt, at the *Porte*, with ſtanding Surety to his Son at his Baptiſm there, and giving him the Name of *Cyril:* And this will ſufficiently explain, how

how it came to paſs, that Dr. *Greaves* applied to that Gentleman, and thought him the fitteſt to write the Patriarch's Story.

THIS Year alſo Dr. *Pocock* had the agreeable News from *Aleppo*, that his Friend *Huntington* had, after long Enquiry, procured for him *Abu Wallids Allama*.

IT was *May*, in the Year following, before the Tranſlation of the *Engliſh* Liturgy into *Arabick* reached Mr. *Huntington*, at *Aleppo*; who, upon the firſt hearing that ſo acceptable a Preſent was in its Way to him, wrote a moſt pious and thankful Letter to the Profeſſor, dated *May* 13, 1675. 'I find, ſays he in it, the Univerſity envied me the Honour of being 'a Benefactor to ſo good a Cauſe ——— However, I'll recover what I can by the religious 'Diſtribution of the Books.' He proceeds thus: 'I have ſeveral of the *Grotius's*, yet by 'me, rather out of the Apprehenſion I have of the Malice of ſome Chriſtians (who will 'hardly allow, that a Man of a different Opinion ſhould be inſtrumental to the Propagation 'of the right Faith) than from the unprompted Accuſation and downright Danger by the 'Turks. I did cut out the laſt Book in two or three Copies.'

UPON the actual Receipt of the Common Prayer made *Arabick*, which happened before the End of *May*, Mr. *Huntington* wrote again with a Profuſion of religious Joy to Dr. *Pocock* for his Labour of Love, as he calls that Work, and the Pledge of his Affection to thoſe People, among which he formerly lived: 'I expect, adds he, it ſhould meet with the greateſt 'Hindrance from the *Latin* Fathers: For they are unwilling the People ſhould know too 'much, that is, more than they think fit to teach them. Nor is this a needleſs Suſpicion: 'For if they were ſo much aggrieved, as I heard they were, becauſe you printed the Second 'Commandment at length in yours, which very impudently they have expunged out of 'their Catechiſms, how muſt they be concerned to find their Doctrines, ſome of them 'thwarted and poſitively denied? Neither is it reaſonable to expect, they ſhould allow the 'Articles, though of a whole Church, when they contradict their Opinions and Intereſts, 'ſince, upon the ſame Account, they dare renounce an expreſs Law of God!' The good Man proceeds in owning his Obligations, not only to the Profeſſor, but alſo to the Vice-Chancellor and the Univerſity, praying for their Happineſs and Proſperity, and ſucceſsful Progreſs in the like good Works: Nay, ſuch was his Zeal for the Promotion of true Religion, by the Means then put into his Hands, that he wiſhes to have born ſome ſmall Share in the Expence, tho' only in the Binding of the Books in marbled Paper, which he calls *the moſt taking and proper Dreſs for them in thoſe Countries*.

IN *July* of this Year, our Author received from Dr. *Caſtel* his Thanks and Compliments for the Preſent of our *Engliſh* Liturgy, moſt elegantly transfuſed, as he expreſſes himſelf, into *Arabick*. The Reader will pardon me, for obſerving on this Occaſion, that this very learned Gentleman, by converſing almoſt conſtantly with the Eaſtern Writers, ſeems to have made their lofty Ways of Expreſſion habitual to him, ſo as not to have been able to forbear them, even in his *Epiſtolary* Style.

MR. *Huntington* writes again the following *November*, and acquaints Dr. *Pocock* concerning his old Acquaintance, Father *Celeſtine*, the *Carmelite*, and Brother to the great *Golius*, that he was then gone in Miſſion with three others, to the Coaſts of *Malabar*, to confirm the Chriſtians of St. *Thomas* there, and to convert Infidels; that he enquired moſt affectionately after him, [Dr. *Pocock*] and made Mr. *Huntington* a Viſit, on purpoſe to underſtand the Doctor's Welfare, and to convey his Reſpects unto him: 'Very glad he was, adds he, to hear of 'your Performance in *Eutychius*, whom *Selden*, he ſaid, had injured, and in *Abul-Pharai*, a 'Book he commends mightily, but had not ſeen them in Print. Your *Specimen* he had per-'uſed, and gives it due Applauſe: He had heard of your Verſion of *Grotius*, and was 'wonderfully pleaſed with ſome Copies of it, which I preſented him, in your Name, and 'promiſed me a *Thomas à Kempis*, *de Imitatione Chriſti*, by him tranſlated into the ſame 'Language, ſome few of which he brought with him from *Rome*. He hath left a little 'Poem of St. *Ephrem* there ready for the Preſs, with his Tranſlation into *Arabick*, *Turkiſh*, '*Latin*, &c. He renews his Age, he ſaith, and altho' 72, is healthy and vigorous, and 'walks as nimbly as ever. One Reaſon, why he was choſen for this Employment, may be 'his Skill in *Syriack*, the Holy Tongue of thoſe Chriſtians, to whom he is gone. From 'him I could not have expected a fair Account of your late Undertaking; nor is it in the 'Service itſelf, but the Articles and Homilies, where ſuch People find fault: And though 'it was not deſigned for them, they are ready to keep others from eſteeming it; and, 'to raiſe the Reputation of their own Doctrine, they are in Intereſt bound to decry 'ours.

'I SEND hereby two Letters from the *Samaritans*, in anſwer to Dr. *Marſhal*'s, though 'in both of them, there is but one Paſſage properly anſwered: They are in a ſtrange A-'mazement, and know not what to think; but mighty willing they are to believe, they have 'ſuch Brethren, becauſe they would fain be the better for them. And if ever you hope to 'get any of their few Books, it muſt be upon ſome ſuch Conſideration, wherein, as Care 'ſhould be taken not to abuſe them, ſo neither to cheat yourſelves.'

THE Hiſtory of this Correſpondence between Dr. *Marſhal* and the *Samaritans* of *Sichem*, and of what gave Riſe to it, not being in every one's Hand, I ſhall here briefly lay the

whole Matter before the Reader, out of Dr. *Huntington*'s Epiſtles to the famous *Job Ludolphus*, Author of the *Æthiopick* Hiſtory. Whilſt the former of theſe was Chaplain to the *Engliſh* Factory at *Aleppo*, he took *Galilee* and *Samaria* in his Way to *Jeruſalem*. At *Sichem*, where, and at *Gaza*, the ſmall Remains of the *Samaritans* are found, he viſited them in order to get Information, and, if poſſible, ſome Books from them. The *Samaritans* aſked the Doctor, if there were any *Hebrews* in his Country, not meaning *Jews*, as he afterwards perceived, whom they hate, but *Samaritans*, to whom only they allow the Name of *Iſraelites* and *Hebrews:* The Doctor, ſuppoſing they aſked about *Jews*, innocently anſwered in the Affirmative; and, at the ſame Time, read ſome Sentences out of their ſacred Books, and written in their own Character. Hereupon they cried out with Tranſports of Joy, *Theſe are truly* Iſraelites, *and our deareſt Brethren.* The Doctor took Pains to undeceive them, affirming, that the Perſons, to whom his Anſwer related, were unqueſtionably *Jews*; but they hugged their Miſtake, and would by no Means be ſet right. After this, the Doctor told them, that they would do well to ſend a Book of their Law, with an Account of their Religion, Times of Prayer, Sacrifices, High Prieſts, Feaſts, Faſts, and all their Books, from which it would certainly appear, whether they were of the ſame Faith or not. Accordingly they ſent a Copy of their Law, and ſuch Letters as he deſcribed, which were tranſmitted to Dr. *Marſhal*, Rector of *Lincoln-College* in *Oxford*, and anſwered by him; and to this they again replied, the Correſpondence continuing many Years, and not ending, but with the Death of that very learned Perſon. See *Huntingtoni Epiſt. Lond. Edit. à Th. Smith, S. T. P. An.* 1704, *p.* 55, 56.

HENNINGUS WITTE, who, more than ten Years before, had ſeen and converſed with Dr. *Pocock* in *England*, wrote to him, *May* 24, 1676, on the following Occaſion, from *Riga* in *Livonia*, his own Country: He had for ſome Time been ingaged in a Deſign of writing Encomiums on all the moſt famous Writers of that Age, in each Part of Literature, and had already publiſhed ſome *Decads*, containing Memoirs of Divines, Civilians, and Phyſicians. He was now collecting Panegyricks on the moſt illuſtrious Philologers, Hiſtorians, Orators, and Philoſophers; but wanted Memoirs of the chief *Engliſhmen*, that, in the preſent Century, have cultivated theſe Sciences, having no Relation of this Sort in his Poſſeſſion, except of Mr. *Cambden:* He begs, therefore, that our Author would, by the Bearer, tranſmit to him, whatever he had to communicate in this Way.

This Year alſo began a Correſpondence between Dr. *Pocock* and Dr. *Dudley Loftus*, of *Dublin*, a Clergyman of a noble Family in the Kingdom of *Ireland*, and famous for his Skill in the Oriental Languages: He had been aſſiſting to Dr. *Walton*, in the *Polyglott* Bible, having tranſlated the *Æthiopick* New Teſtament into *Latin*, and was uſeful to Dr. *Caſtel*, in his *Heptaglott* Lexicon, as is owned by each of them in the Prefaces to their ſeveral Works. It is ſomewhat wonderful, that this Correſpondence had not commenced ſooner, conſidering the Nearneſs of theſe learned Perſons, and the Alliance of their reſpective Studies: Nor had it, perhaps, begun ſo ſoon, but for the Accident of a *Chaldee* Prieſt, who deſired Dr. *Loftus*'s Letter to our Author, ſignifying his good Behaviour in *Ireland*, and the Succeſs of his Journey, to which Place Dr. *Pocock*, among others, had given him Commendatory Letters. Having this Opportunity, he deſires the Profeſſor to inform him, what Oriental Writers ſay concerning *Dionyſius*, the Compiler of a *Catena* upon the Bible, from Oriental Interpreters; and whether any of this *Dionyſius*'s Works be extant in *Oxford.* Dr. *Loftus* had already publiſhed a Tranſlation of this *Catena*, upon the Goſpel of St. *Mark*, into *Engliſh*, and intended an Edition of him upon the four Goſpels, which was all he had of him. There are alſo ſome other learned and curious Quæries in this Letter, too long to be tranſcribed here.

Much about this Time alſo, I conceive, there was a Literary Commerce between Dr. *Pocock*, and *Chriſtian Noldius*, of *Copenhagen*, Author of the *Concordantiæ Particularum Hebræo-Chaldaicarum*, printed in the Year 1679: Such a Thing is ſpoken of by that learned Perſon, in his *Vindiciæ*, wherein, upon all Occaſions, he makes very honourable Mention of our Author.

Towards the End of this Year, or rather early in the Year following, *viz.* 1677, was publiſhed Dr. *Pocock*'s Commentary on the Prophecy of *Micah:* What induced him to write on this, and afterwards on three more of the leſſer Prophets, rather than on others, is not eaſy to determine: The general Opinion is, that it was purſuant to a Scheme of Dr. *Fell*, then Dean of *Chriſt-Church*, and afterwards Biſhop of *Oxford*, who, intending to oblige the World with a Commentary on the entire Bible, or, at leaſt, of the Old Teſtament, made by the learned Hands of that Univerſity, had divided the Taſk among a ſet Number of them, and that the Books of *Micah*, *Malachi*, *Hoſea*, and *Joel*, fell to the Share of our Profeſſor. I ſhould be the more ready to give into this Account, becauſe it comes confirmed by his eldeſt Son; and yet it ſeems ſtrange, allowing this to be true, that, in his Dedication of his Commentary on *Hoſea* to Biſhop *Fell*, he ſhould particularly mention the Encouragement he had from him, to put that Work to the Preſs, and not take the leaſt Notice, that either this, or the two preceding Commentaries, owed their firſt Conception to him. All that Dr. *Pocock* himſelf has let us into, in his Preface to his firſt Commentary, that on *Micah*, is, that his chief

chief Endeavour in thoſe Annotations, was to ſettle the genuine and literal Meaning of the Text, *i. e.* of the *Hebrew* Original: He had obſerved, that Interpreters often rendered this very differently from what we read in our *Engliſh* Bibles, and that in them alſo we have various Readings, or rather Rendrings in the Margin. He further acquaints the Reader, what Methods he uſed to come at this literal Meaning: And Tranſlations being a principal Help, he is hence led to ſpeak of them, eſpecially ſuch as are leſs generally known, *viz.* the *Syriack* and *Arabick*. But, becauſe it would be in vain to look after the literal Meaning of the *Hebrew* Text, ſo long as it was preſumed to be corrupt (a Prejudice that then increaſed much thro' the Writings of *Capellus* and others, againſt the Antiquity of Vowel Points in the *Hebrew* Bible) Dr. *Pocock* labours to ſhew, *firſt*, The Improbability of ſuch a Surmiſe, and how unlikely it was, that the *Jews* ſhould have corrupted their own Scriptures, either before or after the Time of Chriſt: As to the Argument for this ſuppoſed Corruption, ariſing from the Difference there is at preſent between the LXX Tranſlation made from the *Hebrew* ſome Centuries before the Coming of Chriſt, and the *Hebrew* Copies now extant, he ſhows, that it will prove nothing, till it ſhall appear, 1*ſt*, That the Copy, uſed by the Seventy, was truer than any preſerved among the *Jews*, and derived from them to us. 2*dly*, That the LXX Interpreters always followed the Letter of their *Hebrew* Copy, never venturing to give us their Senſe of it in different Words, or had not ſome Notions of the Words, which are not now ſo uſually known. 3*dly*, That the Verſion of thoſe Interpreters has been tranſmitted to us pure, as they made it, and free from Alteration or Mixture: But none of theſe Things, he thinks, has been, or can be ſufficiently proved. In a Word, as the *Engliſh* Verſion of the Bible, at preſent uſed, generally follows the Letter of the *Hebrew* Text, which was the main Object of our Author's Enquiry, ſo it became but one Labour to give us the literal Meaning of the Original, and to defend our authorized Tranſlation; which laſt he ſomewhere declares to have been the main End of theſe Commentaries [b].

Besides this, he had, probably, a Deſign to ſhew the Uſefulneſs of Rabbinical Learning towards underſtanding the Old Teſtament; and particularly to give the Learned World ſuch a Taſte of Rabbi *Tanchum*, as might induce them to encourage the Publication of him, which the Profeſſor had much at Heart, though he could never effect it.

But the predominant View of this great and good Man, in commenting on the Prophets, was to reſcue many noble Predictions, concerning Chriſt and the Times of the Goſpel, from that artful Confuſion into which they had been brought by the *Jewiſh* Doctors, who ſeldom leave the Letter of Scripture, but when it ſerves the Cauſe of Chriſtianity: In all ſuch Caſes, Grammar is no longer with them the Rule of Interpretation, but the Tradition of their Forefathers, ſet up at firſt out of mere Oppoſition to the Chriſtian Religion, is their ſole Guide. To encounter, therefore, with theſe, ſcarce any one was ſo well qualified, as Dr. *Pocock*, who had all their Oriental Learning, and knew their Writers better than themſelves did. Here then was a glorious Field for one of his Attainments to diſplay himſelf in. And was there nothing elſe to recommend his Commentaries, the vaſt Service done therein to the Argument for Chriſtianity from Prophecy, will give them Immortality.

In the End of his Preface to the Commentary on *Micah*, our Author informs us, that the Thing firſt propoſed was, to have given the Meaning of the Text in brief Marginal Notes, but this was laid aſide, leſt the Method ſhould be deemed too Magiſterial: And, indeed, nothing has contributed to render Dr. *Pocock*'s Commentaries leſs perfect, than his inſuperable Modeſty, which ſometimes hindered him, in very material Points, from giving his Judgment upon differing Expoſitions. This, he apprehended, would be objected to his Performance; but at the ſame Time declares, *He dared not do otherwiſe*. The Generality of Readers, finding this now and then to be the Caſe, have taken up an Opinion, that Dr. *Pocock* was generally, if not univerſally, thus indeterminate: But how much they have wronged him herein, will be ſhewn hereafter, when we come to form a Judgment of his Commentaries at large.

This ſame Year alſo Dr. *Pocock* publiſhed his Commentary on *Malachi*, which, proceeding on the ſame Principles, and being directed to the ſame Ends with that on *Micah*, requires not a diſtinct Conſideration. Something, however, muſt be ſaid concerning the Appendix to this ſecond Commentary, which ſeems to have been a *Latin* Sermon, or rather a Part of one preached before the Univerſity of *Oxford*, upon the Meſſiah of the *Jews*, whom they call *Ben Joſeph*, of the Tribe of *Ephraim:* An Invention of theirs, long after our Saviour's Days, to anſwer ſuch Predictions in the Old Teſtament, as will not agree with him, whom they call Meſſiah *Ben David*. In this Diſcourſe, our Profeſſor ſhews the Novelty and Abſurdity of this Notion of a two-fold Meſſiah, and that *Maimonides*, one of their moſt learned Rabbins, ſeems to have been aſhamed of it, never once mentioning the Name of *Ben Joſeph* when he expounds the Prophecies concerning Meſſiah, but adapting them either to *David*, or the Meſſiah, who was to ſpring from him.

[b] His Words are: To adjuſt that of our laſt deſervedly approved Tranſlation with the Original, I look on as my main Buſineſs. Comm. on Hoſ. Chap. v. Ver. 2. p. 218.

It was ſome Allay to Dr. *Pocock*'s Satisfaction, in having finiſhed the above-mentioned Commentaries, that he had an Account of the Death of two Friends: One, and the Principal of them, was the learned Dr. *Thomas Greaves*, Brother to our Author's dear Friend, Mr. *John Greaves*, and often mentioned in this Hiſtory; the other, Mr. *Francis Vernon*, of *Chriſt-Church*, between whom and Dr. *Pocock* many Letters paſſed, whilſt the former reſided at *Paris*. This unhappy Gentleman afterwards travelling into *Perſia*, juſt before he entered *Spahan*, was hurt in a Rencounter, upon a very trifling Occaſion, and died of his Wounds in that City, two Days after. Intelligence of this came in a Letter from Mr. *Huntington*, dated at *Aleppo*, *June* 1, 1677.

The ſame learned and pious Gentleman writes again to our Author, *July* the 4th of the following Year, thanking him for the Preſent of his Commentaries on *Micah* and *Malachi*. He adds, that he got the *Samaritan* Chronological Hiſtory from them with much ado, and hoped likewiſe for a Comment on their Law; of which Affair he had wrote at large to Dr. *Marſhal*. He concludes with an Account of the dreadful Havock made at that Time in the *Levant* by the Plague: At *Smyrna* there died 400 in a Day, and ſome Places were ſaid to be depopulated by it.

HENRY William Ludolph, Nephew to the famous *Job Ludolph*, Author of the *Æthiopick* Hiſtory, then upon his Return from *England* to his Unkle in *Germany*, deſires, by Letter, to carry what Commands Dr. *Pocock* had for that Country. Mr. *Boyle* had told him of the Correſpondence they had at *Oxford* with the *Samaritans*, at *Sichem:* Of which he deſires to carry ſome Account to his Unkle; and therefore prays an Anſwer to the following Quæries; Whether there was an Anſwer ſent from *Oxford?* Of what Contents? Who managed the Correſpondence? In what Language? By what Means it was conveyed, and if there came ſince a ſecond Letter from the *Samaritans?* To all theſe he received ſatisfactory Anſwers, which encouraged the Unkle afterwards to addreſs Letters to the ſame *Sichemites*, by a *Portugueſe Jew*, that lived in their Neighbourhood, to which he received Anſwers, which he printed in the Year 1688, with a *Latin* Tranſlation and Notes, adding thereto a *Latin* Verſion of the Letters from the ſame People to *Oxford*. Soon after the Arrival of the younger *Ludolph* at *Frankfort*, his Unkle wrote to Dr. *Pocock* a Letter of Thanks, for the Favours he had done his Nephew, during his late Reſidence in *England:* And taking this Opportunity, he deſires ſome *Arabick* Tranſcripts from *Oxford*, relating to the *Æthiopick* Hiſtory, which he [*Job Ludolph*] was then preparing, and begs an Explanation of ſome Paſſages in the Doctor's *Abul-Farai*, and his Notes thereupon, pertinent to the ſame Purpoſe. And leſt this Letter ſhould have miſcarried, he ſent another about a Month after, repeating the principal Matters contain'd in the former, and adding thereto, one more Requeſt, *viz.* to have an *Arabick* Manuſcript in the *Bodleian* Library, mentioned by Mr. *Selden*, in his *Uxor Hebraica*, tranſcribed and tranſmitted to him, for which, as well as the other *Arabick* Extracts, he would thankfully pay the Tranſcriber.

About this Time, Dr. *Narciſſus Marſh*, firſt Fellow of *Exeter-College*, and afterwards Principal of *Alban-Hall* in *Oxford*, and an intimate Friend of our Author's, was preferred to be Provoſt of the College of *Dublin*, the ſame who became Biſhop of *Leighlin* and *Fernz*, and afterwards ſucceſſively Archbiſhop of *Caſhiels*, *Dublin*, and *Armagh*. He was himſelf eminently learned, and a great Encourager of Learning in others: After his Settlement at *Dublin-College*, he wrote to Dr. *Pocock*, who either wanted Leiſure to write, or elſe a good Opportunity to ſend his Anſwer, till *February* in the Year $16\frac{79}{80}$, at which Time, he expreſſed his great Want of Dr. *Marſh*'s good Converſe and Company. As to Literary News, Dr. *Pocock* writes to his Friend in the following Manner: 'I look not abroad among the new Books; 'I have not ſo much as ſeen *Voſſius*'s Tract of his Sibyls, and ſuch others as are with it; 'but I am told, that he ſpeaks therein Things that are derogatory to Rabbinical Learning '(but that matters not much, as for other Things) and particularly (which is *magis dolendum*) 'to bring Diſreſpect and Contempt on the *Hebrew* Bible; and all authoritative, without good 'Proof or Reaſon: And I hear, that by ſome at Coffee-Meetings, it is cried up. It may 'be ſuſpected, that the Intention is to bring it into Doubt, whether we have any ſuch 'Thing, as a true Bible at all, which we may confide in, as God's Word. It is, I ſee, by 'ſome wiſhed, that the Verity of the Original Text might be vindicated from ſuch ſceptical 'Arguments, by ſome of Learning and Vigour, ſuch as yourſelf. However, I doubt not, 'but that, by God's Providence, as the *Hebrew* Text hath hitherto ſtood firm, ſo it will 'ſtill ſtand on its own Bottom to wear out all Aſſaults againſt it, and be, what it always was, 'received as the undoubted Word of God, when all the Arguments and Objections againſt it 'are vaniſh'd into Smoke.'

I have been the larger in this Tranſcript for Reaſons, which will appear hereafter.

The ſame Letter gives us Reaſon to believe, that Dr. *Pocock* had no ſooner publiſhed his Commentaries on *Micah* and *Malachi*, but he turned his Thoughts upon that of *Hoſea*, in which, at this Time, he appears to have made a conſiderable Progreſs. 'If you aſk, adds 'he, what I am doing, I am now in the Preſs with the Concluſion of the fifth Chapter of '*Hoſea*; and, perhaps, the Beginning of the ſixth muſt be joined with it, to make up the 'entire N n in the ſecond Alphabet; ſo that what is already done, is longer than thoſe

'other

'other Commentaries of *Micah* and *Malachi* together, and, perhaps, is too long. I muſt 'be forced for a while to make a Pauſe, and hope, if God give Life and Leave, to go over 'the other Chapters in a ſhorter Way.' But the Doctor found himſelf in the End miſtaken: For the remaining Chapters take up as much Room, in Proportion, as the five firſt did.

To this Letter, Dr. *Marſh* wrote an Anſwer, dated *April* 17, 1680; in which he complains of the Want of new Books, occaſioned by the Ignorance and Obſtinacy of the *Dublin* Bookſellers. As to Dr. *Pocock*'s Complaints againſt *Iſaac Voſſius*, and his Abettors, 'I am 'very much grieved, replies Dr. *Marſh*, at what you ſay concerning ſome Mens Deſign to 'invalidate the Authority of the *Hebrew* Text, and thereby of all the Old Teſtament. And 'certainly, it would not be hard to make them ſenſible of their Error (if not Ignorance 'therein) and retract: But ſuch a Work will never be undertaken by any Man of ordinary 'Modeſty, whilſt you live, if you do it not yourſelf: And certainly, were it not for the 'other Work, wherein you are engag'd, you would find it a hard Matter to reſiſt all the 'Importunity, that would be made uſe of to that Purpoſe.' After this, he propoſes a Critical Expoſition of his own upon *James* v. 12. deſiring our Author's Opinion about it: He alſo puts a Querie to him, what might be the Ground of the Rabbins (*Ben Gerſom* eſpecially) ſuppoſing *Phinehas* to be *Elias*.

On the 29th of this ſame Month, Dr. *Marſh* writes again to our Profeſſor, chiefly on the ſame Subject, but more largely, than in the former: And as I truſt the Reader will not be diſpleaſed to have the ſedate Thoughts of ſo great a Man, on a Subject of great Importance, I will lay the Whole of it here before him.

'I find, Dr. *Voſſius*'s laſt, as well as former Books, have not done much Good (I wiſh 'they have not done the contrary) here: We have not many, that can judge of the Original; but I hope to breed up good Store that Way, ſince we have an *Hebrew* Profeſſor's 'Place lately ſettled on the College, to which Lecture I make all the Bachelors of Arts 'attend, and be examined thrice every Week, and they are likewiſe to be publickly examined in *Hebrew*, before they can take their Degree of Maſter in Arts, which I ſometimes do 'myſelf. I ſay, I think, we have not many in the whole Kingdom, that can judge of the 'Original *Hebrew*; and therefore, whatſoever Dr. *Voſſius* ſays, becauſe his Name is *Voſſius*, '*ipſe dixit*, is enough to make it be believed; which ſeems to me the more inſufferable, be'cauſe they cannot, or elſe will not make any Diſtinction between *Gerard* and *Iſaac Voſſius*, 'nor conſider, which Way a Man's Talent lies, and whether he deals in a Subject, which he 'can maſter, or in one that maſters him: If they would do but thus much, I believe, *ipſe* '*dixit*, would quickly ſtand for nothing, and that *Iſaac* would not long pride himſelf with 'the Plumes, wherewith *Gerard*'s Fame has adorned him. Sir, I make the ſame Wiſhes and 'Prayers with you, and have the ſelf-ſame Hope, that God will raiſe up ſome able Man to 'vindicate (I may ſay) his own Cauſe: But I muſt add, that all Mens Eyes are fixt upon 'you; and I dare ſay, none will have the Confidence to think of putting Pen to Paper on 'ſuch a Deſign, whilſt you live.'

To both theſe Letters, the Profeſſor made Anſwer, the firſt of the following *September*, having then juſt returned to *Oxford*, after an Abſence of ſome Weeks, at his Son-in-Law *Emes*'s, in *Surrey*. To Dr. *Marſh*'s Rabbinical Queries he replies very particularly; but as to his Expoſition of *James* v. 12, he only ſays, that it ſeems very ingenious, but that he *dare* not interpoſe his Judgment concerning it. He greatly approves, both in this and his next Letter, of Dr. *Marſh*'s Deſigns for promoting Religion and Learning in *Ireland*; but takes not the leaſt Notice in either, of his Intimation, that the World expected from him an Anſwer to *Voſſius de Sibyllis*, unleſs he intended, as a tacit Excuſe from that Service, what he ſays of the ſlow Progreſs he made in commenting on *Hoſea*, owing to what he calls the Lazineſs of his Age, and other Inabilities.

On the 24th of *May*, 1681, Mr. *Huntington*, from *Aleppo*, acquaints Dr. *Pocock*, that he had been in *Egypt*, where he had in vain ſearched after Rabbi *Tanchum*'s Pieces. *Abu-Walid*'s Dictionary he had met with, under his own Hand, as was pretended, which was tranſcribing; as alſo a Book of the *Karaim Jews*, which he hoped to receive from *Cairo*. It ſhould ſeem, that our Profeſſor, in his laſt Letter to Mr. *Huntington*, had given an Account to him of *Voſſius de Sibyllis*; concerning which, in the Concluſion of the Letter before us, he anſwers thus:

'I have not ſeen *Voſſius de Sibyllis*; but to decry the *Hebrew* Text has long been his 'Deſign and Practice: And it is a great while ſince *Hulſius* and *Horn* have taken Notice of 'it; but I am no Judge of the Controverſy. Whilſt Men ſpeak and fight too not for 'Truth, but Victory, we may well expect heterodox Opinions and ſeditious Actions.'

After what has been ſaid of Dr. *Pocock*'s and his Friends Indignation againſt the abovementioned Piece of *Iſaac Voſſius*, and the Expectation of Mankind, that the Profeſſor, being the firſt Man in the World for Knowledge in theſe Matters, would appear an Advocate for the *Hebrew* Text, againſt the confident Aſſaults of that Writer, it may ſeem wonderful, that he neither undertook the Service, nor excuſed himſelf to his Friends, who modeſtly incited him thereto, but at the ſame Time earneſtly wiſhed to ſee him engaged in the Controverſy:

But for his Conduct in both theſe Reſpects, many Reaſons may be aſſigned. As to his not entring avowedly into this Diſpute, his natural Averſion to Polemick Writing, had there been no other Hindrance, would alone account for it: And when to this we add his great Age, (being then not more than three Years ſhort of Eighty) it will hardly be deemed a Wonder, that he, who in his Youth and Vigour had always avoided Controverſy, ſhould not chuſe to begin ſuch troubleſome Work in his old Age. His cloſe Attention to the Commentary on *Hoſea* might be urged, as a third Impediment to an Ingagement of this Kind: He had then but half finiſhed that Deſign, and his Time of Life admoniſhed him to avoid every Interruption thereto. What he had hitherto done in it coſt him three or four Years, and the uſual Courſe of Nature forbad him to hope for more than ſo many to come: Common Prudence, therefore, would reſtrain a Man, under all theſe Circumſtances, from digreſſing into new Employment. Beſides this, I am of Opinion, that if none of theſe Reaſons had ſtood in Dr. *Pocock*'s Way, there were Diſcouragements ariſing from the Perſon, he muſt have oppoſed, and the Nature of the Cauſe he was to defend, which would have deterr'd him from being directly concerned therein. *Iſaac Voſſius*, though very learned in his Way, was a Man of ſtrong Paſſions, and not over-patient of Contradiction. Could, therefore, Dr. *Pocock* have prevailed on himſelf to debate publickly a Point of great Importance, both to Religion and Learning, with a cool and candid Adverſary, he knew himſelf too well, to enter the Liſts, on any Occaſion, againſt one of a different Diſpoſition. Beſides, the Warmth and Honeſty of his grateful Mind would at any Time have made him loth to put on the unfriendly Appearance of a declared Adverſary to the Son of his old and infinitely eſteemed Patron, *Gerard Voſſius*; for whoſe Sake he preſerved a great Regard to his Son *Iſaac*, though greatly diſapproving many of his Sentiments: Inſomuch, that when Dr. *Pocock*'s eldeſt Son viſited *Leyden*, he had his Father's expreſs Commands to wait on Dr. *Voſſius* there, as we have it under his own Hand, in a Letter to Mr. *Smith*. Laſtly, the Controverſy itſelf, through the Prejudices and Paſſions of Men, on both Sides, became of ſo delicate a Nature, that it was difficult even for a Man of Judgment and Temper to enter into it, without diſpleaſing all Parties. On the one Hand, the Men of *Voſſius*'s Sentiments could be ſatisfied with nothing ſhort of giving up the *Hebrew* Text, as corrupt, and ſetting up the *Septuagint* Tranſlation, as the only pure Canon of the Old Teſtament Scripture; which, it appears, Dr. *Pocock* could by no Means approve of, having declared againſt it, as an Hypotheſis, that would deſtroy the Certainty of the *Jewiſh* Scriptures. On the other Hand, the Partiſans for the *Hebrew Verity* were not to be ſatisfied with a Defence of the *Hebrew* Text, in a reaſonable Sort, as to all its Eſſentials: To pleaſe them, even the Accents in the *Maſoretick* Text muſt be inſiſted on, as of Divine Appointment, and coæval with the Text itſelf; whilſt the *Greek* of the LXX was to have no Mercy nor Quarter, but to be deemed a Tranſlation originally bad, and, by frequent Tranſcribing, become ſo corrupted, as to be of no Certainty nor Uſe. But our Author was not diſpoſed to give into either of theſe Points; he rightly judged it, therefore, moſt expedient not directly to ingage in a Diſpute, wherein, after infinite Diſquiet to himſelf, he found no Way to pleaſe either Side; and yet, as we ſhall find anon, he took a Courſe to apprize the World of his Sentiments in the main Parts of this Controverſy, and to convince *Voſſius* and his Adherents, if they were not hardened againſt all Conviction, that the *Hebrew* Text was fairly defenſible, and not at ſo great a Diſtance from their favourite *Greek* Tranſlation, as they were wont to imagine. In order thereto, in his Commentaries on *Hoſea* and *Joel*, he entered more largely and more frequently into the Diſcuſſion of the ſeeming Differences between the *Hebrew* Text and the *Septuagint* Tranſlation, than he had done in his two former Commentaries, reconciling them, without Prejudice done to either. Happy had it been for the Truth, if others, who oppoſed the Extravagancies of *Voſſius*, had obſerved the ſame Decorum and Judgment with our Author; if, like him, they had defended the *Maſoretick* Text, without giving up the LXX Verſion: Particularly Father *Simon* [c], who, whether from ſecret Scepticiſm, or a Deſign of reducing us to a Neceſſity of admitting the Authority of his Church, as the Baſis of revealed Religion, made free with all the Originals of the Bible in their Turn, the authorized *Latin* Verſion not excepted, and oppoſed the Tranſlation of the Seventy, without defending the *Hebrew* Text from any other, ſave wilful Corruption. Among others, who have given our Profeſſor his juſt Praiſes, for conciliating the *Hebrew* and the Septuagint, in his *Porta Moſis* and his Commentaries, I muſt have Leave to make particular Mention of the very learned Dr. *Lee*, in his admirable *Prolegomena* to that Tome of Dr. *Grabe*'s Septuagint, which contains the Hiſtorical Books, Chapter the firſt. There, proceeding upon the moderate Sentiments of Biſhop *Walton*, Biſhop *Pearſon*, and Dr. *Pocock*, he has laid down Rules, by the due Obſervance of which, all Controverſies between the Zealots for *Hebrew Verity*, on the one Hand, and the *Septuagint* Verſion on the other, may be happily extinguiſhed, and thoſe ſacred Treaſures may be rendered each beneficial to the other, and to the Cauſe of Chriſtianity in general.

In *July* this Year, 1681, Dr. *Pocock*, in a Letter to Dr. *Marſh*, acknowledges the Receipt of his Letter and Book of *Logick*, then publiſhed by him, continuing to complain of the

[c] In his Critical Hiſtory of the Old Teſtament.

the ſlow Progreſs of his Commentary on *Hoſea*, and of its Prolixity, neither of which, as Things ſtood with him, would admit of a Remedy.

In *October* following, *Andreas Arnoldus*, a *German*, then in *London*, writes to our Profeſſor a particular Account of a Work printed at *Vienna*, the Year before, by *Francis a Meſgnien Meninſki*, Knight of the Holy Sepulchre at *Jeruſalem*, Counſellor, and firſt Interpreter to his *Imperial* Majeſty: It was partly a Lexicon of the *Turkiſh*, *Arabick*, and *Perſick* Languages, and partly Grammars to all thoſe Tongues.

The next Year Mr. *Huntington* returned from *Aleppo*, and gave Dr. *Pocock* the good News of his ſafe Arrival at *Paris*, in a Letter dated thence, *June* the 27th, where he had the Pleaſure to meet two old Friends, Sir *Richard Graham*, then created Lord *Preſton*, and Embaſſador at the *French* Court from the King of *England*, and Mr. *Wigan*, his Lordſhip's Chaplain, a very good, as well as a very learned Man. He recounts, with a truly Chriſtian Concern, the Perſecution then begun againſt the Proteſtants of that Country, and adds, that he foreſaw ſome untoward Reſolutions would be taken about them, from an Agreement made among the Biſhops, to ſummon all the Miniſters in their ſeveral Dioceſes, and exact an Account of them, for their refuſing the Catholick Aſſemblies; though by ſeveral Edicts they have been exempted from all Epiſcopal Viſitations and Juriſdiction.

In this ſame Month Dr. *George Hooper*, formerly mentioned, wrote to the Profeſſor on the following Occaſion: He had formed ſome learned and curious Conjectures, concerning the Bleſſing of the Patriarchs, in the 49th Chapter of *Geneſis*; wherein chiefly, by the Help of the *Arabick* Tongue, he diſcovered the Bleſſing beſtowed on each Patriarch, to be couched in his Name; deſirous he was to have Dr. *Pocock*'s Judgment on this Performance, which, according to his uſual Modeſty, he himſelf held in ſmall Eſteem: Nor did he prevail on himſelf to have it publiſhed, till a little before his Death, which happened in the Year 1727, forty-five Years after the Date of this Letter; then he put it into the Hands of the Reverend and Learned Mr. *Hunt*, now the worthy Profeſſor of *Arabick* in the Univerſity of *Oxford*, who, according to the Biſhop's Directions, printed it with a Preface and Notes, collected out of the *Arabick* Manuſcripts in the *Bodleian* Library. The whole Impreſſion conſiſted but of 100 Copies, deſigned chiefly for Friends, and the Expence of it was defrayed by Mrs. *Prowſe*, the Biſhop's Daughter. I ſhall only add, that, in this Letter, Dr. *Hooper* owns the Profeſſor's Favour to him, whilſt he was learning the *Arabick* Tongue, and modeſtly takes Shame to himſelf, for not having made a ſuitable Proficiency therein: A Particular, which ſtrengthens the Probability of my former Conjecture, that this was the anonymous young Man, whom Biſhop *Morley* recommended to Dr. *Pocock*'s Direction, in the Study of the Oriental Languages.

Dr. *Loftus*, of *Ireland*, wrote to our Profeſſor, *April* 19, 1683, acquainting him, that he had lately met with a panegyrical Oration upon *Abul-Pharaji* (whoſe Hiſtory of the Dynaſties Dr. *Pocock* had publiſhed twenty Years before) written by *Dioſcorus*, Biſhop of *Gakarto*, and a Contemporary of his, which clears him from the Imputation of Apoſtaſy; that in this Panegyrick was recited a Catalogue of *Abul-Pharaji*'s Works, which he ſends incloſed. He adds, that he was now tranſlating this Panegyrick, with an Intent to publiſh it.

In the Month following, Mr. *Strype* (ſince well known to the World, by having written the Lives of the four firſt Proteſtant Archbiſhops, and the Annals of the twelve firſt Years of Queen *Elizabeth*'s Reign) acquaints Dr. *Pocock* by Letter, with the Deſign of reprinting Dr. *Lightfoot*'s *Engliſh* Works in one Volume, in Folio; and that they waited only for ſome Manuſcript Pieces and Letters of his, which were to be joined therewith, beſeeching him, if any ſuch were in his Hands, to communicate them to him.

About this Time Dr. *Huntington*, through the Recommendation of Biſhop *Fell* to the Duke of *Ormond*, was preferred to the Provoſtſhip of *Dublin-College*, which was become vacant by Dr. *Marſh*'s Promotion to the See of *Leighlin* and *Ferns:* And from thence, on the 29th of *May*, in the next Year, he anſwered a Letter of Dr. *Pocock*'s, dated the 13th of the foregoing *February*. He informs his old and dear Friend, that *P. Agathangelo*, his Correſpondent at *Baſſora*, had purchaſed for him, the two Books of the *Sabians* or *Mendæans*; one of which, according to the fabulous Tradition of that Country, was given by God to *Adam*; the other, to *John* the Son of *Zechariah*; that there was a third paid for, but not yet received, which was given to the Angels 33000 Years before the Creation of *Adam*. 'But, 'adds Dr. *Huntington*, to what Purpoſe am I at all this Expence, if none of you will make 'out the Language? Therefore, pray, Doctor, think of it once again; for I will ſend Dr. '*Piques*'s Papers to you once more, becauſe I know not a likelier *OEdipus* to unriddle this 'Sphinx.' This Dr. *Piques* was a learned *Sorboniſt*, who, the Year before, had wrote a long Letter to Dr. *Huntington* upon the Subject of the *Sabian* or *Mendæan* Language, and his Conjectures about it [d].

[d] In two of F. Agathangelo's Letters to Dr. Huntington, we have the following Account of theſe Sabians or Mendæans: That they unjuſtly aſſume to themſelves the Name of Chriſtian, deſerving rather to be eſteemed a Tribe of uncircumciſed Jews; that if ever the equivocal Denomination of Chriſtian belonged to them, on the Account

JANUARY the 3d, of this ſame Year, Dr. *John Moore*, then Chaplain to Lord Chancellor *Nottingham*, and afterwards ſucceſſively Biſhop of *Norwich* and *Ely*, deſired, by Letter, of Dr. *Pocock*, the Reſolution of a Queſtion (which, he ſays, he muſt hope for from him, or from No-body) *viz.* Whether there be more Evidence, than the Affirmation of the *Arabian* in Dr. *Wallis*'s Arithmetick, by Dr. *Pocock* tranſlated, that the *Ægyptian OEba*, which is believed to be the *Epha*, was the ſixth Part of the *Egyptian Ardob*, which was the Cube of their Cubit?

Dr. *Loftus*, of *Dublin*, in *September*, 1685, having compared the Variations of Dr. *Huntington*'s *Syriack Abul-Pharaji* from Dr. *Pocock*'s *Arabick*, gave him ſome Particulars of them, in a Letter, and at the ſame Time acquaints him, that he had lately met with that *Arabick* Writer's Eccleſiaſtical Hiſtory, which he had tranſlated, and put to the Preſs in *Dublin*.

This Year alſo was made publick Dr. *Pocock*'s large and laborious Commentary on the Prophecy of *Hoſea*, which he dedicated to his old Friend Biſhop *Fell*, being, as he tells him in the Epiſtle dedicatory, firſt committed to the Preſs by his Lordſhip's Encouragement. He prefixed likewiſe a Preface to this Commentary, the chief Deſign whereof was to account for and excuſe the extraordinary Length of it: Certain it is, that no one Thing contributed ſo much to ſwell the Work, as the Defence therein made, for the Purity of the *Hebrew* Text, againſt the Objections raiſed from the Diſagreement of the *Greek* or *Septuagint*, the Vulgar *Latin*, and the *Chaldee* Paraphraſe, therewith. He had in the former Commentaries, as well as in this on *Hoſea*, left no particular Paſſage unexplained; he had taken in every Help for literal Expoſition from *Jewiſh* and Chriſtian Commentators and Grammarians; he had quoted Tranſlations, as well ancient as modern; but he had not therein ſo frequently, and with ſuch ſet Purpoſe, conſidered the Differences between the *Chaldee*, the Vulgar *Latin*, and more eſpecially between the *Septuagint* and the *Hebrew* Text. The late repeated Attempts of *Iſaac Voſſius*, to depreciate, or rather to decry that venerable Original, as well as thoſe of *Capellus*, now made it neceſſary to be large and ſpecial in guarding the *Maſoretick* Text from the Charge of various Readings, which thoſe learned Men were ready and glad to ſuggeſt, upon every ſeeming Difference between it and the ancient Tranſlations and Paraphraſes. Some may think our Author went too far, in ſuppoſing, that the *Hebrew* Text was always, and in every Particular, read as it is at preſent; but if he err'd in this, he certainly err'd on the right Side, it being ſafer to ſuppoſe the Original *Hebrew* utterly uncorrupt, than to call its Purity in Queſtion ſo oft as *Capellus* and *Voſſius* did. Beſides, the Obſtinacy and Unreaſonableneſs of Gainſayers often drive even wiſe and good Men into too great Lengths of Oppoſition, and the ill Uſe that is made of juſt Conceſſions, when we have to do with contentious Adverſaries, makes it ſeem adviſable to forbear them, and to put the Proof of ſome Things upon them, which we ſhould never diſpute with more candid and better-minded Opponents. To this we may add, that the Knowledge of Biblical *Hebrew* being that Part of Literature, in which Dr. *Pocock* chiefly excelled, and in which he moſt delighted, it is the leſs to be wondered at, if he was prejudiced in Favour of it, eſpecially, conſidering likewiſe, that *Hebrew Verity* was the prevailing Opinion of the Times, in which he was educated, and was then thought by moſt Proteſtants, eſſential to the Intereſts of the Reformation. But after all, perhaps he needs no Apology in this Reſpect. The great Succeſs of his Attempts to reconcile the *Hebrew* and the *Septuagint* Verſion, without Recourſe to the Suppoſition of various Readings in the Original Text, manifeſt in the Notes on the *Porta Moſis*, and his Commentaries, eſpecially the two laſt, would make one hope, that no ſeeming Difference between thoſe venerable Books would have been too hard for him and his conciliatory Scheme, had he been at Leiſure to purſue it thro' the whole Old Teſtament.

It has been Matter of great Pleaſure to me, and, I doubt not, to others alſo, to obſerve, that Dr. *Pocock*'s Zeal for the Purity of the preſent *Hebrew* Text, even when moſt ſtirr'd by the intemperate Oppoſition of *Iſaac Voſſius*, never provoked him to depreciate the *Septuagint*, to which that learned Man ſhowed ſo violent a Partiality. He well knew the Regard that was on many Accounts due to that famous Verſion: Its great Antiquity, and the Nearneſs of its Authors to the Times when *Hebrew* was a living Language, ſhould, at leaſt, ſcreen it from haſty and contemptuous Cenſure. But above all, the Uſe made of it in the Scriptures of the New Teſtament, and the firſt Ages of the Church, ought to make every learned Chriſtian treat it with Decency, if not with Reverence. Had it been originally ſo vicious a Tranſlation, as ſome Writers, even in cool Blood, have delighted to call it, how came it to paſs, that the Apoſtles and Evangeliſts ſo often argue for the Connection of the Goſpel with

count of ſome Chriſtian Symbols and Obſervances, they are now degenerated from all Appearance of Chriſtianity. Their principal Books are three: The firſt they call Sahaf Adam, which our firſt Father Adam, according to them, received immediately from God; the ſecond, Sahaf Hieahie, i. e. the Son of Zechariah, which he received of God; the third they call Divan, which exceeds the others much in Bulk, but is equally eſteemed by the Sect. They are jealous of theſe Books getting into other Hands, and, tho' extremely covetous, are hardly prevailed on to have them tranſcribed, or to part with them for Money, unleſs driven thereto by the moſt preſſing Want. They have no written Grammar, and their Preſbyters teach the Knowledge of theſe Books by Word of Mouth only: Their Idiom differs not much from the Hebrew and the Syriack. The Remains of this Sect are found at or near Baſſora, a populous and trading Port, at the Mouth of the Euphrates, in the Perſian Gulph. See Huntington's Ep. p. 82, 83, &c.

with the Old Teſtament, as it ſtands in the *Septuagint* Verſion. *Jerom*'s Salvo, that the Verſion of the LXX, with all its Faults, was therefore uſed, becauſe it was already in the Hands of the *Helleniſtick Jews*, though it has been a thouſand Times urged in Diſputes of this Kind, is far from ſatisfying this important Quæry: For St. *Matthew*, in his Goſpel, without Regard to the Circumſtances of the *Helleniſts*, oft makes a *Greek* Tranſlation of his own, and ſo, doubtleſs, would all the other Sacred Penmen have done, if the *Greek* of the LXX had been ſo corrupt, as ſome pretend. How eaſy had it been, when the Gift of Tongues was ſo common in the Church, for one or more inſpired Perſons to have drawn up a new Verſion for the Uſe of ſuch, as did not underſtand the original Language of the Old Teſtament, which was the Caſe of the Generality of Chriſtians, both in the Apoſtolical and ſucceeding Ages, and not to have left an important Part of the Scripture Canon to them in ſo bad a Condition, as the *Greek* of the LXX is by ſome repreſented to be. They had little to fear from the Fondneſs of the *Helleniſt Jews*, for their accuſtomed Verſion, it being abſurd to ſuppoſe, that the ſame Authority which reconciled them to the Abrogation of the Law, would be inſufficient to recommend a new Verſion of it. In a Word, the ſeeming Differences between the *Hebrew* Text, and the Tranſlation we are ſpeaking of, are ſcarce wider any where, than in ſome Paſſages cited thence in the New Teſtament; which ſhould incline us to be ſparing of our Cenſures, on Account of ſuch Variations, and to think the LXX, at leaſt in general, a ſound and uſeful Verſion. For theſe and ſuch like Reaſons, Dr. *Pocock* laboured, in his two latter Commentaries, to reconcile the *Hebrew* Text with that anciently-received Tranſlation, as the moſt effectual Means to vindicate the Purity of the former, and to remove the dangerous Prejudices, that too many had entertained againſt the latter. The Principles, on which he proceeded in this Attempt, were of inconteſtable Truth in themſelves, and applied by him with great Learning and Judgment; and they were chiefly theſe three: *Firſt*, That the preſent LXX Tranſlation is in many Places corrupted: *2dly*, That the Authors of that Verſion did not always deſign it to be literal: *3dly*, That they often followed ſuch Acceptations of *Hebrew* Words, as are now no longer known, and are irretrievable, without the Help of the *Arabick* and *Syriack* Tongues, between which and the *Hebrew* there is a manifeſt Affinity. Happy would it have been for the Chriſtian and Learned World, if Dr. *Pocock* had been at Leiſure to execute this conciliatory Scheme on the other Parts of the Old Teſtament. Scarce any one ever was, or perhaps ever will be, ſo compleatly qualified for the Work, as he was: But whoſoever ſhall undertake, and in good Meaſure ſucceed therein, will deſerve the Thanks and Bleſſings of all ſober and intelligent Men.

But to return from this long Digreſſion: No ſooner was our Author's Commentary on *Hoſea* ſeen by his Friends, but he received their moſt ample Thanks and Encomiums. Two Letters more eſpecially, from *Ireland*, were filled with Commendations of the Performance; the firſt came from Dr. *Huntington*, who, after acquainting Dr. *Pocock*, that he had received his learned Commentary on *Hoſea*, and delivered Preſents of the ſame to the Biſhop of *Ferns* and *Leighlin*, and Dr. *Loftus*, writes thus: 'Each Man ſpeaks for himſelf, but none of us ſo much as it 'deſerves; no, not the Doctor himſelf, [Dr. *Loftus*] tho' he ſhould employ all his Tongues '(and I think they talk of twenty) in its Commendation.' In a Poſtſcript to his Letter, Dr. *Huntington* writes thus: 'I hear nothing of your Son's *Arabick* Hiſtory, which you once 'told me he had put into the Preſs, with his Verſion of the ſame. If it be confined there, 'let me know what will bring it forth into the open Air, and you ſhall have the Money, 'as ſoon as you let me know the Sum.' This Performance of Mr. *Edward Pocock*, our Author's eldeſt Son, was unfiniſhed at the Preſs, when his Father died; and was withdrawn thence by him, ſome little Time after, upon a Diſguſt at his being diſappointed of ſucceeding his Father in the *Hebrew* Profeſſorſhip: The Copy, as much of it as was then printed, and the Manuſcript Hiſtory, is now in the Hands of Mr. *Pocock*'s Son, the preſent Rector of *Minall* in *Wiltſhire*. Dr. *Loftus* in fuller Terms expreſſes his Gratitude for the Preſent of what he calls Dr. *Pocock*'s moſt learned and elaborate Commentary on the difficult Prophecy of *Hoſea*; he adds as follows: 'Never did Criticiſm more triumph in its Grandeur and Uti-'lity, than in your Expoſition of that Prophecy, which you handle in ſo accurate a Manner, 'as to avoid the proverbial Cenſure on vulgar Commentators, who, when they come to an hard 'Place, ſkip it over, or by too largely handling the Text, become tedious; whereas you, 'omitting nothing that is requiſite, nor enlarging upon any Thing, ſo as to be burdenſome, 'are not to be taxed with either of the Extreams: For there ſeems to be nothing in that 'Prophecy, which you do not give very good Account of, nor is there any Thing in the 'Account you give of it, but what is excellently profitable, and no Way tedious; for after 'your Examination of all various Opinions touching each Part of that Prophecy, you con-'clude with your own, in a perfect Certainty, or in the greateſt Probability, ſeldom omitting 'a Recital of the Opinions of other great Authors, or your Judgment of them, to the ple-'nary Satisfaction of all thoſe, who are Maſters in Criticiſm.' I have tranſcribed thus much from Dr. *Loftus*, to let the World ſee, what ſo great a Maſter of Languages and Sacred Philology thought of the Commentary on *Hoſea*, and how little Room there is for the Cenſure, which ſome have paſſed on it, that the Author ſeldom gives us his own Judgment, after reciting the various Opinions of other Expoſitors; whereas, I think, I may ſafely pronounce,

that to one Inſtance of this Kind, throughout his Commentary, there are twenty of the contrary, *viz.* in which he either abſolutely gives his own Judgment, or at leaſt manifeſtly inclines to one Expoſition or Interpretation, rather than another.

In *June* of the following Year, Mr. *Samuel Thomas*, from *Chard*, writes his Thanks to Dr. *Pocock* for his Preſent of the Commentary on *Hoſea*, and at the ſame Time propoſes a new Tranſlation of *Jer.* xxiii. 6, the famous Paſſage on which the Notion of *imputed Righteouſneſs*, is chiefly founded by thoſe, who eſpouſe it: Inſtead of *his Name ſhall be called* the Lord our Righteouſneſs, Mr. *Thomas* would have it rendered, *And this is the Name, which the Lord ſhall call him, our Righteouſneſs:* For which Change he there alſo gives his Reaſon.

From this Time forward, Dr. *Pocock*'s Correſpondence grew more contracted, which was owing to ſeveral Cauſes; one and the principal was, that Writing became exceeding troubleſome to him, through a Palſy in his Hand, which drinking of Coffee, to which he had uſed himſelf ever ſince his Reſidence in the Eaſt, firſt brought upon him, and which increaſed, as he advanced more in Years: This made his Friends ſparing in their Letters, becauſe they knew his Civility was ſuch, as would not ſuffer him to be behind Hand with his learned Correſpondents, whatever Pain or Trouble it coſt him to anſwer their Queries. Another Cauſe was, the Troubles which ſoon followed in *Ireland*, the Hurry of the Revolution at home, with the War that broke out abroad in Conſequence of it; all which brought on an Interruption of Correſpondence between Dr. *Pocock* and his Friends in *Ireland*, and in foreign Parts. Some Letters however paſſed, between the preſent Time, and that of our Author's Death, the moſt conſiderable of which are as follows.

In the Year 1687, Dr. *Pocock* wrote to his old Friend the Provoſt of *Dublin*, Dr. *Huntington*, and from this Letter it appears, that he had begun his Comment on *Joel*, and that he then enjoyed a good Meaſure of Health.

In the following *January*, 168$\frac{7}{8}$, Dr. *Whitby*, then ingaged in the *Popiſh* Controverſy, conſulted the Profeſſor upon the Prieſts and Judges ſpoken of in *Deuteronomy*, chap. xvii. who were to determine hard Controverſies, and to whoſe Judgment the People were to ſtand under Pain of Death, putting ſeveral Queſtions to him thereupon; all which were learnedly anſwered by our Author.

In *April* the ſame Year, *John Betts*, of *Lime-ſtreet* in *London*, deſired of Dr. *Pocock* the Solution of a Difficulty from *Avenzoar*, as he is cited by *Shenkius*, in his Collections *de Febribus*.

From this Time to the 14th of *October*, 1690, we ſee no Traces of that Correſpondence, which had now for 60 Years been held between our Author and his learned Friends, both at home and abroad; and the laſt we have of this Sort was one of the Date above-mentioned, from Dr. *Dudley Loftus*, of *Dublin*. In this Letter, that learned and noble Perſon, on Occaſion of *Sixtus Senenſis*'s ſaying in his *Bibliotheca*, that the whole laſt Chapter of St. *Mark* was an Addition to the Goſpel, ſhows how the *Armenian* Copy concluded that Goſpel, which took in the laſt Chapter to the End of the 8th Verſe, and he affirms, that by the beſt Search he could make, no more of that Chapter was ever wanting in any Copy, than from the 8th Verſe excluſive. He further acquaints our Author, how he had ſpent his Time, during their late Troubles in *Ireland*, viz. in tranſlating eight *Syriack* Liturgies, each of which they call *Anaphora*, into *Latin*. He adds, that he had alſo tranſlated the *Æthiopick* Liturgy into *Latin*, though already tranſlated by a *Romaniſt*, that he might ſhew what abominable Falſities thoſe of that Religion endeavour to impoſe upon this ignorant World: Beſides theſe, he had tranſlated the ancient Form of Prayer, uſed in the primitive Church, for the Cure of Diſeaſes; which, though printed at *Rome*, in the Time of Pope *Paul* the Third, had not hitherto been tranſlated. All theſe he intended to print ſhortly, with an Elucidary upon them.

Much about the ſame Time, if I conjecture right, *Euſebius Renaudot* entertained a Deſign not much unlike this, which ſome Years after he executed, of publiſhing a Collection of all the Oriental Liturgies, as alſo a diſtinct Work, *De Fide, Moribus & Inſtitutis Orientalium Chriſtianorum:* Of this Intention of his, *Renaudot* informed Dr. *Pocock*, in a Letter to him without a Date, but as appears from ſome Circumſtances in it, not long before his Death. In this Epiſtle the Writer profeſſes a very high Eſteem for our Author, deſires the Liberty of conſulting him in all the Doubts, that ſhould occur in preparing the Works above-mentioned, and promiſes, in Return for this Favour, to make a publick Acknowledgment of it, and to preſerve a perpetual Memory of the Obligation. It is highly probable, that Death prevented Dr. *Pocock* from giving any Aſſiſtance to *Renaudot* in theſe Deſigns; but I am ſorry to ſay, that the Treatment that learned Perſon has given to the Memory of our Author has not been conſiſtent with the Expreſſions of Reſpect for him, with which this Letter abounds. For when he came to publiſh his Collection of Eaſtern Liturgies, forgetting his own Profeſſions, and the Duty of a Gentleman, a Scholar, and, above all, of a Chriſtian, he goes out of his Way, in the End of his Preface, to reproach him with a Miſtake, which, perhaps, was the only one which could be faſtned upon his Writings, though *Renaudot*, as above-mentioned, had, without good Grounds, charged him with another; but the Abbot's Zeal againſt Pro-

teſtants got the better of his Candour, and though he could treat the Learned amongſt them with Civility in a private Way, it was not, as it ſhould ſeem, adviſeable to obſerve ſuch Meaſures with them in the Eye of the World.

THE next Year, 1691, Dr. *Pocock* publiſhed his Commentary on the Prophecy of *Joel*, to which, beſides the Dedication to the then Biſhop of *Exeter*, Sir *Jonathan Trelawney*, he prefixed a Preface, the chief Deſign of which was, to give an Account of the Draught or Scheme of the *Area* of the Temple, and the different Parts thereof, which he had procured to be engraven, and which immediately follows the Preface: It was taken from an ancient MS. of *Maimonides*, as old as that Rabbi's own Times.

THE Method of this Commentary being the ſame with that on *Hoſea*, I have no Occaſion to ſpeak particularly to it. One Thing more it may be proper to obſerve, that tho' the chief Intention of our Author, in theſe Commentaries, was to aſſert the Purity of the *Hebrew* Text, and the Juſtneſs of our authorized *Engliſh* Tranſlation, yet he was not inflexibly rigid in either of theſe Points: With Reſpect to the former, though he ſeems in general unwilling to admit that, at the Time when the *Seventy* made their Verſion, there were various Readings in the *Hebrew* Text, yet he ſometimes allows it to be a probable, though not a neceſſary Suppoſition. And I am much miſtaken, if the Places referred to in the Notes [e] will not juſtify this Aſſertion. As to the latter, the Juſtneſs of our authorized *Engliſh* Tranſlation, his good Opinion of it, as repreſenting the literal Senſe of the Original Text, does not always hinder him from owning, that better Renditions might have been found. The References at the Bottom will direct the Reader to two Places, [f] where ſuch Conceſſions are to be met with; and probably there are more, which have eſcaped my Obſervation.

WHETHER Dr. *Pocock* intended a Commentary on any other of the leſſer Prophets, I cannot learn; but if he did, Death prevented him, which happened on the 10th of *September* in this Year. A gradual Decreaſe of Strength and bodily Vigour, for ſome Time before, were ſure Indications of a Diſſolution; but his Parts continued ſound, and his Memory but little impaired, to the very laſt. His only Diſtemper was great old Age, which hindered him not, even the Night before he died, from praying with his Family, as his Cuſtom had always been, in the excellent Forms of our Church.

THUS died this moſt pious, learned, and venerable Man, when he wanted but two Months of compleating the 87th Year of his Age, after having been for many Years confeſſedly the firſt Perſon in *Europe* for Eaſtern Learning, and not leſs remarkable for Humanity and Modeſty, than for Profoundneſs of Erudition. How it came to paſs, that Merit ſo great and ſo conſpicuous met with no higher Rewards, has already in Part been accounted for. Dr. *Pocock* was a Stranger to thoſe Arts, by which the Ambitious wind themſelves into the Affections of Princes and Miniſters of State, chuſing no other Way to be known to the World, but by being uſeful and exemplary in his Profeſſion; and it is ſeldom found, that Merit and Modeſty are forced out of their Retirements into Dignities and Diſtinction. Indeed, the Preferments he died poſſeſſed of, either fell to him by Courſe of Seniority, or were procured for him, without his Seeking, by the Intereſt of Friends; nor was he otherwiſe inſtrumental in his own Advancement, than by deſerving it.

AS to Dr. *Pocock*'s Perſon, he was of a middle Stature, or rather tall and ſlender; his Hair was inclining to black, ſo were his Eyes; he was of a freſh Complexion, had a lively andc hearful Look, a ſound and healthy Conſtitution.

IN his ordinary Converſation, he was free, open, and affable, retaining, even to the laſt, the Briſkneſs and Facetiouſneſs of Youth: He was extreamly civil to all, who applied for Directions in the Study of thoſe Languages wherein he excelled, and his courteous Reception of Foreigners, who in great Numbers reſorted to him, ſpread the Fame of his Humanity, as well as Learning, throughout *Europe*. His Temper was naturally modeſt, humble, and ſincere, abhorrent of every Thing that had the Appearance of Hypocriſy and Falſehood; but without the leaſt Mixture of Sourneſs or Moroſity, being very obſervant of all common Duties of Civility, ſuch as returning Viſits, anſwering Letters, and the like.

AS for his intellectual Abilities and Acquirements, he was of a quick Apprehenſion, great Memory, and unwearied Induſtry; his Skill in the Sciences, if we may believe his Contemporaries, was not inconſiderable, but his Knowledge of Languages was vaſtly extenſive, and in many of them was more accurate than any could boaſt of, who lived before, in, or ſince his Times. He was profoundly ſkilled in the *Hebrew*, *Arabick*, and *Syriack* Tongues, was well acquainted with the *Perſick*, *Samaritan*, *Æthiopick*, *Coptick*, and *Turkiſh*; beſides which, he underſtood *Italian*, and ſomething of *Spaniſh*. In *Greek* and *Latin* his Friends ſay he was critically converſant, and his Writings and Letters bear Teſtimony to his Abilities in both. His Style, in *Engliſh*, was clear and expreſſive, but was never cultivated, even from his Youth; whereas, in *Latin* he wrote not only with Propriety and Perſpicuity, but alſo with a good Degree of Elegance: The Reaſon of which Difference probably was, that he read

[e] See Comm. on Hoſea, chap. x. 12, towards the End of the Verſe, and on chap. xi. 7, the latter Part of the Notes on that Verſe. See alſo chap. xii. 1, at the Beginning, and chap. xii. 8, towards the Concluſion of the Notes upon that Verſe. [f] Ibid. chap. xiii. 11, and again ver. 13th of the ſame Chapter.

but few *Engliſh* Books in his Youth, and wrote nothing in that Language for the Publick, till he was far advanced in Years.

But the moſt meritorious Part of this great Man's Character is ſtill behind, that which concerns his moral and religious Endowments; and ſurely he was one of the moſt uniform and ſteady Exemplars of Chriſtian Perfection, that has bleſſed theſe latter Ages.

All his Words and Actions carried in them a deep and unfeigned Senſe of Religion and true Piety; God was the Beginning and the End of his Studies and Undertakings; to his Glory they were devoted, and profeſſedly finiſhed by his Help, as appears by Expreſſions, ſometimes in *Arabick* and *Hebrew*, and at other Times in *Engliſh*, which we find not only in his printed Works, but alſo in his Note-Books, and Writings of any Account.

In the publick Duties of Religion he was very punctual; all the Time he reſided at *Chriſt-Church*, which was more than thirty Years, he was ſeldom abſent from Cathedral Prayers, oft frequenting them, when he was not thought well enough to go abroad upon any other Occaſion.

In his paſtoral Capacity, ſo long as he reſided conſtantly at *Childrey*, he ſhewed the greateſt Diligence and Faithfulneſs, preaching twice every Lord's Day, and catechizing likewiſe, when the Length of Days would permit him. Nor was he leſs exact in diſcharging the private Duties of his Function, ſuch as viſiting ſick and ancient People, and the like; and during that Part of his Life in which his Attendance upon his Profeſſorſhips and canonical Reſidence called him to *Oxford* for the greateſt Part of the Year, he took a moſt conſcientious Care to ſupply his Abſence by an able Curate, of whom he ſtrictly required the ſame laborious Courſe of Duty, and for his Encouragement, allowed him fifty Pounds *per Annum*, beſides Surplice Fees, all which amounted to more than a fourth Part of the then Value of that Rectory.

As a Member and a Miniſter of the Church of *England*, though with all due Charity to thoſe, who, on the Score of Conſcience, diſſented from her, he ſteadily conformed to her Appointments, highly reverenced and approved every Part of her Conſtitution. In ſubſcribing to her Articles his Hand and his Heart went together, being an Enemy to all Prevarication, however coloured or palliated by ſubtle Diſtinctions. He ſeemed from his Youth to have imbibed, among other eminent Divines of thoſe Times, an Opinion of the Illegality of Uſury, or at leaſt to have entertained Scruples about its Lawfulneſs; but this appeared rather from his conſtant Practice of lending Money freely, than from any open Avowal of his Sentiments in that Point: His Friends could never get from him his Reaſons againſt Uſury, and the Cauſe of his Reſervedneſs was, that the Thing being allowed by our Laws, and not diſapproved by the Church, he would diſturb neither by his private Opinion. How many uncharitable Diſputes would be prevented, if every Chriſtian was endued with this laudable Moderation! But ſo long as it is faſhionable to have no Concern for the Peace of the Church, nor Reverence for Authority, Controverſies about Religion will encreaſe, till, without ſome gracious Interpoſition of Providence, they eat out the Vitals of it.

It would be endleſs to enumerate all the Virtues of this excellent Man, or to be particular about the Conſtancy and Frequency of his Devotion, with his Family, and in his Cloſet; his ſtrict Manner of obſerving publick Faſts, his undiſſembled Grief at hearing God's Name profaned, or the Lord's Day unhallowed, or the Recital of any groſs Immorality: But above all, his Charity under each Branch of it, *giving* and *forgiving*, was ſo exemplary, that a more ſpecial Mention muſt be made of it.

The Largeneſs of a Family was, in his Judgment, no Excuſe for ſcanty Alms-giving: But beſides the Poor, whom he daily relieved at his Door, he gave to others quarterly Allowances. His charitable Diſpoſition was ſo notorious, and brought ſuch Numbers of neceſſitous Objects to him, that Dean *Fell*, himſelf a moſt munificent Perſon, uſed complainingly to tell Dr. *Pocock*, that he drew all the Poor of *Oxford* into the College.

A noble Inſtance of his Readineſs to forgive Injuries was his Behaviour to thoſe Pariſhioners of his, who in the Uſurpation had laboured to have him ejected and ſtarved; for he treated them with his accuſtomed Humanity, did their Families particular Kindneſſes, and to keep them as much concealed as poſſible from the Knowledge and Reſentment of his Friends, would never mention any Thing of the Trouble they had given him; but on the other Hand, induſtriouſly ſecreted the Papers of their Depoſitions againſt him, as long as he lived; ſcarce any of his Friends or Children having ſeen them before his Death.

In a Word, ſuch was the Uniformity of his moral and religious Character, that his Friends generally eſteemed him to be as much above the common Level for *Goodneſs*, as he was for *Learning*.

'Should I begin, ſays Dr. *Marſh* [g], (ſome Time ago Primate of *Ireland*) to ſpeak any 'Thing of the rare Endowments of this admirable Man (Dr. *Pocock*) with whom I had the 'Honour to be very intimately acquainted for many Years, I ſhould not be able to end his 'Character under a Volume: His rare Learning appears in his Writings; his exemplary Pie-

'ty,

[g] In a Letter written by him at the Deſire of a Friend, for Mr. Smith's Uſe, and dated from Dublin, May 5th, 1702.

'ty, Meekneſs, Self-denial and Candour, were viſible to all that converſed with him; his 'Patience and Reſignation to God's Will were diſcernible to all, who viſited him in the Time 'of his long and painful Sickneſs; and his profound Humility was well known and admired 'by all his Acquaintance.'

But of all the Encomiums beſtowed on our Author, after his Death, none was ſo full, as that which was drawn up by the celebrated Mr. *Locke*, in a Letter to Mr. *Smith* of *Dartmouth*, dated *July* 23, 1703, [h] who was then collecting Materials for writing the Hiſtory of Dr. *Pocock*'s Life. And with ſome Extracts from thence I ſhall conclude his Character.

'So extraordinary an Example, in ſo degenerate an Age, deſerves, for the Rarity, and 'I was going to ſay, for the Incredibility of it, the Atteſtation of all that knew him, and 'conſidered his Worth. The Chriſtian World is a Witneſs of his great Learning, that, the 'Works he publiſhed would not ſuffer to be concealed; nor could his Devotion and Piety be 'hid, and be unobſerved in a College, where his conſtant and regular aſſiſting at the Ca-'thedral Service, never interrupted by Sharpneſs of Weather, and ſcarce reſtrain'd by down-'right Want of Health, ſhewed the Temper and Diſpoſition of his Mind: But his other 'Virtues and excellent Qualities had ſo ſtrong and cloſe a Covering of Modeſty and unaf-'fected Humility, that, though they ſhone the brighter to thoſe, who had the Opportunities 'to be more intimately acquainted with him, and Eyes to diſcern and diſtinguiſh Solidity 'from Shew, and eſteem Virtue, that ſought not Reputation, yet they were the leſs taken 'Notice of, and talked of by the Generality of thoſe, to whom he was not wholly un-'known; not that he was at all cloſe and reſerved, but on the contrary, the readieſt to 'communicate to any one that conſulted him. Indeed he was not forward to talk, nor ever 'would be the leading Man in the Diſcourſe, though it were on a Subject that he under-'ſtood better than any of the Company, and would often content himſelf, to ſit ſtill, and 'hear others debate in Matters, which he himſelf was more a Maſter of. [i] He had often 'the Silence of a Learner, where he had the Knowledge of a Maſter, and that not with a 'Deſign, as is often, that the Ignorance any one betrayed, might give him the Opportunity 'to diſplay his own Knowledge with the more Luſtre and Advantage, to their Shame, or 'cenſure them, when they were gone; but theſe Arts of Triumph and Oſtentation, fre-'quently practiſed by Men of Skill and Ability, were utterly unknown to him: It was very 'ſeldom, that he contradicted any one, or if it were neceſſary at any Time to inform any 'one better, who was in a Miſtake, it was in ſo ſoft and gentle a Manner, that it had no-'thing of the Air of Diſpute or Correction, and ſeemed to have little of Oppoſition in it. 'I never heard him ſay any Thing, that put any one that was preſent, the leaſt out of Coun-'tenance, nor ever cenſure, or ſo much as ſpeak diminiſhingly of any one that was abſent. 'He was a Man of no irregular Appetites: ———— Though he was a Man of the 'greateſt Temperance in himſelf, and the fartheſt from Oſtentation and Vanity in his Way of 'Living, yet he was of a liberal Mind, and given to Hoſpitality; which, conſidering the 'Smallneſs of his Preferments, and the numerous Family of Children he had to provide for, 'might be thought to have out-done thoſe, who made more Noiſe and Shew. His Name, 'which was in great Eſteem beyond Sea, and that deſervedly, drew on him Viſits from all 'Foreigners of Learning, who came to *Oxford* to ſee that Univerſity: They never failed to 'be highly ſatisfied with his great Knowledge and Civility, which was not always without 'Expence. Though, at the Reſtoration of King *CHARLES* ———— his Merits were 'ſo overlooked or forgotten, that he was barely reſtored to what was his before, without re-'ceiving any new Preferment then, or at any Time after, yet I never heard him take any 'the leaſt Notice of it, or make any the leaſt Complaint, in a Caſe that would have ſorely 'grated on ſome Mens Patience, and have filled their Mouths with Murmuring, and their 'Lives with Diſcontent: But he was always unaffectedly chearful; no Marks of any Thing 'that lay heavy at his Heart, for being neglected, ever broke from him; he was ſo far 'from having any Diſpleaſure lie concealed there, that whenever any Expreſſions of Diſſa-'tisfaction; for what they thought hard Uſage, broke from others in his Preſence, he always 'diverted the Diſcourſe; and if it were any Body, with whom he might take that Liberty, 'he ſilenced it with viſible Marks of Diſlike.

'Though he was not a forward, much leſs an aſſuming Talker, yet he was the far-'theſt in the World from *ſullen* or *moroſe*; he would talk very freely and very well of all 'Parts of Learning, beſides that, wherein he was known to excel: But this was not all; he 'could diſcourſe very well of other Things. He was not unacquainted with the World, 'though he made no Shew of it. His Backwardneſs to meddle in other People's Matters, 'or to enter into Debates, where Names and Perſons were brought upon the Stage, and Judgments

[h] This Letter, (the Original of which is now in my Hands) or a Copy of it, was communicated to Mr. Curll the Bookſeller, who printed it among other Letters of Mr. Locke's, in the Year 1714. [i] Much to the ſame Purpoſe is Primate Marſh's Obſervation, which he makes an Inſtance of Dr. Pocock's profound Humility: 'Though his Learning, ſays he, and Judgment were very great, yet, whenever any difficult Point, in Mat-'ters of Learning, happened to ariſe in Diſcourſe, he would, to my Wonder, conſtantly aſk him he converſed 'with, what his Opinion was of that Matter, before he would give his own. This I found by long Expe-'rience.'

'Judgments and Cenſures were hardly avoided, concealed his Abilities in Matters of Buſi-
'neſs and Conduct from moſt People. But yet I can truly ſay, that I knew not any one in
'that Univerſity, whom I would more willingly conſult in any Affair, that required Conſi-
'deration, nor whoſe Opinion I thought better worth the hearing than his, if he could be
'drawn to enter into it, and give his Advice.

'THOUGH in Company he never uſed himſelf, nor willingly heard from others, any per-
'ſonal Reflections on other Men, though ſet off with a Sharpneſs, that uſually tickles, and
'by moſt Men is miſtaken for the beſt, if not the only Seaſoning of pleaſant Converſation,
'yet he would often bear his Part in innocent Mirth, and by ſome appoſite and diverting
'Story continue and heighten the good Humour.

'I DO not remember, that in all my Converſation with him, I ever ſaw him once angry,
'or to be ſo far provoked, as to change Colour or Countenance, or Tone of Voice; diſpleaſ-
'ing Accidents and Actions would ſometimes occur, there is no Help for that; but nothing
'of that Kind moved him, that I ſaw, to any paſſionate Words, much leſs to Chiding or
'Clamour. His Life appeared to me one conſtant Calm. To conclude, I can ſay of him,
'what few Men can ſay of any Friend of theirs, nor I of any other of my Acquaintance,
'that I do not remember I ever ſaw in him any one Action, that I did, or could in my own
'Mind blame, or thought amiſs in him.'

I SHALL only ſubjoin, at the Deſire of ſome judicious Friends, the famed Ode of Mr. *Edmund Smith*, of *Chriſt-Church*, made immediately upon our Author's Death.

DUM cæde tellus luxuriat ducum,
Meum, Pococki, barbiton exigis,
Maneſque muſam faſtuoſam
Sollicitant pretioſiores.
Alter virentum proruat agmina
Sonora Thracum, donaque Phillidi
Agat puellas, heu decoris
Virginibus nimis invidenti.
Te nuda virtus, te fidei pius
Ardor ſerendæ, ſanctaque veritas
Per ſaxa, per pontum, per hoſtes
Præcipitant Aſiæ miſertum:
Cohors catenis, quà pia ſtridulis
Gemunt onuſti, vel ſude trans ſinum
Luctantur actâ, pendulive
Sanguineis trepidant in uncis.
Sentis, ut edunt ſibila, ut ardui
Micant dracones, tigris ut horridus
Intorquet ungues, ejulatque
In madido crocodilus antro.
Vides lacunæ ſulphure lividos
Ardere fluctus, quà ſtetit impiæ
Moles Gomorrhæ, mox procellâ
Hauſta rubrâ, pluviiſque flammis:
Quod iſta tellus ſi ſimiles tibi
Si forte denos nutrierat viros,
Adhuc ſtetiſſet, nec vibrato
Dextra Dei tonuiſſet igne.
Quin nunc requiris tecta virentia
Nini ferocis, nunc Babel arduum,
Immane opus, creſcentibuſque
Vertice ſideribus propinquum,
Nequicquam: amici diſparibus ſonis
Eludit aures neſcius artifex,
Linguaſque miratur recentes
In patriis peregrinus oris.
Veſtitur hinc tot ſermo coloribus,
Quot tu, Pococki, diſſimilis tui
Orator effers, quot viciſſim
Te memores celebrare gaudent.
Hi non tacebunt quo Syriam ſenex
Percurrit æſtu raptus, ut arcibus
Jam non ſuperbis & verendis
Indoluit Solymæ ruinis.
Quis corda pulſans tunc pavor hauſerat!
Dolor quis arſit non ſine gaudio,
Cum buſta Chriſti provolutis
Ambiguis lachrymis rigaret!
Sacratus arbos multa Pocockio,
Locoſque monſtrans inquiet accola,
Hæc quercus Hoſeam ſupinum,
Hæc Britonem recreavit ornus.
Hic audierunt gens venerabilem
Ebrea Moſen, inde Pocockium
Non ore non annis minorem,
Atque ſuam didicere linguam.
Ac ſicut albens perpetuâ nive
Simul favillas & cineres ſinu
Eructat ardenti & pruinis
Contiguas rotat Ætna flammas;
Sic te trementem, te nive candidum
Mens intus urget, mens agit ignea
Sequi reluctantem Joelem
Per tonitru, aeriaſque nubes.
Annon paveſcis, dum tuba pallidum
Ciet Sionem, dum tremulum polo
Caligat aſtrum, atque incubanti
Terra nigrans tegitur ſub umbra?
Quod agmen! heu quæ turma ſequacibus
Tremenda flammis! quis ſtrepitantium
Flictus rotarum eſt! O Pococki
Egregie, O animoſe vatis
Interpres abſtruſi, O ſimili fere
Correpte flamma, te, quot imagine
Crucis notantur, te, ſubacto
Chriſticolæ gravis Ottomannus
Gemens requirit, te Babylonii
Narrant poetæ, te pharetris Arabs
Plorat revulſis, & fragoſos
Jam gravior ferit horror agros.
Quà geſta nondum cognita Cæſaris,
Quà nec Maronis ſcripta, Pocockius
Ploratur ingens, & dolenda
Neſtoreæ brevitas ſenectæ.

PORTA

באב מוסי

PORTA MOSIS:

SIVE,

DISSERTATIONES

ALIQUOT

â R. MOSE MAIMONIDE,

Suis in varias Miſhnaioth, ſive textus Talmudici partes, Commentariis premiſſæ, quæ ad univerſam ferè Judæorum diſciplinam aditum aperiunt.

NUNC PRIMUM

Arabicè, prout ab ipſo Autore conſcriptæ ſunt, & Latinè editæ.

UNA CUM

Appendice Notarum Miſcellanea.

Operâ & Studio EDVARDI POCOCKII,
Linguarum Hebraicæ & Arabicæ in Academia Oxonienſi Profeſſoris.

Πάντα δοκιμάζετε, τὸ καλὸν κατέχετε.

PRÆFATIO

AD

LECTOREM.

SI quid ſit in his à nobis editis, quod illis qui *Rabbinica* cum *Arabicis* ſtudia conjungere cupiunt, prodeſſe poterit, ſatis tam pro muneris, quam pro inſtituti noſtri ratione feciſſe videamur; adeo ut Lectorem, cui iſtiuſmodi cordi ſint, ulteriori præfatione deſtinere opus non ſit, quin rectà portam, quâ patet, ingrediatur, ut quæ ab hoc fine non prorſus aliena fore ſperamus, an noſtrûm utriuſque votis reſpondeant, ipſe legendo perſpiciat. Sed cùm in ea oculos forſan conjecturi ſint & alii ſeverioribus occupati curis, quò ſuis etiam uſibus aliquid inde decerpant, liceat aliqua de totius operis ratione hiſtorico more præfari.

Quæ è Lingua *Arabica* in *Latinam* à nobis verſa ſunt, *Maimonidem* habent authorem, virum nominis tam apud *Chriſtianos* quàm *Judæos* meritò celebris, (qui quid de ipſo & cenſuerint & dixerint licet conſulere tum alios, tum imprimis Cl. virum *Johannem Buxtorfium* in ſua ad *Moreh Nevochim* præfatione) nec minus apud *Mohammedanos*; apud quos, teſte authore hiſtoriæ Medicorum) موسي الرييس *Moſes Princeps* audit: quòd ſcil. *Judæis* in *Egypto* degentibus aliquando præfuerit, cum eſſet من احبارهم وفضلايهم *ex eorum doctiſſimis & præſtantiſſimis*, idémque non ſolùm عالم بسنن اليهود *Juris Judaici peritiſſimus*, *ſed* & اوحد زمانه في صناعة الطب وفي اعمالها *ſæculi ſui in arte medica*, *eáque facienda*, Phœnix (quo nomine & Regi *Salahoddino* ejúſque filio *Ali*, cujus juſſu librum في تدبير الصحة *de regimine ſanitatis* compoſuit, notus fuit) nec non متفنن في العلوم *omni ſcientiæ genere clarus*. His artibus cum tantam apud *Mohammedanos* (in diverſæ profeſſionis homines ſatis plerunque obliquos) gloriam adeptus fuerit, minime mirum eſt eum apud ſuorum alios, eas, quas nemo ferè alius, conſecutum eſſe laudes, à quibus נר ישראל *Lucerna Iſraelis*, אור מזרח ומערב חכם עבר וערב *Lumen Orientis & occidentis*, Hebræorum & Arabum *Sapiens*, *Moſes cui poſt* Moſen *primum haud alius ſimilis fuerit* inſignitus eſt: apud alios verò (ut fieri ſolet) tantæ nominis celebritati invidentes, odium plus quam *Vatinianum* in ſe concitâſſe, quo perciti nihil non & contra ipſum & ipſius ſcripta molirentur; à quorum ipſum tanquam religionis *Mohammeticæ*, quam aliquando ſimulaverat, deſertorem accuſantium calumniis, unâ [a] *Al Kadi Al Fadel Abdirrahimi* fidi amici ope & gratiâ (referente *Gregorio Abil Farajio)* liberatus eſt. Sed non eſt nobis animus, tam quæ ad Authoris perſonam, quam quæ ad præſentis operis rationem ſpectant, in medium proferre. Inter prima quæ edidit magnus iſte Doctor ingenii ſui monumenta, eſt ipſius in ſex *Miſhnæ* ordines, ſeu univerſum textum *Talmudicum* commentarius, qui quando ab ipſo conſcriptus ſit, non aliunde meliùs diſcemus quam ex ipſius verbis quibus opus ſuum obſignavit, quæ tum in C. MS. tum in editione veteri *Neopolitana* ſic habent, אני משה בר' מימון הדיין בר יוסף החכם בר יצחק הדיין בר יוסף הדיין בר עובדיהו הדיין בר שלמה הרב בר עובדיהו הדיין זכר קדושים לברכה התחלתי לחבר פירוש זה ואני בן שלש ועשרים שנה והשלמתי אותו במצרים ואני בן שלשים שנה שהיא שנת תשע ושבעים לשטרות ברוך הנותן ליעף כוח, &c. *Ego* Moſes *filius* Maimonis *Judicis*, *filii* Joſephi *Sapientis*, *filii* Iſaaci *Judicis*, *filii* Joſephi *Judicis*, *filii* Obadiæ *Judicis*, *filii* Salomonis *Doctoris*, *filii* Obadiæ *Judicis (memoria juſtorum in benedictionem) cæpi componere expoſitionem iſtam cùm annorum eſſem viginti trium*, *eandémque abſolvi in* Ægypto *cum annorum eſſem triginta*, viz. *anno contractuum ſeptuageſimo nono* [b]. *Benedictus qui dat laſſo vires*, &c. Opus iſtud, ut & cætera quæ ſcripſit, pleraque, excepto magno iſto Syntagmate *Yad Chazakah*, quare linguâ *Arabicâ* compoſuerit facilè patet, nempe, מפני הרחבת הלשון וביורו כי רחב הוא מאד ומפני שאנשי דורו גם כן הורגלו לדבר בו ונתפשט לשון הערבי בכל אותן הארצות *Ob-*

[a] Judicis præſtantis. Sc. poſt 1400.

Ob linguæ iſtius amplitudinem, & perſpicuitatem, quòdque latè ſe diffunderet, eique aſſueti eſſent ejus ſæculi homines, ac in omnibus regionibus iſtis obtineret (ut verbis *R. Jacobi*, qui Commentarium ipſius in *Seder Naſim Hebraicè* interpretatus eſt, utar.) Quantam autem in deſuetudinem, apud *Judæos* Orientales præſertim, abierat tunc temporis lingua *Hebraica*, liquet ex eo quod refert *R. Solomon Joſephi* filius, *Hiſpanus*, in præfatione ad librum Præceptorum à ſe *Hebraicè* verſum: ſcil. quendam è *Babeli* degentibus literis ad *R. Moſen* miſſis ipſum rogaſſe ut librum ſuum *Miſhneh Torah* [ſeu *Yad*] in linguam *Arabicam* transferret; ſe enim *Hebraicè* non callere; reſpondiſſe autem *R. Moſen*, ſe nullo modo induci poſſe ut hoc faceret: quin potiùs ſi tantum ipſi otii ſuppeteret, ſe Commentarios ſuos in *Miſhnaioth*, & librum Præceptorum, quos *Arabicè* contexuerat, in linguam ſanctam verſurum. ונראה כי לא היה לו פנאי כי לא השלים דברו *videtur autem* (inquit) *otium haud conſecutus, cum promiſſum ſuum non præſtiterit.* Atque hoc pacto factum eſt, ut non minus iſti cum cæteris ab eodem *Arabicè* ſcriptis libris, aliarum regionum, quibus lingua *Arabica* vernacula non eſſet, *Judæis*, ignoti prorſus atque inutiles aliquandiu jacerent, quam prædictus ille, *Babylonio* iſti qui *Hebraicè* neſciret. בהיות נדחינו בקצות הארצות ובאיים רחוקים שאינם מכירים בלשון ערבי היו אצלם כל אותם חבורים כאילו אינם אלא שבכל דור ודור עומדים מכירים בשתי הלשונות ומעתיקים אותם ללשון הקדש להאיר עיני המעינים, *Cum ſint diſperſi noſtri in ultimis terræ partibus inſuliſque longè remotis quæ linguam* Arabicam *neſciant, eo modo ſe habuerunt omnes libri iſti apud ipſos ac ſi non omnino* [*ſcripti*] *eſſent; niſi quod ſingulis ſæculis extiterint utriuſque linguæ periti, qui illos in linguam ſanctam verterent, ad illuſtrandos legentium oculos.* ut loquitur *Solomon Joſephi* filius in Præfatione ad verſionem *Seder Nezikin*, tum de aliorum, tum de his *Maimonidis* ſcriptis verba faciens. Commentarius autem, de quo loquimur, iſte in *Miſhnaioth*, non totus ſimul ac ſemel, ſed per partes, diverſis in locis, atque à diverſis hominibus in linguam iſtam traductus eſt. Primus, ni fallor, omnium *Samuel* filius *Judæ*, filii *Tibbon* (ille qui vivo adhuc *Maimonide Moreh Nevochim* in linguam *Hebraicam* tranſtulit) rogatu *Judæorum* in urbe *Lunel* degentium, capita ea quæ præmiſit Magnus Doctor ſuis in *Pirke Aboth* Commentariis, unà cum ipſis, vertit. hoc eſt quod ipſe præfatur, כאשר ראו חכמי לוניל עיר מולדתי פירוש זאת המסכתא והפרקים אשר הקדים הרב [c] בחבור עניניה בקשו ממני להעתיקו להם כאשר עשו במאמר מורה הנבוכים *Cum viderent Sapientes* Luniel, *urbis in qua natus ſum, explicationem tractatus iſtius, unà cum capitibus quæ præmiſit Doctor ille, quibus ſenſus ejus comprehendit, petierunt à me ut ipſam illis verterem, quemadmodum in libro* Moreh Nevochim *fecerant.* Idem & ejuſdem Commentarium in cap. 10. tractatus *Sanhedrim* interpretatus eſt, teſte *R. Jacobo Ben Moſe Ben Accaſi*, ideoque ab ipſo aliiſque אבו המעתיקים *Interpretum Pater*, non immerito appellatus. Deinde *R. Juda* filius *Solomonis* (qui vulgo *Charizi* audit) rogatu *Judæorum Maſſilienſium* (uti ipſe in præfatione teſtatur) totius operis interpretationem aggreſſus eſt. כאשר דבריהם הבינותי חשתי ולא התמהמהתי ומצותם הקימותי והעתקתי פירוש זה הרב ללשון הקדש מלשון ער"ב *Cum eorum verba intellexiſſem, feſtinavi, & ſine mora ipſorum mandata implens Commentarios Doctoris iſtius in linguam Sanctam ex* Arabica *tranſtuli.* Ex his, univerſum opus iſtud *Hebraicum* facere, ipſi in animo fuiſſe liquet. quod tamen præſtiterit necne neſcimus, cum non amplius ipſius operâ traductum (quod ſciam) extet, quam præfatio *Seder Zeraim* præmiſſa, cum quinque ejuſdem tractatibus prioribus. Fuit hic vir & ingenii & ſtili elegantis, Poéta eximius, quique *Moreh Nevochim* etiam in linguam *Hebraicam* tranſtulit, licet verſio ipſius alteri illi ab *Aben Tibbon* concinnatæ poſthabita fuerit; non forſan, quòd illa *Samuelis Tibbonidæ* elegantior, ſed materiæ quæ libro iſto tractatur (utpote Philoſophicæ) congruentior: cum ut ait ipſe *Charizi*, חכמי כל אומה הסכימו כי אין לאדם להעתיק ספר עד ידע שלש הדברים סוד הלשון אשר יעתיק מגבולידה וסוד הלשון אשר הוא מעתיק אליה וסוד החכמה אשר הוא מפשר מליה *in hoc omnium gentium Sapientes conſpirârint, non eſſe idoneum libro alicui transferendo, qui non tria hæc calluerit, linguæ è qua vertit, linquæ in quam vertit, & ſcientiæ cujus notiones explicat, myſteria.* Ipſe igitur in rebus (ut videtur) Philoſophicis non adeo verſatus, minorem eo ex opere laudem reportavit, cum aliàs eloquentiæ & Poëſeos laude celeberrimus eſſet. Ut & verſio ipſius *Makamat*, ſeu Sermonum *Al Hariri*, qui penu elegantiarum *Arabicarum* locupletiſſimum, eáque quæ ipſe *Hebraicè* ad ejus libri imitationem compoſuit, abunde teſtantur. [Sed & hîc ſe diſciplinæ *Talmudicæ* haud ſatis gnarum confiteri videtur, obſervaturum tamen omni diligentiâ לשמור הענין ולתקן הבנין, *ut ſenſum retineat rectéque omnia digerat.*] Eodem hic ferè tempore quo *Samuel* iſte floruiſſe videtur, ídque ſuperſtite

[c] Al. בכאור.

perſtite adhuc *Maimonide*, cujus licet ut defuncti, l. *Makamat*, c. 46. meminerit, ipſius tamen filium *Abrahamum* קטון בשניו ונדול בעניניו *annis juniorem, cætera grandiorem vocat*. Hæc igitur ab his verſa ubi ad manus [d] *Judæorum Romæ* commorantium perveniſſent, illos totius operis videndi deſiderio flagraſſe tradunt, ideoque quo voti compotes fierent, ſtatuiſſe legatum aliquem in exteras regiones, reliquas ejus operis partes conquiſitum mittere. Eo nomine *R. Shimchah* quendam literis & viatico ab ipſis inſtructum, *Barcinonem* profectum, cum *R. Solomoni Aderath*, viro cœtus ibi degentium primario, adventus ſui cauſam indicaſſet, hoc ab eo reſponſum tuliſſe: fruſtra ibi quæri libros iſtos, neque enim loci iſtius incolas linguam *Arabicam* callere: nec tamen ab incepto deſiſteret, donec *Arragoniæ* regnum adiiſſet, ibi forſan quod quæreret reperturus: eò igitur profectus ad urbem ושקה *Weſhkah* [e] cum perveniſſet, ac literas ſuas cum aliis à *Solomone* iſto acceptis, *Judæorum* præcipuis oſtendiſſet, illi gratum ipſi facere cupientes, duos ordines *Talmudicos*, *Moed* & *Naſim*, qui ſoli apud ipſos reperiebantur, in linguam *Hebraicam* vertendos in ſe ſuſceperunt, eúmque in finem [f] *R. Joſephum, Ben Iſaac, Ben* אלופאל *Aluphal* [ſeu ut alibi ſcribitur, אלפואל *Alphual*] rogarunt ut in *Seder Moed* transferendo operam ſuam collocaret, qui & illud lubens præſtitit, dubitans interim ne alicubi erraverit, tum quod linguæ *Arabicæ* proprietati magis quam *Hebraicæ* in aliquibus attenderit, more (ut ait) plerorumque interpretum, qui linguæ è qua vertunt uſum præcipue ſequuntur, כאילו הוא דבר טבעי במעתיקים, *ac ſi res interpretibus plane naturalis eſſet)* tum alias inſuper ob cauſas, & quòd unius tantum exemplaris copiam haberet. Verſionem ſuam abſolvit fine menſis *Sivan* anni contractuum זן, 57. ſcil. poſt milleſimum (ut videtur) & quingenteſimum. Idem ſuaſu [g] *R. Solomonis Aderath*, reliquas etiam *Seder Zeraim* partes tranſtuliſſe ſe ſcribit. *Seder Naſim* autem *R. Jacobi Ben Moſeh*, בן עכסאי הנקרא בדרש, *Ben* [h] *Acſai* cognominati *Badreſh*, diligentiæ commendarunt, qui *Maimonidis* in ipſum commentarium *Hebraicè* vertit ope *R. Chaiim* fil. *Solomonis, Ben Baka*, Medici. Inde, eorundem ſuaſu, *Cæſar-Auguſtam* [*Saracoſtam* vocant *Judæi* & *Arabes*] profectus *R. Shimchah*, commentarios ejuſdem in cæteros ordines, excepto *Seder Tahoroth*, *Arabicè* exaratos comperit: quorum qui in [i] *Seder Nezikim*, præter tractatum *Aboth*, qui pridem verſus fuerat, tranſtulit doctorum ſuaſu *Solomon* f. *Rabbi Joſephi*, המכונה בן יעקוב *Ben Jacob* cognominati, queſtus interim mendoſum & alicubi imperfectum fuiſſe quo uſus eſt exemplar *Arabicum*. Eâdem in urbe *Seder Kodaſhim* traduxit *Nathanael* medicus f. *Joſi Ben* אלמלי *Almeli*, cum *Romanorum* legatus prædictus *Cæſar-Auguſtam* perveniſſet, anno quinquageſimo לפרט *ſupputationis particularis* (annorum ſcil. qui abjectis millenario & centenariis, ſuperſunt) menſe *Ciſlau*. Hic etiam in præfatione ſua exemplar quo uſus eſt mendis ſcatuiſſe conqueritur, aliiſque de cauſis fieri non poſſe ſcribit quin alicubi erraverit, cum & in *Talmude* parum verſatus & exercitatus fuerit; feciſſe tamen ſe hoc non illibenter, cum quod opus videretur Deo gratum, tum quòd linguâ *Arabicâ* הולך ומתמעט ואפשר שיאבדו הפירושים האלו באבדן הלשון מתוך הקהל כמו שאבדו עד היום הזה מתוך החכמים שלא ידעו לשון ערב כי כל דבר שאין אדם נהנה ממנו דרי הוא בחזקת אבוד אצלו, *jam ſenſim decreſcente, fieri poſſet ut pereunte illâ unà perirent commentarii iſti cætui* [Judæorum,] *quemadmodum huc uſque quaſi deperditi fuerint ſapientibus illis qui linguam* Arabicam *non calleant. Quicquid enim ſit è quo non capiat quis utilitatem, perinde illi eſt ac ſi periiſſet. Romanorum* legatus ille neſcio an ulterius progreſſus ſit, vel alibi ſibi *Seder Tahoroth*, qui nunc unicè deſiderabatur, vertendum procuraverit; certum tamen eſt & ipſum ſive ante, ſive poſt illud tempus, ſuum etiam inveniſſe interpretem, cujus nomen nullæ, quas mihi adhuc videre contigit, præ ſe ferunt editiones. Atque hoc pacto, multorum ope interpretum, univerſæ *Judæorum* genti communicati ſunt integri *R. Moſis Maimonidis* in omnes *Miſhnæ* partes commentarii; eorúmque operâ, eoſdem typis mandantium, noſtris etiam hominibus. Eorum, quos hic exhibemus tractatus, partes ſunt quædam dignitatis inter cæteras conſpicuæ. Neque tamen in iis edendis jam actum agimus, cum priùs non niſi *Hebraicè* editæ fuerint, prout ab Interpretibus redditæ, non prout ab ipſo Authore *Arabicè* conſcriptæ fuerint. Quanto autem ſatius ſit Autorum fontes, quam interpretum rivulos adire, nemini ignotum eſt. Opus univerſum majoris eſt molis, quam cui manum admovere noſtrum permitteret otium. Neque tamen, quas dedimus partes, ut mutilum quid aut imperfectum, rejiciat Lector. Sunt enim ipſæ in ſe, licet præfa-

[d] V. præf. R. Joſephi in Seder Moed. [e] Al. אושקה Oſca. Arab. وشقة V. Geogr. nub. [f] V. ipſius præf. [g] In Juchaſin dicitur R. Solomonem iſtum juſſiſſe Comm. Maimon. in linguam Hebr. verti anno 57. ipſumque obiiſſe anno 70. [h] Al. עכאסי Accaſi. v. ipſius Præf. [i] 10. Sanhed. in eodem ordine duplicis verſionis meminit Abarb. in Roſh. Amanah.

tionum atque appendicum vice toti corpori inſerviant, ſermones integri, & eorum nonnullæ, etiam olim, viris doctis dignæ atque idoneæ viſæ quæ ſeorſim transferrentur, ut de octo capitulis tractatui *Aboth* præmiſſis, & capitis *Chelèk* ſeu decimi *Sanhedrim* appendice jam dictum. Cauſa nobis eas *Arabice* edendi ea fuit, quam innuit *R. Nathanael, Ben Almeli*, verbis jam antea laudatis; ſcil. quod cum lingua *Arabica* apud *Judæos* in deſuetudinem abierit, metus ſit, ne prorſus perirent theſauri iſti. Neſcio enim quo pacto factum ſit, ut paucorum jam manibus terantur quæ *Arabicè* ſcripta ſint, blattiſque ſolùm & tineis comedentur, iis etiam in regionibus ubi ante aliquot ſæcula, non aliam, ut vidimus, dialectum facilè intelligerent vel eorum doctiſſimi. Neſcio, inquam, quo pacto, cum fatum illud non ſolum *Judæorum* libris contigerit, ſed & aliorum *Arabicè* ſcribentium monumentis magna ex parte commune ſit: nempe, ut nec eâdem jam diligentiâ conſerventur, vel poſteritati propaganda tranſcribantur, quâ olim cum apud ipſos eâ linguâ quaſi vernaculâ gauderent, unáque cum ejus ſtudio florerent literæ, utriſque idem ferè jam fatum paſſis, magnáque veteris gloriæ parte privatis: non quod vel in anguſtiores limites redacta ſit lingua iſta quam olim erat, cum vel latiùs unà cum religione *Mohammedana*, cui neceſſario ſacra eſt, propagata fuerit; nec quòd qui ſummâ jam rerum apud ipſos potiuntur minori erga literas ſtudio ferantur; ſecus enim, quicquid vulgo ſtatuatur, ſe rem habere comperiet qui *Turcarum* annales conſuluerit, ac pluris fieri, majoribus ſumptibus ali, & ad majores honores provehi apud ipſos, quam alibi, doctos; ſed potiùs quòd turbatis ad tempus inter arma ſtudiis, cum jam fato ceſſiſſent literarum Antiſtites, nec in promptu eſſent, qui eaſdem labantes ſuſciperent, & ipſæ unà occubuiſſe videantur, vel grave ſaltem deliquium paſſæ, poſt quod imperio ad homines linguâ pariter & ſede diverſos jam tranſlato, in integrum nullâ medicorum ope adhuc reſtitui potuerint. Quæ animo perpendenti veriſſimè ac graviſſimè dictum videtur illud quod *Ali* à quibuſdam acceptum fertur, زوال العلم اهون من موت العلما *Scientiæ ipſius quàm doctorum leviorem eſſe occaſum*, cum utroſque non rarò idem ſepulchrum contumulet, nec illa his ſuperſit: adeo ut nihil gravius pati poſſit ſæculum eruditorum jacturâ, utut incolumes plerumque contemptui, ſi non odio manifeſto habere ſoleat. Sed ne ad limen perductos in diverticula abducamus; Quòd & characteribus *Hæbraicis* imprimenda curavimus *Arabica*, ea in re autorem ipſum (è cujus autographo parum abeſt, quin mihi perſuadeam edita eſſe horum aliqua) imitati ſumus; idque conſilio, ſtudioſis, ſi quid ſentiam, non inutili, quò ita ei ſcribendi rationi aſſueſcant, quâ quotquot ferè è *Judæis Arabicè* ſcripſerunt uſi, ut nunc ſolent, & olim videntur. Ii verò nec pauci nec eruditione vel dignitate cæteris inferiores, qui vel S. Scripturas, vel *Talmud*, *Arabicè* interpretati ſunt, atque explicarunt, aliudve aliquod diſciplinæ genus ſcriptis ſuis excoluerunt. Non ſolum Autor noſter omnia ferè quæ compoſuit, excepto libro *Yad* (qui tamen etiam in linguam *Arabicam* traductus eſt) uti diximus, *Arabicè* ſcripſit, ſed & pater ipſius *Maimon*, & filius *Abraham* multa. *Judas Levita* celebrem iſtum inter Sapientem *Judæum*, & Regem *Cozarorum*, à quo titulum *Cozari* habet, dialogum eàdem linguâ compoſuit; ut & *R. Bechai* inſignem librum قرايض القلوب, vulgò titulo *Hebraico*, *Chobat Hallebaboth*, quod officium cordium ſonat, notum. *Abu Zacharia* & *Abul Walid Marun*, *Ebn Jannahi*, Grammaticorum principes, eâdem inter ſcribendum uſi ſunt, quorum hic & Grammaticam & librum Radicum edidit, è quibus non pauca mutuatus videatur *R. David Kimchi*. *R. Joſeph Maimonidis* diſcipulus, cui ab ipſo liber *More Nevochim* dicatus eſt, celebrem in librum *Canticorum* commentarium; *Auhado'zzaman Abul Baracat* in Eccleſiaſten, alius in Proverbia *Salomonis*, alius in Pſalmos, *Arabicè* ſcripſerunt; *R. Tanchum Hieroſolymitanus* in univerſum (ni fallor) vetus Teſtamentum notas. *R. Abraham Ben Dior*, referente authore *Juchaſin*, librum qui *Arabicè* vocatur عقيدة الرفيعة *Fides excelſa* compoſuit. Ac teſte *R. Salomone* in ſua ad *Maimonidem* in *Seder Nezikin* præfatione, *R. Saadiah Gaon*, (totius veteris Teſtamenti Paraphraſi *Arabicâ*, & libro *Emunoth* eâdem linguâ ſcripto, clarus) *R. Samuel Ben Hophni*, *R. Sharira*, *R. Hai*, ורבים נכבדים עשו הבוריהם בהלכות ובפירושים זולתם, *cum multis præter ipſos viris inclytis, omnes* והתשובת בלשון ערבי *quæ de conſtitutionibus juris ſcripſerunt, enarrationes & reſponſa ſua* Arabicè *compoſuerunt:* nec minus גאוני המערב וספרד *inſignes* Occidentis & Hiſpaniæ *doctores*, nominatim *R. Enoc* f. *R. Moſis*, qui פירש כל התלמוד בלשון ערבי totum *Talmud Arabicè* enarravit; *R. Samuel Levita Granatenſis*, *R. Iſaac Al Feſi*, *R. Iſaac Ben Giath*, *R. Joſeph Hallevi Ben Megaſh*, & אחרים רבים אין מספר alii ferè innumeri, כולם רוב פירושיהם ותשובותיהם בלשון ערבי, *quorum omnium interpretamenta, & reſponſa magnâ ex parte* Arabicè *conſcripta reperies.* [Obiter notare liceat, quod de *R. Enocho* narrat *R. Salomon* noſter, idem *R. Joſepho* ab aliis tribui. In Chronologia *Davidis Ganz* à doctiſſimo V. *Guilielmo Henrico Vorſtio* editâ, dicitur " tempore *Raf*

" *Hai* fuiſſe *Raſ Joſeph* fil. [k] *Shitanes*, qui erat diſcipulus *R. Moſis* captivi, atque ex-
" poſuit omnes ſex claſſes Talmudicas linguâ *Arabicâ* pro [l] *Al Chaſes* rege *Iſmaelis*,
" qui recalcitravit *R. Enocho* fil. *R. Moſis*, à quo cum excommunicatus querelam ad
" Regem deferret, hoc ab eo reſponſum tulit, Iſti ſunt *Iſmaelitæ* recalcitrantes, cum
" autem hoc faciant tibi *Judæi*, fugio ab illis, & jam fugio à te; atque ſic fecit." Vertente *Vorſtio*, at obſcuriùs. Non eſt mihi ad manum codex *Davidis Ganz Hebraicus*, at in *Juchaſin* unde hiſtoriam hanc ſumpſiſſe videtur, verba hæc ſunt, אלו היו ישמעאלים נועטים בי כאשר עשו לך היהודים הייתי בורח מפניהם ועתה ברח וכן עשה, quæ ſonant, *Si recalcitrarent mihi* Iſmaelitæ, *quomodo tibi fecerunt* Judæi, *fugerem ab illis. Tu ergò jam fuge; quod & fecit.*]

In horum, aliorúmve hoc genus Autorum, librum aliquem qui inciderit, pede magis inoffenſo perget, ſi mori ſcribendi iſti aſſuetus priùs fuerit. Quem in finem, ſi quid alicui contulerit opus iſtud, Academiæ *Oxonienſis* beneficium gratus agnoſcat, quæ typographiam ſuam ea ipſa de cauſa typis ad hanc rem idoneis inſtrui curavit, quibus plus jam hoc in genere quam aliàs adhuc, quod ſciam, unquam in publicum prodiit. Quod prodiit ne ſine ulteriori examine contemptui habeat, ſuadet magnum *Maimonidis* nomen, qui ut præcipuis reip. literariæ Antiſtibus viſum eſt, nugari non ſolet. Nec dubito quin & hæc penitiùs introſpecta eundem quem cætera ipſius ſcripta genium ſpirent, ſed & in iis repertum iri nonnulla quæ ab ipſo primùm in ordinem redacta, pleniúſque ac fuſiùs quàm ab aliis tradita ſint; quod de fundamentis fidei *Judaicæ* hîc ab ipſo in articulos ſuos diſtributis teſtatur *Abarbinel.* Quis totius operis *Talmudici* rationem & hiſtoriam tam dilucidè alibi enucleavit? Quis tot diſciplinæ [m] *Judaicæ* myſteria tam luculentâ *Methodo* expoſuit? His in linguam *Latinam* traducendis, ſi illud ſaltem præſtitero quod מריק מכלי אל כלי (ut verbis *R. Joſephi* utar) *qui è vaſe in vas* [uſui magis accommodum] *transfundit*, vel qui ſitienti ſcutellam præbet quâ aquam è fonte deſumat, operam non prorſus inutilem navaſſe videbor. Si quis interim eadem cum *Hebraicis* conferens, me à doctis iſtis *Judæis*, qui in eam linguam ipſa verterunt, in non paucis diſcrepare viderit, antequam vel in hanc vel alteram partem ſtatuat, utraque cum authoris (quæ hic dedimus) *Arabicis* diligenter conferat. Nam & eorum plerique errores quos ſibi exemplarium quæ ſecuti ſunt vitio, aliiſve de cauſis neceſſario committendos perſenſerunt, magna equidem cum modeſtia deprecantur; neque ipſe eò immodeſtiæ perveni ut quempiam mecum errare velim. Lector, quo utilitati ſuæ (cui poſt Dei gloriam dicatus eſt labor noſter) conſulat, in ea, quæ veritati maximè conſentanea eſt, interpretatione eligendâ judicio ſuo utatur; & ſi in utrâque erratum deprehenderit, tertiam ipſe reponat.

In Appendice notarum verè miſcellaneâ, neque ad ſtrictas methodi leges ubique exigendâ, quid præſtitum ſit haud facile erit uno intuitu ob oculos ponere. Ad hunc ferè ſcopum collimant omnia, ut ſtudiorum *Rabbinicorum* & *Arabicorum* in genuino S. Scripturarum ſenſu eruendo, iiſque explicandis uſum, prolatis exemplis, oſtendant, & commendatiorem reddant. Quod vel bonarum literarum amantioribus perſuaſum dare, forſan non adeo facile erit; multo minus illis, quibus vel quid ultra vernaculam ſapere, iis rite interpretandis maximum ſtatuatur impedimentum. Genus hominum planè ἄτοπον καὶ ἄλογον, atque hujus ſæculi lues; à quibus quid paſſus fuerim, (quanto majora, niſi apparuiſſet Deus μετανόμιος, paſſurus! nec tam aliâ forſan de causâ, quàm quod & doctos amem, & à doctis, licet indignus, amer) qui noverit, haud adeo mirabitur ſi impræſentiarum, nec plura, nec meliora præſtiterim. Sed liberavit me Deus, virorum inſignium, quibus meliora cordi ſunt, ope ultro oblatâ: quibus gratias quantas poſſum maximas refero, aliáſque, quibus impar ſum, plures adhuc debere me hîc palam teſtatum volo. Deus, qui hanc mentem illis indidit, bona ipſis omnia rependat, & boni omnes bene cupiant. Scitum eſt illud Poëtæ,

من يفعل الخير لا يعدم جوازيه ۞
لايذهب العرف بين الله والناس ۞

Qui fecerit bonum, non deſtituetur mercede ipſius.
Non perit beneficium inter Deum & homines.

Quòd ſi in notis iſtis à viris ſummis in diverſum aliquando abeam, non eſt quod quis vel me illis detractum ire putet, vel veritatem à tanto illis inferiore prolatam faſtidioſè reſpuat. Obtinuit ſemper atque obtinebit illud etiam Poëtæ,

كم

[k] Cognomin. Abi Thaur. Juchaſ. [l] אלחכים Al Hacem, Juchaſ. [m] In præf. ad Terumoth.

كم ترك الاول للاخر ❁

Quot reliquit prior posteriori [obſervanda ?]

Imò & doctiſſimus indoctiori ? fuítque vel poſt diligentiſſimum meſſorem ſpicilegio locus. Nec quod vel à tempore vel dignitate poſteriore allatum fuerit, ideo minoris æſtimandum eſt. Veriſſimum eſt illud ab *Al Firuzabadio* ex *Abil-Abbaſo* laudatum,

ليس لقدم العهد بفضل الفاضل
ولا لحدثانه بهتضم المصيب ❁

Nec, quòd tempore prior fuerit, plus æquo tribuetur ei qui erraverit,
Nec, quòd poſterior, minus ei qui ſcopum attigerit.

Ingredere, Lector benevole, & ſi quid uſui tibi fruerit, liberè fuere ; ſi quid minùs commodè dictum, amicè corrige, atque erranti comiter viam monſtra. והשם יתעלה יישרנו במאמר ובמעשה ויצילנו מן החטא והשגיות למען חסדו

Ne dubius hæreat Lector in ea, quam in his ſequimur, legendi ratione, viſum eſt hîc in limine Characteres *Arabicos* & *Hebraicos*, prout in typographia noſtra ſibi invicem reſpondent, ipſius oculis ſubjicere.

ا ب ت ث ج ح خ د ذ ر ز س ش ص ض ط ظ ع غ ف ق ك ل م ن ه و ي

א ב ת ת ג ח כ ד ה ר ז ס ש צ ץ ט ט ע ג פ ק כ ל מ נ ח ו י

נשם י׳ אל עולם

קבצו חכמים ועמדו על עמדכם כי
זבד טוב אזבדכם לכו בנים שמעו
לי יראת י׳ אלמדכם שמעו שמוע
אלי ואכלו טוב ותהי נפשכם כגן רטוב מי
האיש החפץ חיים אוהב ימים לראות טוב
אשר לא העלה עליו מלך גדול ולא שחח
תחתיו ולא השיאוהו משיאיו ולא הידה
ממפותיו וישם על לבו אשר לא יתגאל בפת
בג המלך וביין משתיו יסור הנה אל טבחי
אשר טבחתי ואל יני אשר ישנתי ואל שלחני
אשר ערכתי לכו לחמו בלחמי ושתו ביין
מסכתי והנה בו מכל פרי מגדים חדשים גם
ישנים ויין הרקח עסים הרמונים דובב שפתי
ישנים והוא תרומת יני וראשית כל דגני
מדושתי ובן גרני ויינו מכרם קרן בן שמן
ולחמו לחם אבירים כל אוכלו חלקו שמן
וטעמו כטעם לשד השמן אכלו משמנים ושתו
ממתקים בני אכלו רעים שתו ושכרו נבוני
זה השלחן אשר לפני י׳ והוא פירוש המשנה
אשר שננו אבותיכם וביאור הגדרות אשר
גדרו הרועים מנהלי עלותיכם ועיקרי היסודות
אשר המה יסודותיכם והמנהגות והגזרות
והתקנות אשר תיקנו בעלי גבורותיבם מן היום
אשר צוה י׳ והלאה לדורותיכם והנה הוא
כמגדל דוד עומד על תליו אלף המגן תלוי עליו
עם כל כלי מלחמות הגברים כל שלטי הגבורים
אני משה בן מימון הספרדי בניתיהו ומים
התלמוד מתיתיהו ומספיר התוספתא יסדתיהו
ובפוך ספרא רבצתיהו ומזהב ספרי טהרתיהו
ובדברי הגאונים סמכתיהו ובכסף הצרוף
זקקתיהו ובמעכה לבי יצקתיהו והנה הוא ככרם
חמדה ונטע שעשועים נטעתיהו ויומי ולילי
נצרתיהו ולרגעים השקיתיהו עד אשר נצניו
גמלו ואשכלותיו בשלו וכל הסמדר פתח
וכל עץ בו פורח והדודאים נתנו ריח פתחתי
את שעריו ולא נעלתיהו ויומם ולילה לא
סגרתיהו ולכל ישר ונבר שמטתיהו ומנחה
אל התלמידים שלחתיהו והנני אסרתיהו על
כל אשר מלין מעתיק ליושבים לפני י׳ לאכל
לשבעה ולמכסה עתיק:

COngregamini, ſapientes, & in ſtatione veſtra conſiſtite, dote enim bonâ vos donabo. Accedite, filii, & auſcultate mihi, timorem Domini docebo vos: diligenter auſcultate mihi & comedite bonum, ſitque inſtar horti irrigui anima veſtra. Quis eſt vir qui delectatur vitâ, qui amat dies quibus videat bonum, qui non extulit ſuper ſe regem aliquem magnum, nec ſub ipſo ſe incurvavit; quem non ſeduxerunt ſeductores ejus, neque fuit inter eos qui ab ipſo pellecti ſunt, qui in corde ſuo ſtatuit non pollutum iri ſe portione eſcæ regis, aut vino compotationis ipſius? divertat huc ad victimam meam quam mactavi, ad vinum meum quod donec inveteraſceret ſervavi, ad eam quam inſtruxi menſam. Adeſte, veſcimini cibo meo, vinum quod miſcui bibite. Ecce in eo eſt ex omni genere fructuum pretioſorum, recentium ſimul & veterum, vinúmque conditum, ſuccus malogranatorum loqui faciens labia dormientium. Eſt autem ipſum oblatio ſpontanea vini mei, primitiæ omnis frumenti mei, tritura mea, & proventus areæ meæ. Vinum ipſius è vinea collis præpinguis, & panis ipſius panis fortium, ſiquis ederit ipſum, portio ejus pinguis erit; ſapor ejus ut ſapor olei recentis. Comedite pinguia, & bibite dulcia, filii mei. Comedite, ſocii, bibite, & inebriamini, intelligentes mei. Hæc eſt menſa quæ eſt coram Domino. Eſt autem ipſa interpretatio *Miſhnæ*, quam expoliverunt patres veſtri, explicatio maceriarum, quas ſtruxerunt paſtores qui fœtas veſtras ducunt, & fundamentorum ſuper quæ fundati eſtis, radicum, nec non conſuetudinum, decretorum & conſtitutionum, quæ conſtituerunt veſtrum potentiſſimi, à die quem præcepit Dominus, ac deinceps per generationes veſtras. Atque ecce eſt illa inſtar turris Davidicæ ſuper tumulum ſuum conſtitutæ, in quâ mille ſuſpenſi ſunt clypei, cum omnibus electorum inſtrumentis bellicis, omnia potentium ſcuta. Ego *Moſes* f. *Maimonis* Hiſpanus ipſam extruxi, è mari *Talmudis* extraxi, è ſapphiro *Toſiphtæ* fundamenta ejus jeci, ipſam carbunculo *Siphræ* ſtravi, auróque *Siphri* oblevi, verbis excellentium fulcivi, argento puro conſtrinxi, & in argilla cordis mei fudi. Eſtque, ecce, illa ſicut vinea deſiderabilis, quam plantatione deliciarum conſitam interdiu ac noctu cuſtodivi, & ad momenta irrigavi, donec conſummati fuerint flores ipſius, & maturuerint botri, omniſque uva parva ſe aperuerit, & omnis in ea arbor gemmas emiſerit, dederíntque mandragoræ odorem. Portas ejus quas aperui non obſeravi, neque interdiu aut noctu clauſi, ſed omni recto & mundo liberè ipſam permiſi, & pro munere diſcipulis miſi. Atque ecce alligavi ipſam omnibus qui verba tranſcribunt, ſedentibus coram Domino, ut ſit ex quo comedant ad ſaturitatem, & operimentum durabile.

SCIAS omnia legis præcepta quæ à Deo ad *Moſen* magiſtrum noſtrum demiſſa ſunt, demiſſa ad ipſum fuiſſe una cum interpretatione ſua, eloquente Deo ipſi primùm textum, deinde explicationem & interpretationem ejus, & quid comprehenderet textus iſte authenticus. Modus autem edocendi illa Iſraelem ejuſmodi erat qualem tibi deſcripturus ſum. Recipiente ſe [*Moſe*] in tentorium ſuum, primus ipſum conveniebat *Ahron*, cui textum ad ſe [cœlitùs] demiſſum ſemel enarrabat, ipſúmque ejus interpretationem docuit; illo deinde ſurgente atque ad dextram *Moſis* ſe ſiſtente, ingrediebantur *Eleazar* & *Ithamar* filii ipſius, quibus etiam dictabat *Moſes* idem quod dictaverat *Ahroni*; tum ſurgentibus ipſis, cedentibúſque uno ad ſiniſtram *Moſis* magiſtri noſtri, altero ad dextram *Ahronis*, ingrediebantur poſtea ſeptuaginta Seniores, quos docebat *Moſes* eo modo quo docuerat *Ahronem* & filios ipſius. Ingrediebatur poſtea cœtus populi promiſcuus, omnis nempe quærens Dominum, quibus etiam idem recitavit, donec omnes ab ipſo [illud] audirent. Audierat autem jam *Ahron* à *Moſe* textum illum quater, filii ipſius ter, Seniores bis, reliquus cætus ſemel. Deinde diſcendente ab ipſis *Moſe*, repetebat *Ahron* textum iſtum, quem memoriâ tenebat à *Moſe* quater auditum, uti deſcripſimus, omnibus qui aderant: tum diſcedebat etiam *Ahron:* atque ita duo etiam *Ahronis* filii jam quater audierant [illud quod dictum eſt;] à *Moſe* ter, & ab *Ahrone* ſemel. Poſt *Ahronis* igitur diſceſſum, repetebant *Eleazar* & *Ithamar* eundem textum, quem quater audierant, uti explicavimus, coram toto preſentium cœtu, atque à docendo ſurrexerunt. Atque hoc pacto factum eſt ut etiam ſeptuaginta Seniores jam textum iſtum quater audierint, bis à *Moſe*, ſemel ab *Ahrone*, nec non ab *Eleazaro* & *Ithamaro* ſemel. Recitabant ergò & ſeptuaginta Seniores textum iſtum populo ſemel, ut & omnes quater illum audirent, primò à *Moſe*, ſecundò ab *Ahrone*, tertiò à filiis ipſius, quartò à ſeptuaginta Senioribus, qui tum diſcedentes alii alios docebant illud quod à Dei nuntio acceperant, textum autem voluminibus inſcribebant. Tum diſperſi ſunt primores populi per totum Iſraelem ad eos docendos atque inſtituendos, donec memoriâ tenerent textum illum, ejúſque lectionem callerent. Deinde docebant etiam illos interpretationem textûs iſtius à Deo demiſſi, quæ ſenſus ejus univerſos contineret. Textum autem ſcripto, traditionem memoriæ mandabant; atque ita dicunt ſapientes (quibus pax) *Lex quæ ſcripta eſt, & Lex quæ ore tradita.* Dixerunt etiam in *Baraitha*, *Et allocutus eſt Dominus* Moſen *in monte Sinai.* Quid ſibi vult quod dicit, *In monte Sinai?* Annon tota lex tradita eſt de Sinai? Verùm hoc dictum eſt ut tibi indicet, quòd ſicut præceptum de anno intermiſſionis, cum generalibus, particularibus & minutiis quæ ad ipſum [ſpectant] datum ſit è Sinai, ita & reliqua præcepta cum generalibus, particularibus & minutiis ſuis data ſunt è Sinai; ut e. g. tibi dicam quòd dixerit ipſi Dominus, *In Tabernaculis habitabitis ſeptem diebus*, tum docuerit ipſum neceſſaria eſſe tabernacula iſta Viris non, Fœminis, neque obligari ad ea ægrotos, neque itinerantes, neque tecta ipſis de aliis [rebus] quàm quæ è terra germinant [imponenda.] Neque enim obtegenda eſſe vel lanâ,

עלם אן כל שריעה אנזלהא אללה
עלי משה רבינו אנהא אנמא אנזלת
עליה מע תפסירהא פיקול אללה
לה אלנין תם יקול לה תפסירה ותאוילה
ומא תצמן דלך אלנין אלמחכם וכאן
צפה תעלימה לישראל עלי מא אצף לך
כאן יאתי לכבאה פאול מן ידכל עליה
אהרן פיתלו עליה אלנין אלמנזל עליה
מרה ואחדה ויעלמה תפסירה תם ירתפע
אהרן וירגע עלי ימין משה רבינו ויכל
בעד דלך אלעזר ואיתמר ולדאה פיתלו
איצא עליהמא משה מתל מא תלי
עלי אהרן תם ירתפעא וירגע אחדהמא
ען שמאל משה רבינו ואלתאני עלי ימין
אהרן תם ידכל בעד דלך שבעים זקנים
ויעלמהם איצא משה מתל מא עלם
אהרן ובנין תם ידכלון בעד דלך גמהור
אלנאס כל מבקש י׳ ויתלו איצא עליהם
חתי יסמע אלגמיע מנה פיכון אהרן קד
סמע דלך אלנין ארבע מראת מן משה
וולדאה סמעאה מנה תלאת מראת
ואלזקנים מרתין וסאיר אלנאס מרה ואחדה
תם ירתפע משה ענהם וירגע אהרן ויתלו
דלך אלנין אלדי חפט אלדי סמעה מן
משה ארבע מראת כמא וצפנא עלי גמיע
אלחאצרין וירתפע אהרן איצא פיכון
אלולדאן קד סמעאה ארבע מראת איצא
תלת מן משה וואחדה מן אהרן פירגע
אלעזר ואיתמר איצא ביעד ארתפאע אהרן
ויתליאן דלך אלנין בעינה אלדי סמעאה
ארבע מראת כמא בינא עלי גמיע
אלחאצרין וירתפעא ען אלתעלים איצא
פיכון שבעים זקנים קד סמעוא דלך אלנין
ארבע מראת איצא מרתין מן משה ומרה
מן אהרן ומרה מן אלעזר ואיתמר פירגע
איצא שבעים זקנים בעד דלך ויתלון דלך
אלנין עלי אלנמהור מרה ואחדה פיכון
אלנאס קד סמעוא דלך אלנין ארבע מראת
איצא מרה מן משה ותאניה מן אהרן
ותאלתה מן בניו וראבעה מן שבעים זקנים
תם יפתרק אלנאס יעלם בעצהם בעצא
מא סמעוא מן אלרסול ויכתבון אלנין פי
סגלאת ויפתרקון אלרוסא עלי גמיע ישראל
ללתעלים ואלתדרים אלי אן יחפטוא דלך
אלנין ויחכמו קראתה תם יעלמון איצא
תפסיר דלך אלנין אלמנזל מן קבל אללה
ודלך אלתפסיר גמל מעאן פכאנוא יכתבון
אלנין ויחפטון אלנקל והכדא יקולון אלחכמים
עליהם אלסלאם תורה שבכתב ותורה
שבעל פה וקאלוא עליהם אלסלאם פי
אלבריתא וידבר י׳ אל משה בהר סיני מה
תלמוד לומר בהר סיני והלא כל התורה
כולה נאמרה מסיני אלא לומד לך מה
שמטה נאמרו כללותיה ופרטותיה ודקדוקיה
מסיני אף כל המצות נאמרו כללותיהן
ופרטותיהן ודקדוקיהן מסיני מתלא אקול לך
אן אללה קאל לה בסוכות תשבו שבעת
ימים תם אעלמה תעאלי אן הדה אלסוכה
לאזמה ללכור לא ללאנאת ולא תלזם
אלמרצא ולא אלמסאפרין ולא יכון סקפהא
אלא במא ינבת מן אלארץ ולא תסקף לא
באלצוף

באלצוף ולא באלחריר ולא באלאואני ולו
ממא ינבת מן אלארץ מתל אלחצר
ואלתיאב ואלאכל ואלשראב ואלנום פיהא
טול אלסבעה איאם ולא יכון פי פצאהא
אקל מן סבע קבצאת טולא פי סבע קבצאת
ערצא ולא יכון פי ארתפאעהא אקל מן
עשר קבץ פלמא גא אלרסול עליה אלסלאם
נזל הדה אלשריעה ותפסירהא הכדא אלסת
מאיה ואלתלאת עשרה שריעה הי ותפסירהא
צארת סגלאת מכתובה באלנצוץ ואלתפסיר
מרוי פלמא כאן פי אכר אלארבעין עאם פי
ראש חדש שבט גמעהם עליה אלסלאם
וקאל להם קד קרב זמאן מותי ולכן מן
סמע מני רואיה ונסידהא יגי ויסאל נוצחהא
לה ומן אשכלת עליה מסאלה יגי ונבינהא
לה קאל אלכתאב הואיל משה באר את
התורה הזאת לאמר והכדא נצוא אלחכמים
פי ספרי כל ששכח הלכה אחת יבוא וישנה
וכל שיש לו לפרש יבוא ויפרש פצחהוא
ענה אלרואיאת ואסתפאדו אלתפאסיר טול
תלך אלמדה אלתי מן ראש חדש שבט אלי
סאבע אדר פלמא כאן קבל מותה געל
אליד פי אלנסך ונסך תלתה עשר ספר
תורה גוילים כלהא מן בא בראשית אלי
לאם ישראל ואעטי ספר לכל שבט
ליקתרוא בה ואלתאלת עשר אעטאה ללויים
וקאל להם לקוח את ספר התורה וכו' תם
טלע אלגבל פי נצף נהאר סאבע אדר עלי
מא צחח אלנקל פכאן דלך מותה פי חקנא
לעדמנא איאה ואלחיאה פי חקה למא
ארתקי אליה והכדא קאלו עליהם אלסלאם
משה רבינו לא מת אלא עלה ומשמש
במרום ואלכלאם עלי הדא טויל גדא גדא
ומא הדא מכאנה פלמא מאת עליה
אלסלאם והו קד חמל יהושע מא נזל עליה
מן אלתפסיר פתפקה פיה יהושע ואהל
עצרה פכל מא רוי ענה הו או אחד
אלזקנים ליס פיה כלאם ולא וקע
פיה אכתלאף ומא לם יסטע מן אלנבי
עליה אלסלאם פיה כלאם מן אלפרוע
אסתכרג אלחכם פיהא באלקואנין אלתלאתה
עשר אלמנזלה עליה פי סיני והי שלש
עשרה מדות שהתורה נדרשת בהן
פמן תלך אלמסתכרגאת אמור לם יקע
פיהא אכתלאף בל כאן עליהא אלאנמאע
ומנהא מא וקע פיה אלאכתלאף
בין אלקיאסין וקאם הדא קיאסא וקוי
ענדה וקאם הדא קיאסא וקוי ענדה
לאן אלמקאים אלגדליה יערץ פי קיאסאתהא
הדא אלעארץ פאדא חדת הדא אלאכתלאף
תבע אלאכתר לקול אללה תעאלי אחרי
רבים להטות ואעלם אן אלנבוה גיר
מפידה פי אלנטר פי תפסיר אלתורה
ואסתכראג אלפרוע בשלש עשרה מדות
בל מא יפעלה יהושע ופינחס פי מעני
אלנטר ואלקיאס הו אלדי יפעלה רבינא
ורב אשי ואנמא פצילה אלנבי ופעלה

vel ſerico, vel vaſis, etiamſi ex iis quæ producit terra [confectis,] veluti ſtoreis aut veſtibus: nec non, edendum, bibendum, atque dormiendum in ipſis eſſe ſeptem dies integros; neque debere minus quàm ſeptem palmas longitudine, ac totidem latitudine continere, altitudine autem non minus quàm decem palmas. Veniens ergò Legatus Dei (c. p.) attulit [ſecum] hoc præceptum cum interpretatione ipſius; eodémque modo 613. præcepta una cum interpretationibus. Præcepta autem voluminibus inſcribebantur, expoſitiones ore tradebantur. Fine autem anni quadrageſimi, initio menſis *Shebat*, convocavit ipſos *Moſes*, (c. p.) dicens, Appropinquavit jam tempus mortis meæ; ſi quis ergo traditionis alicujus à me acceptæ oblitus fuerit, accedens petat ut eam ipſi declarem, & ſi quæſtio aliqua cuipiam intellectu difficilis videatur, accedat ut eam ipſi explicem. Hoc eſt quod dicit Scriptura, [a] *Voluit Moſes explanare legem iſtam, dicendo*, &c. atque ita dixerunt ſapientes in [libro] *Sifre*, *Si quis oblitus fuerit conſtitutionis alicujus, veniat & eam ſecundo audiat, & ſi quis opus habeat explanatione, accedat ut ipſi explanetur*. Traditionum ergo veritatem ab eo didicerunt, atque explicationes acceperunt toto illo temporis ſpatio quod inter initium menſis *Shebat* & diem ſeptimum *Adar* intercedit. Cum autem jam prope eſſet ut moreretur, manum deſcribendis libris admovens, tredecim exaravit legis exemplaria, in pergameno omnia, à litera *B* vocis *Bereſhith* uſque ad *L*, vocis *Iſrael* [quâ terminatur lex,] quorum ſingula ſingulis tribubus, quibus uterentur, diſtribuit, decimum tertium autem dedit Levitis, dicens illis, *Accipite librum legis*, &c. Tum montem circa meridiem ſeptimi *Adar* (uti traditione verâ acceptum eſt) conſcendit. Fuitque hoc *mors ejus* reſpectu noſtri, eo quod ipſo privati ſumus, at ipſius reſpectu *vita*, ob eum ad quem evectus eſt [gradum] atque ita dixerunt [magiſtri] (q. p.) *Moſes Doctor noſter non eſt mortuus, verum aſcendit ut ſerviret* [*Deo*] *in excelſis*. Verùm ſermo de his valdè prolixus eſt, nec hujus loci. Mortuo ergo *Moſe*, cum *Joſuam* iis quæ ad ipſum demiſſæ fuerant explicationibus inſtructum reliquiſſet, *Joſua* ejuſque ſæculi homines ſecundum eas ſententiam dixerunt. Quidquid autem *Moſi* acceptum ferret ipſe aut ſeniorum aliquis, nulla de eo controverſia, nulla incidit diſſenſio, at ſi quid erat è ramis de quo nihil à *Moſe* acceptum fuerat, quid de eo ſtatuendum eſſet eliciebatur collatione, ope tredecim regularum quæ ipſi [*Moſi*] tradita ſunt in Sinai; iſtis nempe tredecim argumentandi modis quibus legis ſenſus eruitur. Eorum autem, quæ iſto modo eliciebantur, quædam erant de quibus nulla omnino incidit diſſenſio, cum unanimi omnium conſenſu recepta eſſent, alia verò de quibus accidit inter duas conjecturas diſcrepantia, prævalente apud unum quod ipſe opinatus fuerat, apud alium quod ipſe conjectando aſſecutus. Hoc enim inter ſententias, quæ è locis probabiliter argumentandi eruuntur, evenire ſolet. Accidente autem hujuſmodi diſſenſione in plurium ſententiam itum eſt, juxta Dei mandatum quo *ad plures inclinare* jubet.

Scias autem ad diſquiſitionem in explicanda lege & eliciendis ope tredecim modorum conſectariis nihil conferre prophetiam, ſed quod fecerunt *Joſua* & *Phineas* reſpectu diſquiſitionis & ratiocinationis, idem eſſe quod fecerunt Rabina & Rab Aſhe. Quod ad ex-

[a] Deut. i. 5.

excellentiam autem Prophetæ ſpectat eorúmque quæ circa legem fecerit, cujuſcunque tandem generis fuerint, eſt illud certe magni momenti fundamentum ex iis quibus fundatur religio. Porrò videtur mihi hic locus eſſe explicandi fundamentum iſtud, quod tamen fieri nequit niſi præmiſſâ diſtinctione modorum quibus prophetiam ſibi vendicant Prophetæ, quáque ratione vera comprobetur prophetia: cum hoc etiam magnum ſit fundamentum in quo errant, non ſolum univerſum hominum vulgus, ſed & potioris notæ non pauci; putantes, ſcil. non credendum prophetiam ſibi vendicanti, niſi poſt editum miraculum par alicui è miraculis *Moſis* Doctoris noſtri; & neceſſe eſſe ut ordinarium rerum curſum perrumpat, ſicut fecit *Eliab* in reſuſcitando viduæ filio, aut ut factum eſt in deprædicatis *Eliſhæ* miraculis. Regula autem hæc minimè vera eſt, cum omnia quæ patrarunt *Eliab*, *Eliſha*, cæteríque Prophetæ, non in eum finem fecerint ut iis Prophetiam ſuam confirmatum irent; cum jam antea de eo certo conſtaret: ſed ea poſcente neceſſitate ediderint, cum pro ea quâ apud Deum erant propinquitate, voluntatem ipſorum perfecerit, juxta illud piis promiſſum, [b] *Et cum ſtatues verbum, ratum erit tibi.* Vera autem comprobatur prophetia eo modo quo hoc, quem exorſus ſum, ſermone deſcripturi tibi ſumus. Dico igitur, primò, canones in lege noſtra de prophetis traditos, ita ſe habere: ſc. eos, qui prophetiæ munus ſibi vendicant, in duo diſtingui genera, eorum qui in nomine Idoli, & eorum qui in nomine Domini vaticinantur. Prophetia autem in nomine Idoli duplicis rurſus eſt generis, primum, cum ſurgens Propheta dixerit, Hujuſmodi ſtella influxu ſuo ſpirituali in me demiſſo, dixit, Hoc modo me colite, vel, hoc modo me invocate, nec non cum ad Idoli aut *Teleſmatis* alicujus cultum invitat dicens, Hoc mihi illud indicavit, hoc mihi nuntiavit, vel præcepit mihi ut juberem ipſum tali modo coli, quomodo facere ſolebant Prophetæ *Baal*, & Prophetæ *Luci*. Secundum, cum dixerit quiſpiam, Venit ad me à Deo revelatio, colendum eſſe Idolum tale, aut ſpiritualem ejuſmodi influxum tali modo eliciendum (rationem interim aliquam cultus, & actiones aliquas deſcribens quibus utuntur qui tali dediti ſunt cultui, quemadmodum inter fundamenta legis noſtræ traditur) hic etiam inter Prophetas Idololatricos cenſendus eſt, cum hoc nomen comprehendat non ſolum illos qui dicant ipſum Idolum ſe coli juſſiſſe, aut aliud aliquid mandâſſe, ſed & eos qui dicant Dominum creaturæ alicujus cultum præcepiſſe. Cum igitur audierimus quempiam quolibet horum modorum ſe Prophetam venditâſſe, atque hoc manifeſtò de ipſo probatum fuerit, debet ille ſtrangulatione è medio tolli, ſicut dicit Deus, [c] *Propheta autem ille, vel ſomnians ſomnium, morte afficietur:* neque habebitur ratio [muneris] quod ſibi vendicat, neque requiretur ab ipſo ſignum; imo etſi miracula ediderit ad profeſſionem iſtam confirmandam, quibus nihil unquam magis mirum audivimus, nihilominus ſtrangulabitur, nullâ miraculorum iſtorum habitâ ratione. Cauſa enim ob quam rata fuerint iſta miracula, ea eſt quam aſſignat Scriptura (dicens,) [d] *Quoniam tentat*

פי אלשריעה אי פעל כאן פהו לעמדי מן
אלאצול אלכבירה אלעטימה אלתי עליהא
אעתמאד אלדין ואסאסה ולקד ארין אן
הדא מוצע ינבגי לי פיה אן אבין הדא
אלאצל ודלך לא ימכן אלא בעד תקסים
אדעא אלאנביא ללנבוה ובמא דא תצח
אלנבוה אד הדא איצא אצל כביר קד
והם פידה נמלה עאמה אלנאס בל
עדד מן כואצהם ודלך אנהם יטנון
אן אלנבוה לא תצח למדעיהא אלא
באן יפעל מעגזה נחו מעגזה מן מעגזאת
משה רבינו ויכרק עאדה ולא בד כמא
פעל אליהו פי אחיא בן אשה אלמנה
או מתל מא שהר מן איאת אלישע
והדא אצל גיר צחיח לאן כל מא
פעלה אליהו ואלישע וגירהמא מן אלאנביא
מן אלכ עגזאת פלם יפעלוא דלך לתתבית
נבותהם אד אלנבוה קד כאנת צחת
להם קבל דלך ואנמא פעלוא תלך
אלמעגזאת למא אחתאגו אליהא פלקרבהם
מן אללה תמם אראדתהם כמא ועדוא
אלציאלחין ותגזר אומר ויקם לך ואנמא
תצח אלנבוה במא נצפה פי כלאמנא
הדא אלדי נאשבתה פאקול אולא אן
קואעד שריעתנא פי אלנביין עלי מא
אצפה ודלך אן מרעי אלנבוה ינקסמון
אולא קסמין מתנבא בשם עבודה זרה
או מתנבא בשם י׳י ואלנבוה בשם עבודה
זרה תנקסם קסמין אלקסם אלאול אן
יקום נבי ויקול אן אלכוכב אלפלאני
אנזל עלי רוחאניתה פקאל לי אעבדני
בכדא או אדעוני בכדא וכדלך אן דעי
אלי צנם או טלסם מן אלטלאסים
וקאל אן דלך אנבאני בכדא ואכברני
בכדא או אמרני באן נאמר בעבאדתה
עלי אלוגה אלפלאני כמא כאן יפעל
נביאי הבעל ונביאי האשרה ואלקסם
אלתאני אן יקול אן אתאני וחי מן אללה
אן יעבד אלמעבוד אלפלאני או תסתנזל
אלרוחאניה אלפלאניה עלי אלוגה אלפלאני
ויצף וגה מן וגוה אלעבאדת ואלאפעאל
אלתי יפעלהא אהל דלך אלשאן כמא
תאצל ענדנא פי לאשריעה פהדא איצא
מתנבא בשם עבודה זרה לאן הדא
אלאסם יעם אלדי יקול אנהא נפסהא
אמרת בעבאדתהא או בשי מן אלאשיא
או אלדי יקול אן אללה אמר בעבאדה
שי מן אלמבלוקאת פאנא סמענא מן
אלמדעי אחד האתין אלדעותין ותבתת
אלבינה עלידה כמא נא חכם אלשרע
פחכמה אן יקטל באלכנק לקולה תעאלי
והנביא ההוא או חולם החלום ההוא
יומת ולא ילתפת לדעואה ולא תטלב
מנה אידה ולו פעל מן אלמעגזאת
לתתבית הדא אלדעוי מא לם נסמע
אגרב מנה לכנק ולא ילתפת לתלך
אלמעגזאת לאן עלה תבאת תלך
אלמעגזאת מא נצה אלכתאב כי מנסה
י׳י אלהיכם אתכם וכו׳ לאן שאהד
אלעקל אלמכדב לדעואה אקוי מן שאהד
אלעין

[b] Job xx. 28. [c] Deut. xiii. 5. [d] Deut. xiii. 3.

אלעין אלמשאהד למעגזאתה אד קד תברהן
ענד אהל אלעקול אן לא ינבגי אן יעטם
ולא יעבד גיר אלואחד אלדי אוגד אלמוגודאת
ואנפרד באכמל אלכמאלאת ומתנבא
בשם ינקסם קסמין:

אלקסם אלאול אן יתנבא באסם אללה
וידעו אליה ויחץ עלי עבאדתה ויקול אן
אללה קד זאד פי אלשראיע שריעה או נקץ
מנהא שריעה מן גמלה אלשראיע אלתי
אשתמל עליהא כתאב אלתורה ולא פרק
בין זיאדתה ונקצאנה פי אלנצוץ או זיאדתה
ונקצאנה פי אלנצוץ או זיאדתה ונקצאנה
פי אלתפסיר אלמרוי אמא זיאדתה
ונקצאנה פי אלנצוץ מתל אן אללה קאל
לי אן אלערלה עאמין פקט ומן בעד
אלעאמין יחל אכל אלתמרה אלמגרוכה או
וקול אן אללה קאל לי ארבעה אעואם
יחרם אכלהא בדלא מן קולה תיאלי שלש
שנים יהיה לכם ערלים וכו' ומא אשבה
דלך או יגיר פי אלנקל אי שי גיר ולו כאן
טאהר אלנץ יסאעדה מתל אן יקול אן
קולה פי אלתורה וקצות את כפה לא
תחוס עינך אנה קטע אליד חקיקה ואנה
ליס הו קנס המביש כמא נא אלנקל וינסב
דלך ללנבוה ויקול אן אללה קאל לי אן
קולה וקצות את כפה עלי טאהרה פהדא
איצא יקתל באלכנק לאנה נביא שקר ונסב
ללה מא לם יקול לה ולא ילתפת איצא
אליה ולא יטלב להדא איה ולא מעגזה
לאן אלנבי אלדי אעגז גמיע אלעאלמין
במעגזאתה ואוקר אללה פי קלובנא
תצדיקה ואלאימאן בה כמא צמן תעאלי
פי קולה וגם בך יאמינו לעולם קד
אכברנא עז אללה אן ליס יג' מן קבל אללה
תשריעא גיר הדא והו קולה לא בשמים
היא לאמר מי יעלה לנו השמימה וכו'
וקולה בפיך ובלבבך יעני בה אלנצוץ
אלמחפוטה פי אלפם או אלקיאסאת
אלמסתכרגה באלנטר אלדי הו מן גמלה
אלקוי אלמנבעתה מן אלקלב ונהאנא איצא
עז אלזיאדה פיהא ואלנקצאן מנהא וקאל
לא תוסף עליו ולא תגרע ממנו ולדלך
קאלוא עליהם אלסלאם אין נביא רשאי
לחדש דבר מעתה פמנד עלמנא בדעואה
אנה כאדב עלי אללה ונסב אליה מא לם
יקל לה לזם קתלה כמא נץ אלכתאב פי
קולה אך הנביא אשר יזיד וכו' ומת הנביא
ההוא

ואלקסם אלתאני אן ידעו אלי אללה
ויחץ עלי שריעתה ויאמר אלנאס באמתתאל
אלתורה דון זיאדה דון נקצאן כמא קאל
באתמתהם זכרו תורת משה עבדי אשר
צויתו אותו בחורב על כל ישראל
חוקים ומשפטים ויועד מן אמתתלהא
באלכיראת ויתואעד מן תערי עליהא
באלעקאב כמא פעל ישעיה וירמיה
ויחזקאל וגירהם ויאמר באואמר וינהי

vos Dominus Deus veſter, &c. Teſtimonium enim intellectus, qui profeſſionem ejus falſi arguit, oculi qui miracula ipſius viderit teſtimonio firmius eſt, cum apud intellectu præditos demonſtratione certa probatum ſit, non debere magnificari, neque coli præter unum qui omnia condidit, & ab omnibus perfectione ſumma diſtinctus eſt.

Porrò, qui in nomine Domini vaticinantur, duplici etiam ſunt in genere. 1. Cum quis in nomine Domini prophetans ad ipſum homines allicit, & ad eum colendum incitat, dicens, Deum præceptum aliquod præceptis ſuis addidiſſe, aut præceptum aliquod de numero eorum quæ continet liber legis detraxiſſe. Neque intereſt quicquam addiderit an abſtulerit, ſive iis quæ in textu legis habentur, ſive ipſorum explicationi traditione acceptæ. Uti ſiquidem addat vel detrahat iis quæ in textu habentur, hoc modo, Dixit mihi Deus, Spatium quo pro præputiatis habendi ſint fructus, duorum tantum annorum eſſe, poſt quos fructibus ſativis veſci licitum: vel dicendo, Dixit mihi Dominus, quatuor annis illicitum erit illis veſci, loco ejus quod dixit Dominus, *Tribus annis incircumciſi erunt vobis*, &c. atque ita in ejuſmodi aliis. Nec non ſi aliquam, quamcunque tandem, in traditione mutationem fecerit, etiam favente ipſi textus literâ: e. g. ſi dicat, dictum ejus in lege, *Et abſcindes manum ejus, non parcet oculus tuus*, de abſciſſione reverâ intelligendum eſſe, non autem de mulcta pudore [alium] afficienti conſtitutâ, prout traditione acceptum eſt; atque hoc prophetiæ acceptum ferat, dicens, dixit mihi Dominus dictum ſuum, [e] *Et abſcindes manum ejus*, prout ſonat intelligendum: hic etiam ſtrangulatione tollendus erit, cum Propheta mendax ſit, Deo illud affingens, quod Deus ipſi non dixit; neque ejus ob ſignum aut miraculum ab ipſo patratum ratio habebitur; cum Propheta ille, qui miraculis ſuis totum mundum ad ſtuporem adegit, cuique ut crederemus, fidémque haberemus infixit Deus cordibus noſtris, (aſſerente ipſo Deo, cum dixit, *Et tibi credent in ſæculum*) jam antea nobis denunciaverit, non proditurum à Deo aliam ab iſta legis lationem. Atque hoc eſt quod dicit, [f] *Non eſt in cælis ipſa ut dicas, Quis aſcendet pro nobis in cælum*, &c. Et quod dicit, *In corde tuo, & in ore tuo*, hoc innuens, vel ſententias quæ ore traduntur, vel concluſiones quæ ſpeculatione, (unâ ex potentiis è corde oriundis) eliciuntur, quibus etiam aliquid vel addi vel detrahi vetuit, dicens, [g] *Non addes illi, neque diminues de eo.* Ideóque dixerunt Majores, quibus pax, *Non eſt Prophetæ conceſſum ut aliquid ab iſto tempore immutet.* Cùm ergò ſciamus ipſum in eo quod ſibi vendicat, in Deum mendacem eſſe, eíque affingere quod ab ipſo non ſit illi dictum, neceſſe eſt ut eum morte afficiamus, declarante Scriptura dum dicit, [h] *Propheta qui addiderit*, &c. *morietur Propheta ille.*

Secundò. Cum [quis] ad Deum [colendum] homines invitat, atque ad præceptum ejus cuſtodiendum incitat, nec non ut legem obſervent denunciat, ídque citra additionem, vel diminutionem, (ſicut dixit ultimus eorum, [i] *Mementote Legis Moſis ſervi mei, cui mandavi in Horeb ſuper omnem Iſraël, ſtatuta & judicia*) ei qui ipſam obſervaverit, bona promittens; at tranſgredienti pœnam interminans; uti fecerunt *Iſaiah*, *Jeremiah*, *Ezekiel*, cæteríque: alia interim à lege præcipiens

[e] Deut. xxv. 12. [f] Exod. xix. 14. [g] Deut. iv. 2. & xii. 32. [h] Deut. xviii. 20. [i] Mal. iv. 4.

& prohibens: e. g. ſi dicat. *Expugnate nunc regionem iſtam*, aut *ſectam iſtam:* ſicut olim mandavit *Samuel Sauli* ut *Amalecum* occideret; aut [ſi quem] prohibeat morte afficere; ſicut [k] *Eliſha* interdixit *Jehoramo*, ne exercitum *Hazaëlis*, qui *Samariam* ingreſſus eſt, deleret, (uti notum eſt;) &, ut vetuit *Iſaiah* aquam intra muros derivari; &, ut interdixit *Jeremiah Iſraëlitis* ne egrederentur extra *Jeruſalem*; cum ejuſmodi aliis. Cùm ergò prophetiæ [munus] vendicaverit ſibi Propheta, ita ut illud Idolo alicui acceptum non ferat, neque Legi quicquam addat aut ſubtrahat, verùm alias quaſdam inſiſtat vias, eo modo quo explicavimus, tum opus eſt, ut eum probemus, quò vocatio ipſius nobis ſit comperta; quoniam cùm de alicujus vocatione conſtat, tenemur omnia quæ jubet, tam minoris quàm majoris [momenti] præſtare; & quicunque tranſgreſſus fuerit aliquod ejus mandatum, tenetur morte per manus Dei [infligendâ] ex dicto Domini de eo qui tranſgreſſus fuerit mandata Prophetarum, [l] *Ego requiram ab illo.* Quòd ſi vera non comprobetur vocatio ejus, ipſe ſtrangulatione perimendus eſt.

De veritate autem vocationis [Prophetarum] conſtabit hoc, quo deſcripturus ſum, modo. Scilicet, cùm quis prophetiam ſibi vendicaverit, ſicut declaravimus, eóque idoneus fuerit; utpote qui fuerit doctus, religioſus, continens, intellectu & omni morum probitate præditus, juxta illam apud nos regulam, *Non reſidet prophetia niſi ſuper ſapientem, fortem, & divitem.* Multæ autem ſunt notæ ad hoc propoſitum ſpectantes, quas omnes comprehendere nequimus, & de quibus ſermone inſtituto ſingulas probare conari, allatis textibus è Sacra Scriptura dictiſque Sapientum, *librum* potiùs *integrum* per ſe requirerent. Qualem forſan [ut aliquando componamus,] cum omnibus quæ eódem ſpectant, auxilium ſuppeditabit Deus. Cùm ergò idoneus huic muneri fuerit, prout oportet, ipſúmque ſibi vendicaverit, dicemus illi, *Ede nobis promiſſa, & refer nobis aliqua eorum quæ nota fecit tibi Dominus*; quo referente, ſi vera evaſerint promiſſa ejus omnia, hinc prophetiæ ejus veritatem percipiemus: quòd ſi in aliquo ipſorum, vel minutiſſimo, mendax fuerit; hinc mendacem eum eſſe cognoſcemus: atque hæc expreſſa eſt legis de hujuſmodi probatione ſententia: [m] *Et cùm dices in corde tuo, Quomodo cognoſcemus verbum quod non locutus eſt Dominus, quod loquetur Propheta in nomine Domini, & non erit verbum*, &c. Quinetiam etſi verum dixerit nobis in uno aut altero promiſſo, nondum tamen certi erimus prophetiam ipſius veram eſſe, ſed manebit apud nos dubiæ fidei, donec veracitas ipſius in omnibus quæ à Deo refert, vicibus continuis exhibeatur: unde de *Samuele* dicitur, (Poſtquam notum ac certum fuerat quodcunque diceret, ratum fieri,) [n] *Et novit omnis Iſrael à Dan uſque ad Beerſhebam quod fidelis eſſet Samuel in Prophetam Domino*; neque accidit illis negotium aliquod de quo non ſciſcitarentur Prophetas. Niſi enim ita fuiſſet, ut prophetas de omnibus rebus ſuis conſulerent, non adiiſſet *Saul* in principio *Samuelem*, de eo quod amiſerat ſciſcitaturus. Minimè autem dubium eſt ſic ſe rem habere, quoniam Deus Prophetas [mittendo,] fecit ne opus haberemus Aſtrologis & Divinatoribus & Ariolis; quoniam illos

בנואהי פי גיר אלשריעה מתל אן יקול קאתלוא אלבלד אלפלאני או אלמלה אלפלאניה לאן כמא אמר שמואל לשאול בקתאל עמלק חיניד או ינהי עז קתל כמא נהי אלישע ליהורם עז קתל עסכר חזאל אלחאצל פי שומרון כמא שהר וכמא נהי ישעיה עז אדכאל אלמא דאכל אלצור וכמא נהי ישראל ירמיה עז אלכרוג מן ירושלם ומא נהי הדא אלנחו פאדא אדעי אלנבי אלנבוה ולם ינסב דלך לעבודה זרה ולא זאד פי אלשריעה ולא נקץ מנהא בל אכד פי מאכד אכרי כמא וצפנא פנחתאג חיניד לנמתחנה לנצחח דעואה פאנה אלדי צח דעואה לזם אמתתאל כל מא יאמר בה מן דקיק אלאשיא וגלילהא ומן יתעדי עלי שי מן אואמרה לזמה מיהוה בידי שמים לקול אללה פי אלמתעדי עלי אואמר אלאנביא אנבי אדרש מעמו ואן לם יצח דעואה קתל באלבנק:

וצחה דעוי אלנבי במא אנא ואצפה ודלך אנה אדא אדעי לנא שבץ אלנבוה עלי מא בינא ובאן אהלא להא באן יכון מן אהל אלעלם ואלדין ואלתבתל ואלעקל ומהאסן אלאכלאק כלהא כמא אלאצל ענדנא אין הנבואה שורה אלא על חכם גבור ועשיר ותפצילאת בתיריה פי הדא אלגרץ לא ימכן חצרהא ואלכלאם עליהא ואלאסתדלאל עלי כל ואחדה מנהא בנצוץ מן כתב אלתנזיל וכלאם אלחכמים ובאלחרי יקום בדלך ספר עלי חיאלה ולעל אללה יעין עליה מע מא ינבגי אן יתצא בדלך אלגרץ פאדא באן אהלא להא עלי מא ינבגי ואדעאהא קלנא לה אועדנא במואעד ואכברנא באכבאראת ממא עלמך אללה פיכבר פאן צחת מואעדה כלהא עלמנא צדק נבותה ואן כדב מנהא פי שי מן אלאשיא ולו מן דקאיקהא פעלמנא אנה כדב והדא נץ אלתורה פי הדא אלאמתחאן וכי תאמר בלבבך איכה נדע את הדבר אשר לא דברו יי אשר ידבר הנביא בשם יי ולא יהיה וכו' ואדא איצא צדק לנא פי ועד או אתנין לם נתיקן בדלך נבותה חקיקה ואנמא יבקי ענדנא מוקף חתי יטרד צדקה פי כל מא יכבר בה עז אללה מרה בעד אלמרה ולדלך נא פי שמואל למא שהר וצח אנה כל מא יקול יתבת וידע כל ישראל מדן ועד באר שבע כי נאמן שמואל לנביא ליי ולא כאן ענדהם אמר אלא ויסאלון ענה אלאנביא ולולא מא כאנוא יסאלון אלאנביא פי גמלה מעאניהם מא באן שאול יכצי יסאל שמואל עז תליפה תלפת לה עלי אלאבתדי ולא שך אנה בדלך לאן אללה אנמא אנגאנא באלנבי עז אלמנגמין ואלכהאן ואלזאגרין לאנא נסאלהם פי גמלה אחואלנא

[k] Iſaiah xxii. 11. [l] Deut. xviii. 19. [m] Deut. xviii. 21. [n] 1 Sam. iii. 20.

אחואלנא אלנמלה ואלפראך פיכרונא
אלאכבאר אלצאדקה ען אללה כמתל
מא יכבר אולאיך אלאכבאר אלתי קד
תצח וקד לא תצח הו קול אלכתאב
כי הגוים האלה אשר אתה יורש אותם
אל מעוננים ואל קוסמים ישמעו ואתה
לא כן נתן לך י׳י אלהיך נביא מקרבך
וכו׳ ולהדה אלמעאני כאנוא יסמון אלנבי
רואה לאנה ירי אלאמור אלמסתקבלה
קבל כונהא כמא קאל כי נביא יקרא
לפנים הרואה׃

ולעל טאנא יתן ויקול והל בצדק
אלאכבאר באלחדתאן תצח אלנבוה למדעיהא
ואנא כאן דלך כדלך פאלכהאן ואלמנגמין
ואצחאב אלקוי אלנפסאניה כלהא כאן
ידעון אלנבוה לאנא נראהם עיאנא עלי
אלאסתמראר יכברון בלכאינאת פהדא
עלם אללה פצל כביר וינבגי אן נבינה
ליבין אלפרק בין אכבאר אלנבי ען אללה
ואכבאר אצחאב אלקוי׃

פאקול אן אלכהאן ואלמנגמין ואהל
דלך אלקביל יכברון באלכאינאת לכן
יצדק בעצהא ויכדב בעץ צרורה והדא
שי נראה דאימא ויצחה איצא אהל
דלך אלשאן ולא ינאכרונה ואנמא
יתפאצלון באן יכון כדב שכין אקל מן
כדב גירה אמא אן יצדק פי אלנזאיאת
כלהא פדלך מחאל ואהל הדא אלקוי
לא ידעונה איצא בל קד יקול אן
הדה אלסנה קחטה לא תמטר אצלא
פתכון קלילה אלמטר או יקול גדא
ינזל אלמטר פינזל בעד גדא ומא
אשבה דלך הדא אדא כאן פאיקא
גדא גדא ומן אלמשאהר אלדין יכבר
ענהם פי אלכתב והדא הו מעני קול
ישעיה לבבל יעמדו נא ויושיעוך הוברי
שמים החזים בכוכבים מודיעים לחדשים
מאשר יבואו עליך וקאלוא אלחכמים
מאשר ולא כל אשר ולים מואעד אלאנביא
כדלך בל תצדק ען אברהא ולא יסקט
מנהא שי לא דקיק ולא גליל דאים
אלדהר פי גמיע מא אכבר בה אלנבי
ען אללה ולדלך אדא כאב מנה שי
עלמנא כדבה והו קול אלכתאב כי
לא יפול מדבר י׳י ארצה ואלי הדא
אשאר ירמיה פי אלחאלין אלצאדקין פי
אלרוה אלדין כאנוא יכברון במא תנביהם
בה אחלאמהם עלי מערץ אלנבוה מובך
להם מפסד לדעואהם פקאל הנביא אשר
אתו חלום ידבר חלום ואשר דברי אתו
ידבר דברי אמת מה לתבן את הבר
נאום י׳י ובינוא אלחכמים מעני הדא
אלכלאם אנה אן אלנבוה צאפיה לא
ישובהא שי מן אלכדב כאלקמח אלצאפי
מן אלתבן ואלמנאמאת ומא גרי מגראהא
מן אלתשעראת ישובהא אלכדב כאלתבן
אלדי פיה חבאת קמח פקאלוא כשם
שאי איפשר לבר בלא תבן כך אי איפשר
לחלום בלא דברים בטלים ובקי הנא
פצל כביר ילזם בינה ודלך אן אלנבי

consulere possumus de rebus nostris, vel simul universis, vel divisim singulis, ut nobis à Deo vera nuncient; sicut isti ea quæ forsan vera, forsan falsa, renunciant. Hoc est quod dicit Scriptura, [o] *Quia gentes istæ, quas tu expellis, præstigiatores & divinos audiunt: at tu non sic: Dedit tibi Dominus Deus tuus Prophetam è medio tui*, &c. Atque has ob rationes appellabant Prophetam, *Videntem*; quòd res futuras, antequam existerent, prævideret. Sicut dicit, [p] *Quoniam Propheta hodie, antea appellabatur Videns.*

Forsan autem [ita] apud se putet quis ac dicat, Num ergò ex veritate prædictionis eorum quæ eventura sunt, vera censebitur Prophetia eorum qui eam sibi vendicant? Si ita se res habet, possunt *Arioli*, *Astrologi*, omnibúsque potentiis animalibus præditi, arrogare sibi prophetiam, cùm quotidiè oculis nostris videamus futura prædicere. Atqui (novit Deus) hic locus est magni momenti, quem oportet ut explicemus, quò appareat differentia inter illas quas Propheta à Deo refert, eorúmque qui potentiis istiusmodi præditi sunt prædictiones.

Dico igitur, *Ariolos*, *Astrologos*, atque ejus sectæ homines prædicere quidem futura, sed ita, ut necessariò partim vera, partim falsa sint; quod & perpetuò videmus, & confirmant ipsi qui eas artes profitentur; neque negare possunt, dum hinc gloriam captant, si cujuspiam mendacia pauciora quàm alterius fuerint: sed ut verum dicat quisquam eorum in singulis, hoc impossibile est: neque id sibi arrogant iis potentiis præditi; verùm ubi dixerit quis, *Futura est hoc anno siccitas*, nullâ per eum cadente pluviâ, si parum in eo pluat; vel ubi dixerit, *Cras pluet*, si postridiè pluat, *&c.* habetur hic admodum excellens, atque ex illustris famæ hominibus, quos celebrant historiæ. Atque hic est sensus ejus quod dicit [q] *Isaiah Babeli*, *Stent nunc & servent te speculantes cælos, contemplantes stellas, cognoscere facientes menses, ab iis quæ ventura sunt super te.* Et dixerunt sapientes [*Me asher*, *ab iis*] non [*Col asher*, *ab omni quod.*] Non sunt autem promissa Prophetarum ejusmodi, sed penitus vera, quorum non intercidit quicquam sive parvum, sive magnum, per totum seculorum decursum in omnibus quæ nunciat Propheta quis à Domino: ideò si quando irritum fuerit eorum aliquod, noverimus eum mendacem. Atque hoc est quod dicit Scriptura, *Quoniam non cadet è verbo Domini in terram.* Quod & innuit *Jeremiah*, ubi [loquitur] de iis, qui cum in somniis vera viderent, ea de quibus ita moniti fuerant, ac si prophetiæ essent, enarrârunt; dum eos reprehendens, & eorum prætextus labefactans, dicit, [r] *Propheta, cui est somnium, narret somnium, & cui sunt verba mea, loquatur verba mea in veritate. Quid paleæ cum tritico? dicit Dominus.* Cujus dicti sensum hunc reddunt Sapientes, quòd prophetia quid purum sit, nec admistum habeat falsi aliquid, instar frumenti à palea puri; at somnia, aliáque ejusmodi indicia, mendacium habent admistum, instar paleæ, in qua grana quædam frumenti sunt: unde dixerunt, *Sicut impossibile est ut sit triticum sine palea, ita fieri non potest ut sit somnium absque verbis falsis.* Supereſt autem hic locus magni momenti, qui explicatione indiget: scil. Quòd siquis propheta mala populo merenti

[o] Deut. xviii. 14. [p] 1 Sam. ix. 9. [q] Isaiah xlvii. 13. [r] Jer. xxiii. 28.

merenti comminetur: e. g. famem aut gladium, aut inundatum iri ipsorum regionem, vel descensura in illos fulmina, atque ejusmodi alia, quorum deinde nihil eveniat, verùm remisso ipsis peccato res prosperè succedant; non tamen inde constet de mendacio Prophetæ illius, ut Pseudopropheta, qui morte mulctandus sit, habeatur, quòd pœnituerit Deum mali, cùm forsan pœnitentiam egerint, aut à peccatis suis destiterint, aut distulerit eos Dominus pro longanimitate sua, atque in aliud tempus rejecerit; (sicut fecit *Achabo*, cui per *Eliam* dixit, [s] *Non adducam malum in diebus ejus, in diebus filii ipsius adducam malum super domum ipsius*) aut remiserit ipsis ob merita antecedentia. Neque enim de hujusmodi rebus loquitur cùm dicit, *Neque fuerit res illa, neque eveniat*. Quòd si bona tempore constituto eventura promiserit, dicens, *Futuram hoc anno pacem*, evenerit autem bellum; aut, *Futurum hunc annum pluvium & fertilem*, fuerit autem sterilis & siccus, *&c.* erit hic Pseudopropheta, de cujus prætextuum falsitate & mendacio constat. Atque hic est de quo dixit Dominus, [t] *Per superbiam loquutus est illud Propheta, non timebis ab eo, i. e.* Non terrebit neque avertet te à cæde ejus, religio, bonitas, aut scientia ipsius, cùm per superbiam magna professus, falsa de Deo loquutus fuerit. Nam quoties Deus populo per Prophetas bona promiserit, fieri non potest, quin ea perficiat, ut ita prophetiam ipsorum apud homines confirmet: atque hoc est quod dixerunt [Majores nostri] *Omne verbum quod prodierit ex ore Domini in bonum, etiam conditione additâ, non tamen revocat*. Quod ad illud autem quòd timeret *Jacob*, postquàm ipsi Deus bona promisisset, cùm diceret, *Et ecce ego tecum*, &c. (invenimus enim illum timuisse perditionem, dicente [Scriptura] *& timuit Jacob valdè*) dixerunt Sapientes, timuisse eum ne prævaleret ipsi peccatum, quò perditione dignus fieret: atque hoc est quod dicunt, *Putavit forsan peccatum in causa futurum, &c.* Ostendit autem hoc, aliquando etiam promittente Deo bona, prævalere peccata, ne rata fiant bona ista. Scias ergò evenire quidem hoc inter Deum & prophetam; at ut jubeat Deus Prophetam bona populo simpliciter denunciare, quæ deinde [eventu] non confirmentur, hoc certè falsum est, quod fieri non possit; neque enim superesset locus unde dignosceretur veritas Prophetiæ, cùm ipse in libro suo hanc nobis regulam dederit, dignoscendum Prophetam ex veritate promissionum ipsius. Atque ad hanc regulam illustrem, digitum intendit *Jeremias* in contentione sua cum *Hanania* filio *Aazuri*, ubi prophetat *Jeremias* de malo & perditione, futurúmque ut *Nebuchadnezzar* victoria potiretur, & superior [pugnâ] factus templum vastaret, *Hananias* autem f. *Aazuri* bona annunciat, sc. reportatum iri Hierosolyma vasa templi, quæ translata fuerant *Babelem*; quare dixit illi *Jeremias* inter disceptandum, Consentaneum est fundamentis apud nos servatis, etiamsi non confirmetur vaticinium meum, neque victoriâ potiatur *Nebuchadnezzar*, nec reportentur vasa Domûs Domini, sicut tu [futurum] affirmas, non tamen esse in his, quod me prophetam esse mendacem arguat, cùm fieri possit ut Dominus misereatur eorum; verum si non confirmetur dictum tuum, neque reducantur vasa domus Domini,

אדא תואעד באלשרור לאקואם אסתחקוהא
כתל אן יתואעדהם באלנוע או אלסיף
או באן תסיך בלאדהם או תנזל בהם
צואעק או נחו דלך ثם לא יתבת שי
מן דלך בל עפי עניהם ונראת אחואלהם
עלי אלצלאח פלא יצח בדלך כדב אלנבי
ויציר נביא שקר וילזמה אלקתל לאן אללה
עז וגל נחם על הרעה וקד רבמא תאבוא
ואלוא עז עציאנהם או וכרהם אללה
בחלמה ואנלהם לזמאן אכר כמא פעל
מע אחאב פי קולה לה עלי יד אליהו
לא אביא הרעה בימיו בימי בנו אביא
הרעה על ביתו או עפי עניהם בחסנאת
תקדמת ולים עז כתל הדא אלכבר יקול
אללה ולא יהיה הדבר ולא יבוא אמא אן
ועד בכיראת תחדת פי זמאן מחדד פיקול
אן אלהדנה תכון פי הדא אלעאם פתכון
פתנה או יקול אן הדה אלסנה מטרה ראביה
פתכון גאיעה קחטה ומא אשבה דלך פהו
נביא שקר וקד צח בטלאן דעואה וכדבה
והדא הו אלדי קאל אללה ענה בזדון
דברו הנביא לא תגור ממנו יעני לא
יפזעך וירדך עז קתלה דינה וכירה ועלמה
אד תנאסר ואדעי עטיכה ואפתאת עלי
אללה לאן אללה אדא ועד אקואם
בכיד עלי יד נבי לא בד אן יפעלה ليתבת
תעאלי נבותהם ענד אלנאס והו קולהם
עליהם אלסלאם כל דבר שיוצא מפי
הקבה לטובה אפילו על תנאי אינו חוזר
אמא כון יעקב יפזע ואללה קד ועדה
באלכיר כמא קאל לה והנה אנכי וכו'
ווגדנאה קד בשי אלהלאך כמא קאל
וירא יעקב מאד וכו' וקאלוא אלחכמים
פי דלך אנה כשי מן קוה דנב יסתחק בהא
אלהלאך והו קולהם קא סבר שמא יגרום
החטא פידל דלך אן אללה איצא קד יועד
באלכיר פתגלב אלדנוב ולא יתבת דלך
אלכיר פאעלם אן דלך אנמא יכון פי מא
בין אללה ובין אלנבי אמא אן יקול אללה
ללנבי אן יועד אלנאס בכיר מטלק ثם לא
יתבת דלך אלכיר פהדא באטל ולא יכון
לאנה ليס כאן יבקי מוצע תצחח מנה
אלנבוה והו קד אעטאנא פי כתאבה אצל
אנה יתחן בצדק מואעדה ואלי הדא
אלאצל אלעטים אשאר ירמיה ענד
אכתלאפה מע חנניה בן עזור אד כאן
ירמיה יתנבי באלשר ואלהלאך ובכון
נבוכדנצר גאלב טאפר ואנה יכרב בית
המקדש וחנניה בן עזור יתנבי באלכיר
ואנה תרגע כלי בית י' אלתי חמלת לבבל
לירושלם פקאל לה ירמיה פי מגאדלתה
לה עלי אלאצול אלמחפוטה אני אן לם
תתבת נבותי ולא גלב נבוכדנצר ורגעת
כלי בית י' כמא תזעם פליס פי דלך מא
יכדב נבותי לעל אללה ירחמהם אמא
אן לם יתבת קולך ולא תרגע כלי בית
י' פקד צח דעואך אנה באטל ולא תתבת
לך נבוה חתי תתבת הדה מואעד אלכיר
אלתי תעד בהא הו קולה אך שמע נא
את הדבר הזה אשר אנכי דובר באזניך
ובאזני

[s] 1 Reg. 21. 24. [t] Deut. xviii. 24.

ובאזני כל עם הזה הנביאים אשר היו
לפני ולפניך מן העולם וינבאו אל ארצות
רבות ועל ממלכות גדולות למלחמה לרעב
ולדבר הנביא אשר ינבא לשלום בבוא
דבר הנביא יודע דבר אלנביא אשר שלחו
י' באמת יעני בהרא אלקול אן אולאיך
אלאנביא אלדין תנבוא באלכיר ואלשר לא
יתבת ממא תואעדוא בה מן אלשר הל
צדקו פי דעואהם או כדבו ואנמא יעלם
צדקהם אדא ועדוא באלכיר ותבת פאדא
צחת נבוה אלנבי עלי מא אצלנא ושהר
אמרה מתל שמואל ואליהו וגירהמא
פלדלך אלנבי אן יפעל פי אלשריעה פעלא
לא ימכן אחד אן פעלה גירה והו אמ אנא
ואצפת ודלך אנה אדא אמר בתעטיל אי
מצוה מן אלמצות מן גמיע מצות עשה או
אמר באן ירתכב נהי מן אלמנהיאת מן
גמיע מצות לא תעשה פלאזם אמתאל
אמרה פי גמיע דלך ומן תעדי עליה לזמה
מיתה בידי שמים גיר פי עבודה זרה ודלך
ען לללחכמים פי אלתלמוד הו קולהם
בכל אם יאמר לך נביא עבור על דברי
תורה שמע לו חוץ מעבודה זרה לכן בשרט
אן לא יאבר דלך אלאמר ויקול אן אללה
אמר בהרא אן יפעל כדא אלי גאבר
אלדהר ואנמא יאמר בה בחסב חאלה מא
פי וקת דון וקת ואלנבי נפסה יסאל חין
יאמר באלתעדי עלי שריעה מן אלשראיע
אלתי שרענא אללה בהא עלי ידי משה
פינאוב אן הרא אלתעדי גיר דאים ואנמא
ימתל אלאן פקט שבה מא יפעל בית דין
פי הוראת שעה מתל מא פעל אליהו בהר
הכרמל אלדי הקריב עולה בחוץ וירושלם
קד בני פיהא אלמקדש ודלך פעל ילזם
פאעלה אן לו פעלה דון אמר נבי אלכרת
נהי אללה ענה פי ען אלכתאב בקולה פן
תעלה עולותיך בכל מקום אשר תראה
ואלזם פאעלה אלכרת כמא קאל פי מקריב
בחוץ ונכרת האיש ההוא מעמיו לכנה עליה
אלסלאם לו סיל פי חין תקריבה בהר
הכרמל וקיל לה מא תקול אן נפעל מתל
הרא אלפעל דאים אלדהר לקאל פי דלך
אנה לא יגוז ואן מן הקריב בחוץ מחויב
כרת לכן הרא יפעל אלאן לנבין בה כוב
נביאי הבעל ובטלאן מא באידיהם וכמא
פעל אלישע פי אמרה לישראל פי גזוה
מואב אן יקטעוא אלתמאר אלמטעמה והו
קולה וכל עץ טוב תפילו ואללה נהי עז
דלך פי קולה לא תשחית את עצה לנדוח
עליו גרזן ולו סיל אלישע הל זאלת הדה
אלשריעה ויחל לנא פי אלמסתקבל אן
נקטע אלשגר אלמטעמה ענד מחאצרה
אלבלאד לקאל לא יגוז דלך לכן הרא יפעל
אלאן ואנא אנזל לך הנא במתאל תטרך
עליה הרא אלאצל פי גמיע אלשראיע לו
אן נבי קד צחת ענדנא נבותה כמא וצפנא
יקול לנא פי יום אלסבת אן נקום

certò conſtabit illud quod tibi arrogas, falſum eſſe, neque certò conſtabit te prophetam eſſe, donec eventu comprobentur promiſſa iſta de bonis à te facta. Hoc eſt quod dicit, [u] *Veruntamen audi nunc verbum hoc quod ego loquor in auribus tuis, & in auribus univerſi populi. Prophetæ qui fuerunt ante me & ante te à ſæculo, & prophetaverunt ad terras multas & ſuper regna magna, de bello, & malo & peſte: Propheta, qui prophetabit de pace, cum venerit verbum prophetæ, ſcietur propheta quem miſerit Dominus in veritate:* quo dicto innuit, quod ad Prophetas illos qui prophetarunt de bono & malo, non conſtare ex malo quod comminati ſunt, verè an falſò ſibi prophetiam arrogaverint; verùm argumentum eſt veracitatis ipſorum, cùm bonum, quod promiſerunt, ratum fuerit.

Ubi verò de vocatione Prophetæ certò conſtiterit, juxta fundamenta præmiſſa, notæque fuerit famæ, ut in *Samuele*, *Elia*, &c. Prophetæ iſti conceſſum eſt, illud in Lege facere, quod alii nemini; illud nempe quod deſcripturus ſum, ſcil. cum omitti jubet præceptum quodvis ex affirmativorum numero, aut perpetrari quicquam quod præceptum aliquod negativum prohibeat, neceſſe eſſe dicto ipſius per omnia parere, & quicunque tranſgreſſus fuerit illud, reum fieri mortis cælitus infligendæ, cauſâ Idololatriæ exceptâ. Atque hæc eſt ſententia Sapientum in *Talmude*, ubi dicunt, *In omnibus, ſi dicat tibi Propheta, tranſgredere verba Legis, auſcultes ipſi, exceptâ Idololatriâ*; verum hæc conditione, ne perpetuum velit eſſe mandatum iſtud, dicens præcepiſſe Dominum hac de re, ut ita fiat uſque in ſæculum, ſed tantùm jubeat illud per occaſionem aliquam, nec niſi ad tempus deſignatum: atque Propheta ipſe, quoties juſſerit mandatum aliquod ex iis quæ præcepit Dominus per *Moſem*, tranſgredi, ſi interrogatus fuerit, reſpondeat, tranſgreſſionem iſtam non fore perpetuam, ſed impræſentiarum tantùm committendam, quemadmodum facere ſolet Senatus in ſententiâ ad breve tempus valiturâ. Sicut fecit *Eliah* in monte *Carmel*, quando obtulit ſacrificium extra *Hieruſolyma*, etiam poſt extructum illic Sanctuarium; quod quidem factum perpetratorem, abſque juſſu Prophetico, reum feciſſet excidii, utpote à Deo prohibitum in textu Legis, ubi dicit, [w] *Ne fortè offeras oblationes tuas in omni loco quem videbis*, pœnâ excidii conſtitutâ in eum qui ita faceret, quemadmodum dicit de eo qui extra [locum illum] obtulerit, *ſanguis imputabitur viro iſti, ſanguinem fudit, & excindetur vir ille è populo ſuo.* Quòd ſi ab ipſo (c. p.) inter offerendum in monte *Carmel* quæſitum fuiſſet, quid dices, ſi inſtar hujus facti perpetuò fecerimus? dicturus fuiſſet, nequaquam hoc licere, atque illum qui extra (*Jeruſalem*) offerret, excidii pœnâ teneri: hoc autem jam factum, quò palam faciamus mendacium Prophetarum *Baal*, atque illud quod præ ſe ferunt, irritum faciamus. Nec non ſicut fecit *Eliſha*, cùm juberet *Iſraelem* in expugnatione *Moabi*, arbores frugiferas excindere, dicens, [x] *Et omnem arborem pulchram dejicietis*, cùm Deus hoc facere vetuerit dicendo, *Non perdetis arborem, ſecurim ipſi admovendo:* quòd ſi interrogatus fuiſſet *Eliſha*, num ſublatum eſſet hoc mandatum, licerétque nobis in poſterum arbores frugiferas excindere, cùm loca quævis obſidemus? utique dixiſſet, Non licere, verùm hoc impræſentiarum tantùm faciendum. Porrò, ut adducamus hîc tibi exemplum, cujus ope hanc regulam omnibus præceptis accommodare poſſis, Si Propheta, de cujus prophetia certò

[u] Jer. xxviii. 7. [w] Deut. xii. 13. [x] 2 Reg. iii. 19.

apud nos conſtat, ſicut deſcripſimus, juſſerit nos die Sabbati omnes, tam fœminas quàm viros, ſurgentes ignem accendere, quo paremus nobis inſtrumenta bellica quibus inſtruamur, ac loci alicujus incolas eodem die occidere, eorum opes diripere; & mulieribus ad libitum uti; oporteret nos, qui *Moſis* legem accepimus, contra locum iſtum nihil cunctantes inſurgere, ſicut nobis præcepit, omniáque quæ ſuggeſſerit, expeditè ac diligenter facere, ſine ſcrupulo aut hæſitatione credentes omnia quæ fecerimus ipſo Sabbati die, ſcil. dum ignem accendimus, opera facimus, occidimus & pugnamus, præceptum eſſe, cujus ſperemus nos à Deo præmium [conſequuturos] quòd auſcultaverimus mandato Prophetæ, cujus juſſui obedire [tenemur] vi præcepti affirmativi, ſicut mandavit nobis Dominus per *Moſen*, [y] *Ipſum audietis*, & per traditionem accepimus. In omni, ſi dixerit tibi Propheta, tranſgredere verba Legis, auſcultes ei, exceptâ Idololatriâ. Quoniam ſi dixerit nobis, Colas hoc tantum die figuram [aliquam] aut ſuffitum facias ſtellæ iſti ad unam tantùm horam, morte afficietur, neque ei auſcultabitur. Quod ſiquis, qui ſibi religionis ac probitatis cultor videtur, fuerítque ſenex ætate provectus, dixerit, Cùm ſimus ſenes, & tot annos vixerimus, neque unquam mandatum aliquod tranſgreſſi fuerimus, nunc tandem die Sabbati ſurgentes tranſgrediemur in re vetita ſub pœna lapidationis, & exibimus ad pugnam, quod ad me autem, ego nihil omnino [dicam vel faciam,] & ſunt præter me qui ſufficiant, & magna hominum copia qui rem iſtam præſtare valeant; hic certè immorigerum ſe præbet verbo Domini, & reus eſt mortis cœlitus infligendæ, cùm tranſgreſſus ſit illud quod juſſit Propheta, quia qui præcepit [obſervari] Sabbatum, præcepit etiam obſervari cujuſvis Prophetæ mandatum & decretum. Quíque tranſgreſſus fuerit mandatum ipſius, ejus, quod commemoravimus, ſupplicii reus eſt, atque hoc eſt quod dicit Dominus, *Erit autem ut vir qui non auſcultaverit verbis meis, quæ loquetur nomine meo, ego requiram ab ipſo.* Interea tamen ſi quis nodum aſtrictiorem die iſto Sabbati, dum ea præſtat opera, nexuerit, cujus opus non ſit in re aliqua quæ conferat ad perficiendum illud à Propheta præceptum, reus eſt lapidationis. Quod ſi vel ipſe Propheta, qui nobis illa die iſto Sabbati facienda præcepit, dixerit, (& nos juſſui ſuo obſequentes habuerit) *Eſt terminus* [itineris diei] *Sabbati* [præſcriptus] *uno minùs bis mille cubitorum*, aut *unius & bis mille*, atque hoc obtenderit indicatum fuiſſe ſibi per revelationem, non per viam diſquiſitionis, aut argumentationis, hic jam pſeudopropheta eſt, ſtrangulatione è medio tollendus. Juxta hoc ergò conjecturam ſume de omnibus quæ præceperit tibi Propheta, & ſi qua reperies in Scriptura è mandatis Prophetarum, quæ contraria ſint alicui Legis præcepto, clavis [tibi] erit hæc regula ad ea omnia [intelligenda.] Atque hoc uno diſtinguitur Propheta ab aliis hominibus in Legis præceptis declarandis. Quòd autem ad diſquiſitionem & argumentationem & intelligentiam in Lege, perinde ſe habet ac reliqui ſapientes ejuſdem cum ipſo ordinis, qui prophetia inſtructi non ſunt. Quòd ſi cùm interpretationem aliquam attulerit, aliámque afferat quiſpiam non Propheta, dicat Propheta ille, Dixit mihi Dominus interpretationem meam veram eſſe, non au-

בנמלתנא נסא ורנאל ונקד אלניראן ונצלח
בהא אלאת אלחרב ונתסלח ונקתל אהל
אלמוצ׳ע אלפלאני אליום אלדי הו סבת
וננהב אמואלהם ונסתביח נסאהם ללזמנא
נחן אלמשרעון בשריעה משה אן נקום
עלי אלמקאם ולא נתואנא כמא אמרנא
ונפעל גמיע מא אמר בנשאט וחרס
בלא ריב בלא תרדד ונעתקד פי גמיע
מא נפעלה פי דלך אלנהאר אלדי הו
סבת מן וקיד אלניראן ועמל אלצנאיע
ואלקתל ואלקתאל אנהא מצוה נרנוא
עליהא תואב מן אללה לאמתתאלנא
לאמר אלנבי אלדי מצות עשה אן
נמתתל אמרה כמא אמרנא אללה
עלי ידי משה אליו תשמעון ונאנא
אלנקל בכל אם יאמר לך נביא
עבור על דברי תורה שמע לו חון
מעבודה זרה לאנה אן קאל לנא
אעבד אליום פקט הדא אלטלסם או
בכר להדא אלכוכב הדה אלסאעה
פקט יקתל ולא יסמע מנה אמא תגל ידי
נפסה בזעמה דין כיר ויכון שיכא מסנא
פיקול ונכון שיכא כבירא לי מן אלעמר
כדא לם נתעד עלי שריעה מן אלשראיע
קט ונקום אליום אלדי הו סבת
ונתעדי עלי אסור סקילה ונהב אלי
אלקתאל ואנא לא נבדי ולא נעיד
ופי גירי אלעוץ ואלנאס כתירון לאמתתאל
הדא אלאמר פולך אלרגל כאלף עלי
כלאם אללה והו חייב מיתה בידי
שמים אלדי תעדי עלי מא אמרה
אלנבי ואלדי שרע באלסנת שרע
באמתתאל אמר כל נבי ומא יחד
ומן תעדי עלי אמרה לזמה מא
דכרנא והו קולה תעאלי והיה האיש
אשר לא ישמע אל דברי אשר ידבר
בשמי אנכי אדרוש מעמו נעם ומן
עקד עקדה תאבתה פי הדא אליום
אלסבת פי חאל עמלה הדה אלצנאיע
ממא לא יחתאג אליה פי שי מן
אלתעאון עלי אמתתאל אלאמר אלדי
אמר אלנבי בה לזמה סקילה פאן קאל
הדא אלנבי נפסה אלדי אמרנא במא
אמר פי הדא אליום אלסבת פאמתתלנא
אמרה אן תכום שבת אלפין גיר דראע
או אלפין ודראע ונסב דלך אנה מן נהה
אלוחי לא מן טריק אלנטר ואלקיאס פהו
נביא שקר ויקתל כנקא ועלי הדא פקס
נמלה מא יאמרך בה אלנבי ונמלה מא
תגד פי אלמקרא מן אמר נבי יכאלף שי
מן אלשראיע פהדא אלאצל מפתאח דלך
כלה פפי הדא וחדה ינפצל אלנבי מן סאיר
אלנאס פי אלשריעה אמא פי אלנטר
ואלקיאס ואלתפקה פי אלשריעה פהן כסאיר
אלחכמים אלדין יכתלונה אללין לא נבוה
עדהם אמא אן יתאול תאויל ויתאול
מן ליס בנבי תאויל ויקול אלנבי
אן קאל לי אללה אן תאוילי הו
אלצחיח פלא יסמע מנה בל אלף
נבי כלהם מתל אליהו ואלישע אדא
תאולוא

[y] Deut. xviii. 15.

תאולוא תאוילא ואלף חכם וחכם
תאולוא צד דלך אחרי רבים להטות
ואלעמל עלי מדהב אלאלף חכם וחכם
לא עלי מדהב אלאלף נבי אלמעטם
והכוא יקול אלחכמים האלהים אילו
אמרת לי יהושע בן נון בפומיה לא
הוה ציתנא ליה ולא שמענא מיניה
וכדלך איצא קאלוא אם יבוא אליהו
ויאמר חולצין במנעל שומעין לו בסנדל
אין שומעין לו יענון בדלך אן לא זיאדה
ולא נקצאן פי אלשריעה מן נהה אלנבוה
בונה ואמא אן אדעי נבי אן אללה קאל
לה אן אלחכם פי אלשריעה אלפלאניה
כוא ואן קיאס פלאן הו אלצחיח פיקתל
דלך אלנבי לאנה נבית שקר כמא
אצלנא לאן לא תנזיל בעד אלרסול
אלאול ולא זיאדה ולא נקצאן לא
בשמים היא ולם יחלנא אללה עלי
אלאנביא ואנמא אחאלנא עלי אלעלמא
אהל אלקיאס לם יקל ובאת אל
הנביא ואנמא קאל ובאת אל הכהנים
הלוים או אל השופט וכו׳ וקד אנייוא
אלחכמים פי הרא אלגרץ גדא גדא והו
אלצואב פלמא מאת יהושע עלית
אלסלאם חמל מא רואה מן אלתפסיר
ומא אסתכרג פי זמאנה ולם יקע פיה
אכתלאף ומא וקע אלאכתלאף וקטע
פיה במדהב אלאפתר ללזקנים והם
אלדין קאל אלכתאב פיהם וכל ימי
הזקנים אשר האריכו ימים אחרי יהושע
ثם חמלוא אולאיך אלאשיאך מא רואוא
ללאנביא עליהם אלסלאם ואלאנביא
בעצהם לבעץ ומא מן זמאן אלא ויקע
פיה אלתפקה ואלתנתיג ויגעל אהל כל
עצר כלאם מן סבקה אצלא ויסתכרג
מנה וינתג נתאיג ואלאצול אלמרויה לא
אכתלאף פיהא אלי אן וצל אלזמאן
לאנשי כנסת הגדולה והם הגי זכריה
ומלאכי ודניאל וחנניה ומישאל ועזריה
ועזרא הסופר ונחמיה בן חכליה גמרדכי
וזרובבל בן שאלתיאל ומצאף אלי האולא
אלאנביא תמאם מאיה ועשרין שיכא מן
החרש והמסגר ונחוהם פתפקהוא איצא
הם כמא פעל מן קבלהם וגזרו גזירות
והתקינו תקנות ואכר רגל מן תלך
אלחלבה אלטאהרה הו אבתדי אלחכמים
אלמדכורין פי אלמשנה והו שמעון הצדיק
והו כאן כהן גדול פי דלך אלעצר
פלמא אנתהי אלזמאן בעדהם אלי רבינו
הקדוש עליה אלסלאם וכאן פרד עצרה
וואחד זמאנה וכאן רגל קד גמע אללה
פיה מן אלמחאמד ואלכצאל מא אסתהק
בהא ענד מעאצריה אן יסמוה רבינו
הקדוש וכאן אסמה יהודה וכאן מן
אלעלם ורפעה אלמנזלה פי נהאיה כמא
קאלוא מימי משה ועד רבי לא ראינו
תורה וגדולה במקום אחד וכאן פי
נהאיה מן אלורע ואלתואצע ונבד
אללאת כמא קאלוא איצא משמת רבי

Mosis usque ad Ribbi non vidimus Legem & nobilitatem simul [conjunctas,]

fcultabitis ipſi. Imò ſi vel mille Prophetæ, qui omnes ſint inſtar *Eliæ* & *Eliſhæ*, interpretationem afferant, ſapientes autem mille & unus aliam illi contrariam, ad plures inclinandum eſt, & facere [tenentur homines] juxta ſententiam ſapientum mille & unius, non juxta ſententiam mille Prophetarum illuſtrium. Atque ita dicunt Sapientes, Certè, ſi diceret mihi illud *Joſhuah* filius *Nun* ore ſuo, non auſcultarem illi, neque audirem illud ab ipſo. Et ſimiliter etiam dixerunt, Si venerit *Elias* & dixerit, Diſcalceationem peragunt calceo; audiunt ipſum: ſin ſandalio, non audiunt ipſum: quo innuunt non [fieri] ullo modo augmentationem in præcepto ex parte prophetiæ. Quod ſi prætenderit Propheta, dixiſſe ipſi Dominum ſententiam in præcepto tali, tali modo ferendam, atque eſſe argumentationem τῦ ψεύδους veram, morte afficietur Propheta iſte, quoniam Pſeudopropheta eſt, juxta fundamenta à nobis poſita, quia non eſt demiſſio [legis] poſt legatum primum, neque addere licet vel diminuere: *non eſt in cælis*, neque remiſit nos Dominus ad Prophetas, ſed ad doctos argumentandi peritos; neque enim dixit, *Et accedes ad Prophetam*; verùm dixit, *Et accedes ad Sacerdotes, Levitas, aut ad Judicem*, &c. Perquàm multa autem adduxerunt Sapientes in hanc ſententiam; quæ certè vera eſt.

Cùm autem moreretur *Joſhua* (cui pax) quaſcunque traditione acceperat interpretationes, nec non quæcunque ipſius tempore in lucem prolatæ ſunt ſine ulla [inter Doctores] diſſenſione, & quæcunque, cùm de iis incidiſſet diſſenſio, ex plurium conſenſu deciſæ ſunt, commendatas reliquit Senioribus illis, de quibus dicit Scriptura, [z] [*Et omnibus diebus ſeniorum qui poſt Joſuam diu vixerunt.*] Deinde commendârunt ſeniores iſti quæcunque traditione acceperant, Prophetis (q. p.) Et Prophetarum alii aliis; ita ut nullum eſſet ſæculum in quo non inquiſitum fuerit in ſententiam legis, & concluſiones inde elicitæ: Uniuſcujuſque ſæculi hominibus ſermones eorum qui ipſos præceſſerant pro fundamento ponentibus, unde concluſiones educerent atque elicerent. De fundamentis autem traditione acceptis nulla fuit diſſenſio uſque ad tempus virorum *Synagogæ magnæ*, qui fuerunt *Haggai*, *Zachariah*, *Malachi*, *Daniel*, *Hananiah*, *Miſhael*, *Azariah*, *Ezra Scriba*, & *Nehemiah f. Chacaliæ*, *Mordecai*, & *Zerubbabel fil. Shealtiel*, cum aliis qui hiſce prophetis conjuncti ſunt, quibus perficerent numerum centum & viginti ſeniorum ex inclytis & præcipuæ authoritatis viris, aliiſque ejuſmodi, qui etiam in ſententiam Legis inquirentes, uti fecerunt qui ante ipſos fuerant, decreta decreverunt & conſtitutiones ordinârunt. Ultimus autem virorum cœtûs iſtius ſancti primus fuit Sapientum quorum in *Miſhnah* fit mentio: ſc. *Simeon Juſtus*, qui tunc temporis Sacerdos ſummus fuit. Poſt quos, cum proceſſu temporis ventum eſt ad *Rabbenu Hakkadoſh* [Doctorem noſtrum ſanctum] cui pax, qui fuit ſæculi ſui phœnix, atque unicum temporis decus, vir certè in quo [in unum] collegerat Deus dotes eximias & virtutes eas ob quas apud συγχρόνους ſuos meritus eſt appellari *Rabbenu Hakkadoſh*, cùm nomen ipſi eſſet *Judah*, quique in ſummo ſcientiæ & celſitudinis gradu conſtitutus fuit, ſicut dixerunt, *A diebus* nobilitatis ſimul [conjunctas,] in ſummo etiam pietatis

[z] Joſ. xxiv. 31.

tatis & humilitatis, & abſtinentiæ à voluptatibus gradu, uti etiam dixerunt, *Ex quo mortuus eſt Ribbi, ceſſavit humilitas & timor peccati*; hominum inſuper eloquentiſſimus, & linguæ Hebraicæ callentiſſimus, adeò ut explicationem verborum legis difficiliorum è ſermone ſervorum & miniſtrorum ipſius diſcerent Sapientes, ſicut in *Talmude* manifeſtum eſt, cuique tanta fuit opum copia & rerum omnium affluentia, ut de ipſo dicerent, *Præfectus ſtabulorum Ribbi ditior erat Sapore rege*, ipſe beneficentiam erga literatos & ſtudioſos exercens, legem in *Iſraele* confirmavit, ſententiis, dictis, & differentiis ore traditis à *Moſe* uſque ad tempora ſua collectis, cùm & ipſe ex iis eſſet qui ore tradita referebant: utpote qui referret quæ acceperat à *Simeone* patre ſuo, ut ille à *Gamaliele* patre ſuo, ille à *Simeone* patre ſuo, ille ab *Hillele* patre ſuo, ille à *Shemaiah* & *Abtalione* præceptoribus ſuis, illi à *Juda Tabbæi* filio, & *Simeone Shatahi* filio, illi à *Joſua Pherakæi* filio & *Nathæo Arbelita*, illi à *Joſe Joezeri* f. & *Joſe Juchanani* filio, illi ab *Antigono Socenſi*, ille à *Simeone* juſto, ille ab *Ezra*, (quoniam ipſe è ſuperſtitibus Synagogæ magnæ fuit,) *Ezra* verò à *Baruco Neriæ* filio, præceptore ipſius, *Baruc* autem *Neriæ* f. à *Jeremia*, ut & *Jeremias* ſine dubio acceperat à Prophetis, qui alii ab aliis acceperant uſque ad Seniores, qui *Joſuæ*, quæ ipſe à *Moſe* retulit, accepta tulerunt. Collectis igitur ſententiis & dictis [iſtis,] manum admovit componendæ *Miſhnæ*, quæ omnium quæ in Lege ſcripta ſunt præceptorum explicationem contineret, partim traditionibus à *Moſe* (cui pax) ore acceptis, partim conſequentiis argumentationum elicitis de quibus nulla eſt diſſenſio conſtans: partim concluſionibus circa quas contigit diſſenſio inter duos argumentandi modos: quas ergò una cum iſta diſſenſione recenſuit, [dicens] *N. ſic, N. verò ſic dicit:* quòd ſi quis pluribus contrarius fuerit, ſententiam ſingularis iſtius, & ſententiam plurium retulit; quod ob cauſas fecit valdè utiles, quarum in *Miſhna* in tit. *Adayoth*, [ſeu de teſtimoniis] meminit, quas & ipſe commemoraturus ſum, ſed [explicato] priùs magni momenti, quod hic referre viſum eſt, capite: ſcil. Dicat forſan aliquis, Cùm fuerint explicationes Legis (uti ſtatuimus) ore acceptæ à *Moſe* (juxta dictum eorum à nobis relatum, *Tota Lex cum univerſalibus, particularibus & minutiis ſuis dicta eſt de Sina*) quænam tandem ſunt ſententiæ iſtæ particulares quæ Conſtitutio *Moſis* è *Sina* audiunt? Hæc ergò regula fundamentalis eſt quam tenere oportet, nempe, Quòd de explicationibus quæ *Moſi* acceptæ feruntur nulla ſit omnino controverſia, cùm huc uſque nullam omnino tempore aliquo à *Moſe* uſque ad *Rab Aſhi* diſcrepantiam cuipiam ſapientum [ab aliis] incidiſſe reperimus, adeò ut diceret quidam, Si quis oculum alteri eruerit, ipſi oculus eruendus, eo quod dicat Dominus, [a] *Oculus pro oculo*; alius autem, teneri tantum ad pretium ſolvendum. Neque invenimus illos in diverſas ſententias abiiſſe circa illud quod dixit Dominus, [b] *Fructum ligni decoris*, ut contenderet unus eſſe malum citrinum; alius, intelligi malum cidonium, aut granatum, aut aliud ejuſmodi: ut neque de *arbore implexâ*, eâ ſcil. intelligi *Myrtum*: neque controverſum reperimus de dicto Dei, *Et abſcindes manum ejus*, quin de mulcta pecuniaria intelligendum ſit: neque de dicto ejus, [c] *Et filia viri Sa-*

בטלה ענוה ויראת חטא וכאן אפצח
אלנאס ואבלגהם פי אללגה אלעבראניה
חתי אן אלחכמים עליהם אלסלאם
כאנוא יסתפידון תפסיר מא אשכל
עליהם מן אלפאט אלמקרא מן כלאם
כרמה ומתצרפיה והרא מן אלמשהור
פי אלתלמוד וכאן מן אלמאל ואתסאע
אלאחואל פי חין קיל פיה אהדיריה
דרבי הוה עתיר משבור מלכא פוסע
יעלי אהל אלעלם ואלטלב ורבץ
תורה בישראל וגמע אלרואיאת ואלאקאויל
ואלאכתלאפאת אלמקולה מן לדן משה
רבינו אלי איאמה וכאן הו פי נפסה מן
אלראויין אד כאן ירוי עז שמעון אביה
עז גמליאל אביה עז שמעון אביה עז
גמליאל אביה עז שמעון אביה עז הלל
אביה עז שמעיה ואבטליון אסתאדיה עז
יהודה בן טבאי ושמעון בן שטח עז יהושע
בן פרחיה ונתאי הארבלי עז יוסי בן
יועזר ויוסי בן יוחנן עז אנטיגנס איש
שוכו עז שמעון הצדיק עז עזרא לאנה
משירי כנסת הגדולה ועזרא עז ברוך
בן נריה אסתאדה וברוך בן נריה עז
ירמיה והכדא רוי ירמיה בלא שך ממן
תקדם מן אלאנביא נבי עז נבי אלי
אלאשיאד אלנאקלין עז יהושע עז משה
פלמא גמע אלמדאהב ואלאקאויל נעל
אליד פי תאליף אלמשנה אלמתצמנה
תפסיר גמיע אלשראיע אלמנצוצה פי
אלתורה מנהא רואיאת מרויה עז משה
עליה אלסלאם ומנהא מסתכרגאת אסתכרגת
באלקיאס ולים עליהא אכתלאף ומנהא
מסתכרגאת וקע פיהא אכתלאף בין
אלקיאסין פאתבתהא עלי אכתלאפהא פלאן
יקול כדא ופלאן יקול כדא ולו כאן ואחד
וכאלף גמאעה יתכת כלאם אלואחר וכלאם
אלגמע ופעל דלך למיאן מפידה גדא
דכרהא פי אלמשנה פי עדיות ואנא דאכרהא
לכן בעד אצל כביר ראית בדכרה הנא ודלך
אן ללקאיל אן יקול אדא כאנת תפאסיר
אלתורה כמא אצלנא מרויה עז משה כמא
קלנא מן קולהם כל התורה נאמרו כללותיה
ופרטותיה ודקדוקיה מסיני פמא הי תלך
אלהלכות אלמפרדה אלתי יקולון פיהא
אנהה הלכה למשה מסיני פהדא אצל ינבגי
אן תקף עליה ודלך אן אלתפאסיר אלמרויה
עז משה לא אכתלאף פיהא בונה לאנא
אלי הדה אלגאיה לם נגד אכתלאף וקע
פי זמאן מן אלאזמאן מן משה אלי רב אשי
בין אחד מן אלחכמים פקאל אחדהם אן
מן אדהב עין שכין תדהב עינה לקול אללה
עין בעין וקאל אכר אלדיה פקט תלזמה ולא
וגדנא איצא אכתלאף פי קול אללה פרי עין
הדר חתי קאל ואחד אנה אלאתרג וקאל
אכר אלספרגל או אלרמאן או גיר דלך ולא
וגדנא איצא אכתלאף פי עץ עבות אנה
אליאס ולא וגדנא אכתלאף פי קולה תעאלי
וקצות את כפה אנה אלדיה ולא פי קולה
ובת איש כהן כי תחל לזנות את אביה היא

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[a] Exod. xxi. 24. [b] Levit. xxiii. 40. [c] Levit. xxi. 9.

מחללת באש תשרף אן הוא אלחד לא
יקאם עליה אלא אדא כאנת אשת איש
צרורה וכולך חדה תעאלי פי אלתי לא
תוגד להא עלאמאת אלבכוריה אן תתם
לם נסמע מבתלף מן משה אלי אלאן
פיהא אן הלך לא יכון אלא אן כאנת
אשת איש וקאמת עליהא אלבינה באנהא
בעד אלקידושין זנאה בעדים והתראה
ומא גרי הוא אלמגרי פי גמיע אלשראיע
לא אכתלאף פיהא לאנהא כלהא תפאסיר
מרוה עז משה וענהא וען אמתאלהא
קאלוא כל התורה נאמרו כללותיה
ופרטותיה מסיני לכן מע כונהא מרוה ולא
אכתלאף פיהא מן חכמה אלכלאם אלמנזל
אנה תסתברג מנה הוה אלתפאסיר בוגוה
מן אלקיאסאת ואלאסנאדאת ואלתלויהאת
ואלאשאראת אלואקעה פי אלנץ פאדא
ראיתהם פי אלתלמוד יתנאזרון ויכתלפון
פי מערץ אלנטר ויסתדלון עלי שי מן הוה
אלתפאסיר ומא אשבההא מתל קולהם פי
קולה תעאלי פרי עץ הדר עסי אנה
אלרמאן או אלספרגל או גירהא חתי
אסתדלו עליה מן קולה פרי עץ פקאלוא
עץ שטעם עצו ופריו שוץ וקאל אכר פרי
הדר פרי הדר באילנו משנה לשנה וקאל
אכר פרי הדר על כל מים פלים הלך באן
אלאמר משכל עגדהם חתי אסתדלו עליה
בהוה אלדלאיל בל ראינא בלא מחאלה
מן יהושע אלינא אן אלאתג כאן ימסך מע
אללולב פי כל עאם ולא אכתלאף פי
הלך ואנמא יבחתון עז אלאשארה אלואקעה
פי אלנץ להוא אלתפסיר אלמרוי ובהלך
אסתדלאלהם עלי אלאם איצא ואסתדלאלהם
עלי אן אלקצאץ באלגרם הו אלדי ילזם
מן עדם צאחבה נאדתה מן אלנואדר
ואסתדלאלהם איצא עלי בת כהן
אלמדכורה הנאך אנהא אשת איש וכל
מא שאבה הלך אנמא יגרי עלי הוא
אלאצל והוא הו מעני קולהם כללותיה
ופרטותיה יעני אן אלאשיא אלתי תראנא
נסתכרנהא בכלל ופרט וכולך בסאיר
שלש עשרה מדות הי מרוה עז משה
מסיני לכנהא מע כונהא מרוה עז
משה ליס יקולון פיהא הלכה למשה
מסיני לאנא לא נקול פרי עץ הדר
הוא אתרוג הלכה למשה מסיני או
חובל בחבירו משלם ממון הלכה למשה
מסיני אד קד תאצל עגדנא אן אלתפאסיר
כלהא עז משה ולהא כמא קלנא
אשארה פי אלנץ או תסתכרג בוגה מן
וגוה אלקיאס כמא קלנא פכל קצה
ליס להא אשארה פי אלנץ ולא להא
עלקה ולא ימכן אן תסתכרג בקיאס פפי
תלך פקט יקולון הלכה למשה מסיני
ולהלך למא קלנא שיעורין הלכה למשה
מסיני אעתרצנא הלך וקלנא וכיף תקול
ענהא אנהא הלכה למשה מסיני ותרי
אלשיעורין משאר אליהא פי פסוק פי
קולה ארץ חטה ושעורה וכו' וכאן

Sacerdotis, cùm cæperit fornicari, patrem ſuum polluit, igne comburetur: non neceſſariò eſſe juxta hanc ſententiam, niſi cùm nupta fuerit, ſtatuendum. Similiter eò quòd decrevit Deus de illa, apud quam non reperta fuerint ſigna virginitatis: ſcil. lapidandam eſſe, non invenerimus in controverſiam vocatum inde à *Moſe* ad hoc uſque tempus, non eſſe hoc [intelligendum] de aliâ quam quæ uxor viri fuerit, & quam manifeſtò probatum fuerit ſtuprum commiſiſſe poſt contracta ſponſalia, poſtquam adhibitis teſtibus admonita fuerit; & ſi qua hujuſmodi ſunt ex omnibus præceptis, nulla eſt circa ea controverſia, quia explicationes ſunt uſque à *Moſe* ore traditæ, de quibus eorúmque ſimilibus dixerunt, *Totius Legis tradita ſunt univerſalia & particularia de Sinai.* Quamvis autem ore tradita fuerint, ita ut nulla de iis ſit controverſia, nihilominus tamen verbo cœlitus dimiſſo hoc proprium eſt, ut ex eo eruantur interpretationes iſtæ variis modis comparationum, allegationum, alluſionum, & indiciorum in textu occurrentibus. Cùm autem videris eos in *Talmude* diſputantes, & diſſentientes in arenâ diſquiſitionis, & probationes afferentes ad [confirmandam] aliquam harum interpretationum & ſimilium, e. g. cum dicunt, de dicto Domini, *Fructum arboris decoris*, forſan eſt iſte malum granatum, aut cotoneum, aut alius quiſpiam fructus; donec probationem de eo ſumpſerint è dicto ejus *Fructum arboris*; dixeríntque aliqui [innui] arborem, cujus & ligni & fructûs eadem eſſet ratio; alii, fructum qui in arbore ſua ab anno in annum permanet; alius, fructum qui juxta omnes aquas creſcat: non hoc factum eſt quod res illis difficilis videretur, donec his probationibus eam confirmaverint; cùm viderimus ſine dubio malum citrinum cum ramo palmæ quotannis à *Joſuæ* ad noſtra uſque tempora acceptum, nullâ de hoc motâ controverſiâ; verùm quòd indicium tantùm quæſiverint hujus interpretationis ore traditæ quod è textu occurreret: eodem modo ſe habet probatio quam attulerunt de *myrto*; nec non ex quâ confirmant, mulctâ pecuniariâ teneri eum qui ſocium ſuum membro aliquo privaverit; ut & ex quâ oſtendunt filiam Sacerdotis, cujus ibi mentio fit, intelligi eam quæ viri uxor ſit: eodémque modo ſe habent reliqua his ſimilia; atque hic ſenſus eſt dicti ipſorum, *Univerſalia ejus & particularia ejus.* i. e. Res, quas vides nos elicere [argumentis] ab univerſali & particulari [deſumptis] nec non reliquis tredecim modorum [argumentandi,] eæ traditæ ſunt à *Moſe* è *Sina:* quæ tamen nihilominus quamvis à *Moſe* traditæ, non appellantur *Conſtitutio Moſis è Sina.* Neque enim dicimus, [quod dicunt] *Fructus arboris decoris eſt malum citrinum*, eſſe hoc conſtitutionem *Moſis* è *Sina*; aut ut *Qui ſocium ſuum læſerit, pecuniam numeret*, eſſe *Conſtitutionem Moſis è Sina*; cùm hoc antea pro fundamento apud nos poſitum ſit, Interpretationes [iſtas] omnes à *Moſe* eſſe, & reperiri ipſorum indicia quædam in textu, aut inde modo aliquo concludendi (uti diximus) elici: Si quæ autem dicta ſint, quorum nullum occurrit in textu indicium, neque ullam habeant ab eo dependentiam, neque inde elici argumentando poſſint, de his tantùm dicunt, eſſe *Conſtitutionem Moſis è Sina.* Ideóque quando dicimus, *Shiurin*, i. e. Menſuras, eſſe Conſtitutionem *Moſis* è *Sina*; & objicimus contra illud, dicentes, Quomodo hoc affirmas Conſtitutionem eſſe *Moſis* è *Sina* cùm videas ad [*Shiurin*] menſuras

digitum intendi in Scripturâ ubi dicitur, [*Terra frumenti, & Seerah* [*hordei*] &c. Reſponſio ad hoc eſt, eſſe hoc Conſtitutionem *Moſis* è *Sina*, neque eſſe ei fundamentum unde argumentando elici poſſit, neque indicium quo indigitetur, in tota lege: ad textum iſtum tantùm referri, ut ſit ei inſtar ſigni cujuſdam quo meliùs memoriæ infigatur & in ea retineatur, cùm de intentione ſcripturæ non ſit. Atque hic dicti ejus, *In Scriptura* [ad hoc] *alluſio vulgaris*, ubicunque occurrit, ſenſus eſt. Porrò hoc loco ordine tibi exponam ſententiarum, de quibus dicunt, eſſe eas, *Conſtitutionem Moſis è Sina*, præcipuas, (imò fortaſſis omnes) ut appareat tibi ejus quod aſſerui veritas, ſcil. non eſſe ex ipſis vel unam quæ argumentandi [modo aliquo] eliciatur, vel referri ad Scripturam poſſit aliàs quam per modum alluſionis [ſive accomodationis] uti declaravimus: neque unquam compertum eſſe Doctores de ipſorum aliqua diſputâſſe, aut probationem aliquam attuliſſe, verùm à *Moſe*, prout præcepit ipſi Deus, traditas fuiſſe. Hæ igitur ſunt. Dimidium *Log* olei ad ſacrificium Euchariſticum, & quarta pars [menſuræ] olei *Nazireo*. Et undecim dies inter duas ſeparationes [menſtruæ] ſunt *Conſtitutio Moſis è Sina*. Paries, Continuatio [parietum prope ſitorum] & latus curvatum, ſunt *Conſtit. Moſis è Sina*. Menſuræ, Diſcrimina & interſepta, *Conſtitutio Moſis è Sina*. Salix & effuſio aquæ, *Conſtitutio Moſis è Sinai*. *Tephilim* [ſcribendi] in membranâ, & *Mezuzah* [aliâ ſpecie] membranæ, & liber legis ſuper pergameno, *Conſtit. Moſis è Sina*. *Shin* תּוֹן *Tephilim*, & nodus תּוֹן *Tephilim* & lora nigra, & *Tephilim* quadrati, & foramen תּוֹן *Tephilim*, *Conſtit. Moſis è Sinai*. Conſtringendos eſſe eos pilo, conſuendos nervis, *Conſtit. Moſis e Sina*. Scribendum librum legis atramento, & ductis lineis, *Conſtitut. Moſis è Sina*. Congreſſum cum puella nondum trienni non eſſe congreſſum, *Conſtit. Moſes è Sina*. Si quis in agro ſuo duas ſpecies tritici ſerens unam iis aream fecerit, relinquet angulum unum [pro pauperibus] ſin duas, duos angulos relinquet, *Conſtit. Moſis è Sina*. E ſeminibus hortenſibus, quæ eſui appoſita non ſunt, conjungi unam viginti quatuor [partium] cum menſura quæ ſufficit ad ſpatium menſuræ *Seah* capax, [ad conficienda miſcella,] *Conſtitut. Moſis è Sina*. Si dicem plantæ diſperſæ fuerint in ſpatio menſuræ *Seah* capaci, ob eas arandum totum illud ſpatium, *Conſtit. Moſis è Sina*. [Si ſit] *Maſſa* orbicularis ficuum, cujus pars polluta eſt, dant *Terumah* de ea parte quæ munda eſt, *Conſtit. Moſis è Sina*. Præputium [fructuum] ubicunque occurrit, *Conſtitutio Moſis è Sina*. [Ut] præceptor obſervet [ad lucernam Sabbati] unde pueruli legant, *Conſtit. Moſis e Sina*. Mulier accingenda ſuccinctorio antè vel à tergo, *Conſtit. Moſis è Sina*. Quòd permittant vinum aſperum cum leni miſceri, *Conſtit. Moſis è Sina*. *Ammon* & *Moab* decimas pauperum anno ſeptimo ſolvere debere, *Conſtit. Moſis è Sina*. Ubicunque autem producetur aliqua harum conſtitutionum in ſequenti explicatione *Miſnæ*, eam loco ſuo explicabimus, adjuvante Deo. Juxta fundamenta ergò à nobis præmiſſa, diſtribuenda erunt judicia in lege poſita in quinque claſſes.

אלגואב פי דלך אנהא הלכה למשה מסיני
ולים להא אצל תסתכרג מנה בקיאם ולא
אשארה אליהא פי גמיע אלתורה ואנמא
אסנדת לדלך אלפסוק שבה סימן כי תחפט
ותדכר ולם יכן דלך מן גרץ אלכתאב והדא
הו מעני קולהם קרא אסמכתא בעלמא
חית מא דכרוה ואנא אסרד עליך הנא
מעטם אלאחכאם אלתי קאלוא פיהא
הלכה למשה מסיני בל קד רב מא אנהא
כלהא פיבין לך צחה מא דכרת לך אן
לים מנהא ולא ואחדה אסתכרגת בקיאם
ולא ימכן אן תסנד לפסוק אלא עלי טריק
אלאסמכתא כמא בינא ולא איצא וגדנאהם
קט תפקהוא פי שי מנהא ולא אסתדלוא
עליהא בשי בל תלקית מן משה כמא אמרה
אללה בהא והי הדה חצי לוג שמן לתודה
ורביעית שמן לנזיר ואחד עשר יום שבין נדה
לנדה הלכה למשה מסיני גוד ולבוד ודופן
עקומה הלכה למשה מסיני שיעורין חציצין
ומחיצין הלכה למשה מסיני ערבה וניסוך
המים הלכה למשה מסיני תפילין על הקלף
ומזוזה על דוכסוסטוס וספר תורה על
הגויל הלכה למשה מסיני שין שלתפילין
וקשר שלתפילין ורצועות שחורות ותפילין
מרובעות ומעברתא דתפילין הלכה למשה
מסיני נכרכות בשערן ונתפרות בגידין הלכה
למשה מסיני כותבין ספר תורה בדיו
ומסרגל הלכה למשה מסיני פחותה מבת
שלוש שנים אין ביאתה ביאתה הלכה
למשה מסיני העושה שדהו שני מיני חטין
עשאן גורן אחד נותן פאה אחת שתי
גרנות נותן שתי פאות הלכה למשה
מסיני זרעוני גנה שאינן נאכלין מצטרפין
אחד מעשרים וארבעה בנופל לבית
סאה הלכה למשה מסיני עשר נטיעות
מפוזרות לתוך בית סאה חורשין כל
בית סאה בשבילן הלכה מלשה מסיני ענול
שלדבלה שניטמא מקצתו תורמין מן הטהור
שיש בו הלכה למשה מסיני הערלה בכל
מקום הלכה למשה מסיני הערלה
בכל מקום הלכה למשה מסיני החזן רואה
מאיכן התינוקות קורין הלכה למשה מסיני
האשה החוגרת בסינר בין מלפניה בין
מלאחריה הלכה למשה מסיני ביין חתירו
לערב קשה ברך הלכה למשה מסיני
עמון ומואב מעשרין מעשר עני בשביעית
הלכה למשה מסיני וכל מא תנגלב
ואחדה מן הדה אלהלכות פי מא נסתקבלה
מן שרח אלמשנה בינתהא פי מוצעהא
בעון אללה פצארת עלי הדה אלאצול
אלתי קדמנא אקסאם אלאחכאם אלמוצועה
פי אלשריעה כמסה אקסאם:

אלקסם אלאול אלתפאסיר אלמרוה
ען משה אלמשאר אליהא פי אלנין או
ימכן אן תסתכרג בקיאס והדה לא
אכתלאף פיהא אבדא בל ענד מא יקול
אלשכין רוית כדא ארתפע אלכלאם:

Claſſis prima, [complectitur] interpretationes quæ *Moſi* acceptæ feruntur, ad quæ in textu digitus intenditur, aut quæ inde argumentando elici poſſunt; atque de his nulla omnino movetur controverſia, verùm ſtatim ac dixerit quiſpiam *ita traditione accepi*, litigationi finis imponitur.

ואלקסם אלתאני הי אלאחכאם אלתי קיל פיהא הלכה למשה מסיני ולא אסתדלאל עליהא כמא דכרנא והדה איצא ממא לא כלאף פיהא:

Claſſis ſecunda ea [continet] judicia, de quibus dicitur [eſſe ea] *Conſtitutionem Moſis è Sina*, nullâ autem probatione [nituntur] uti jam diximus, atque hæc etiam inter ea ſunt, de quibus nulla eſt controverſia.

ואלקסם אלתאלת הי אלאחכאם אלמסתכרגה בוגוה אלקיאס ויקע פיהא אלאכתלאף כמא דכרנא ויקטע פיהא במדהב אלאכתר כמא אצלנא הדא אדא תכאפי אלנטר ולדלך יקולון אם הלכה נקבל ואם לדין יש תשובה ואנמא יקע אלאכתלאף ואלמנאטרה פי מא לם יסמע פיה רואיה ותגדהם פי גמיע אלתלמוד יבחתון ען וגוה אלקיאס אלתי בסכבהא וקע אלאכתלאף בין אלמכתלפין פיקולין במאי קא מיפלגי או מאי טעמיה דר׳ פלוני או מאי ביניחו לאנהם קד יסקונה פי הדא אלמעני פי בעץ מואצע פיכברון בסכב אלאכתלאף פיקול אן פלאן תעלק באלקול אלפלאני ופלאן תעלק באלקול אלפלאני ונחן דלך:

Quod ſi quis putaverit conſtitutiones iſtas, de quibus controvertitur, traditione etiam acceptas fuiſſe à *Moſe*, ortam autem eſſe controverſiam iſtam ex errore aut oblivione, dum alter verum retulerit, alter autem in narratione ſua erraverit, aut oblitus fuerit, vel non totum à præceptore ſuo acceperit quod accipere oportuit, & ſententiam ſuam probare velit ex iſto ipſorum dicto, *Ex quo multiplicati ſunt diſcipuli Shammæi & Hillelis, qui non quantum opus eſt ſtuduerunt, multiplicata eſt diſſenſio in Iſraele, & facta eſt lex quaſi duæ leges*; hoc (novit Deus) dictu turpe & valde abſurdum eſt, & ſermo ejus qui, cùm non rectè res percipiat, nec fundamenta teneat, & de fama perſonarum quibus accepta fertur legis traditio detrahit: hoc ergò totum falſum, nec aliud eſt quod inducit homines ad falſam hanc opinionem fovendam, quàm quòd non rectè perpendant verba Sapientum, quæ in *Talmude* reperiuntur, cùm invenerint explicationem *Moſi* acceptam ferri, (quod verum eſt uti præmiſimus) nec diſtinxerint inter fundamenta traditione accepta, & conſequentias quæ [argumentando] eliciuntur. Tu verò quacunque tandem de re dubitaveris, hoc tibi extra dubium ſit, cùm reperiatur inter diſcipulos *Shammæi* & diſcipulos *Hillelis* differentia, cùm dicant, *Everrendam eſſe primùm domum, deinde abluendas manus*, aut *lavandas primò manus, deinde everrendam domum*, neutrum horum dictorum à *Moſe* traditione acceptum fuiſſe, neque de *Sina* relatum, cauſam autem differentiæ inter ipſos fuiſſe illud quod fertur; nempe quòd altera harum [ſectarum] vetuerit populo terræ uti, altera permiſerit. Eodémque modo [ſe res habet] in omnibus hujuſmodi diſſentionibus, quæ ſunt rami à ramorum ramis [profecti.] Quod ad dictum autem ipſorum, *Ex quo multiplicati ſunt diſcipuli Shammæi & Hillelis, qui non quantum opus eſt ſtudio legis incubuerunt, multiplicata eſt diſſenſio in Iſraele*, ſenſus ejus valdè perſpicuus eſt. Nam cùm duo pares fuerint intelligentiâ, perſpicaciâ, & fundamentorum unde eruuntur conſequentiæ cognitione, non accidit inter eos, in iis quæ ratiocinando eliciunt, diſcrepantia; vel ſi aliquando contigerit, certè quàm minima eſt: uti non reperimus unquam differentiam inter *Shammæum* & *Hillelem*, niſi in particularibus quibuſdam ritibus; quod inde

אמא טנה מן טן אן אלאחכאם אלמכתלף פיהא הי איצא מרויה ען משה ואנמא וקע אלאכתלאף מן טריק גלט אלרואיאת או אלנסיאן ואן אלואחד רוי אלחק ואלאכר גלט פי רואיתה או נסי או לם יסמע מן אסתאדה כלמא ינבגי אן יסמע ויסתדל עלי דלך מן קולהם משרבו תלמידי שמאי והלל שלא שמשו כל צרכן רבתה מחלוקת בישראל ונעשת תורה כשתי תורות פהדא עלם אללה מן קביח אלקול ומן אלשניע נדא ואנה לכלאם גיר מחצל ולא צאבט ללאציל וטאען פי אלאשכאץ אללדין חמלת ענהם אלשריעה והדא כלה באטל ואנמא ידעו אלדאעי להדא אלאעתקאד אלפאסד קלה אלתחציל לכלאם אלחכמים אלמונוד פי אלתלמוד לאנהם וגדוא אן אלתפסיר מרוי מן משה ודלך צחיח כמא אצלנא ולם יפרקוא בין אלאצול אלמרויה ואלנתאיג אלמסתכרגה אמא אנת פמהמא תשך פי שי ולא תשך אן אכתלאף בית שמאי ובית הלל פי קולהם מכבדין את הבית ואחר כך נוטלין לידים או נוטלין לידים ואחר כך מכבדין את הבית ליס ואחד מן אלקולין מרוי ען משה ולא סמעה מסיני ואנמא עלה אכתלאפהם מא דכר אן אחדהם יחרם אלתצרף בעם אדן ואלאכר יגיז דלך וכדלך כלמא אשבה הדה אלאכתלאפאת אלתי הי פרוע פרוע אלפרוע ואנמא קולהם משרבו תלמידי שמאי והלל שלא שמשו כל צרכן רבתה מחלוקת בישראל פמעני הדא אלכלאם בין גדא לאן אלשבצין אדא כאנא אכפא פי אלפהם ואלנטר ומערפה אלאצול אלתי יסתנבט מנהא פלא יקע בינהם אכתלאף פי מא יסתכרגאנה באלקיאס בוגה ואן וקע פקליל כמא לם נגד אבדא אכתלאף בין שמאי

inde provenit, quia modus ratiocinandi quo usus est uterque eorum, in iis quæ ratiocinando concluserunt, valde admodum similis erat; nec non fundamenta, quæ apud unum concessa, fundamentis quæ pro concessis apud alterum habebantur, similia: ubi verò elanguit discipulorum diligentia, & infirmata est ratiocinatio eorum præ ea quæ *Hilleli* & *Shammæo* præceptoribus ipsorum fuit, orta est inter ipsos inter disputandum, In multis rebus dissensio, cùm esset ratiocinatio uniuscujusque eorum secundum mensuram intellectûs ipsius eàque que tenebat fundamenta: ipsi interim in his omnibus minimè culpandi sunt, quoniam non requirimus, cùm duo inter se disputant, ut disputent secundum intellectum *Josuæ* & *Phineasi*, neque ideò in dubio relinquimur, cùm inter se differant, quòd non sint instar *Shammæi* & *Hillelis*, vel aliorum qui ipsis præstant; cùm Deus Optim: Max: non in hoc obsequium nostrum postulet; verùm hoc à nobis requiratur, ut auscultemus doctis, cujuscunque tandem sæculi, sicut dixit [*Aut ad judicem qui fuerit diebus illis, & inquires, &c.*] Atque hoc modo orta est discrepantia, non quòd erraverint in iis quæ tradita sunt referendis, uno quod verum est referente, altero quod falsum. Quàm perspicuum autem est quod diximus animum advertenti, & quanti regula hæc in lege momenti?

Classis quarta [continet] decreta quæ statuerunt Prophetæ & Sapientes singulis sæculis, ut sepis & munimenti vicem legi præstarent: atque hæc sunt quæ jussit Deus constitui terminis universalibus, cùm dicit, [*Et custodietis custodiam meam*] quod, referente traditione [sonat] *Facite custodiam custodiæ meæ*. Atque hæc sunt que appellant Sapientes [*Gezeroth*] *Constitutiones*. Et in his etiam accidit discrepantia; dum uni visum fuerit re aliquâ interdicere, ob causam aliquam, alteri autem idem visum non fuerit: ita frequenter in *Talmude* [occurit] *R. N. statuit, hac aut illa de causâ. R. N. verò non statuit*. Atque hæc etiam una est è causis discrepantiæ. Annon vides *Carnem volucris cum lacte* [non comedendam] constitutionem esse à Magistris nostris ad homines procul arcendos à transgressione? cùm non vetet lex præter carnem bestiæ & feræ, at interdixerunt Sapientes carne volucris, ad remotiùs abigendos à re illicitâ. Suntque ex ipsis quibus non arridet hæc Constitutio; nam *R. Josi Galilæus* permittebat carnem volucris cum lacte, adeò ut omnes incolæ illius regionis eam comederent, uti manifestum est in *Talmude*. Cum autem contigerit ut de aliqua hujusmodi constutionum inter omnes conveniat, tum eam transgredi nullo modo licet. Et cum passim notum sit in *Israele* eâ re interdici, non est ut in contrarium isti constitutioni eatur, adeo ut vel ipsis prophetis non liceat de ea detrahere, juxta expressum *Talmudis* testimonium, quod *vel ipse Elias non possit diminuere aliquam ex octodecim rebus quas statuerunt Schola Shammæi et Schola Hillelis*; & causam ejus reddiderunt dicentes, *Quia prohibitio ipsarum nota est per totam Israelem.*

Classis quinta earum est constitutionum quæ factæ sunt per modum determinationis legalis & convenientiæ cùm rebus que inter homines fieri solent, à qnibus nec additur legi aliquid nec detrahitur: aut de rebus quæ hominibus usui sunt in præceptis legis [observandis;] atque hæc sunt quæ appellarunt Sa-

וחלל אלא פי אחד הלכות לאן
קיאסהמא נמיע פי כל מא יסתכרגאנה
בקיאס כאן קריב מן קריב ואלאצול
איצא אלתי כאנת מסלמה ענד הדא
מתל אלאצול אלמסלמה אלתי כאנת
ענד אלאכר פלמא קל טלב תלאמדהמא
רצף קיאסהם באלאצאפה אלי הלל
ושמאי אסתאדיהם וקע אלכלאף בינהם
ענד אלמנאטרה פי אשיא כתירה אד
קיאס כל שכץ מנהם עלי קדר דהנה
ומא עגדה מן אלאצול והם פי דלך
כלה גיר מלומין לאן לא נכלף נחן
אלשכצין אדא תנאטרא אן יתנאטרא
בדהן יהושע ופינחס ולא נחן איצא
תחת ריב פי מא אכתלפא פיה אד ולים
הכא מתל שמאי והלל או מן פוקהמא
אד אללה עז וגל לם יסתעבדנא בדלך
ואנמא כלפנא אלסמאע מן עלמא אי
עצר כאן כמא קאל או אל השופט אשר
יהיה בימים ההם ודרשת וכו' פעלי
הדא אלוגה וקע אלאכתלאף לא אנהם
גאלטין פי אלרואיאת ורוי אלואחד אלחק
ואלאכר אלבאטל ומא אבין הדא אלכלאם
למן תאמלה ומא אעטם הדא אלאצל
פי אלשריעה:

ואלקסם אלראבע פי אלאחכאם אלתי
פעלהא אלאנביא ואלחכמים פי כל עצר
ועצר עלי טריק אלתסיג ואלחוטה עלי
אלשריעה והי אלתי אמר אללה בפעלהא
בכלאם מגמל והו קולה ושמרתם את
משמרתי וגא אלנקל עשו משמרת
למשמרתי והי אלתי יסמיהא אלחכמים
גזרות וקד וקע איצא פיהא אכתלאף
באן ירי אלשכץ באן יחרם כדא מן אגל
כדא ולא ירי שכץ אכר כדלך וכתיר פי
אלתלמוד ר' פלוני גזר משום כך וכך
ור' פלוני לא גזר והדא איצא סבב מן
סבב אלאכתלאף אלא תרי בשר עוף
בחלב הו גזרה מרבנן להרחיק מן
העברה ולא יחרם מן התורה גיר בשר
בהמה וחיה וחרם אלחכמים בשר
עוף אבעאד ען אלשי אלחראם ומנהם
מן לם יר בהדה אלגזרה לאן ר' יוסי
הגלילי כאן יביח אכל בשר עוף בחלב
וכאן אהל בלדה כלהם יאכלונה כמא
שהר פי אלתלמוד ואדא וקע אלאגמאע
איצא עלי שי מן הדה אלגזרות פלא
סביל ללתעדי עליהא בוגה ומתי מא
שהר תחרימהא פי ישראל פלא סביל
לכלאף חלך אלגזרה ולו אלאנביא לא
יקדרון ינקצונהא ונץ אלתלמוד אן אליהו
לא יקדר ינקץ ואחדה משמונה עשר דבר
שגזרו עליהן בית שמאי ובית הלל
ועללוא דלך וקאלו לפי שאיסורן פשוט
בכל ישראל:

ואלקסם אלכאמס הי אלאחכאם אלתי
עמלת עלי טריק אלתפקה ואלאצטלאח פי
אלאמור אלגאריה בין אלנאס ממא ליס פי
דלך זיאדה פי אלשריעה ולא נקצאן או פי
אמור הי מצאלח אלנאס פי אמור אלשריעה
והי אלתי יסמונהא אלחכמים תקנות
ונהגות

ומנהגות ולא יגוז אלתעדי עליהא בונה
אר ואנמעת עליהא אלמלה וקד נהי שלמה
ען אלתעדי עליהא וקאל ופורין גדר ישכנו
נחש והדה אלתקנות הי כתירה גדא
מדכורה פי אלתלמוד ואלמשנה מנהא פי
מעני אלאיסור ואלהתר ומנהא פי מעני
אלאמואל ומנהא תקנות ממא פעלהא
אלאנביא מתל תקנות משה ויהושע ועזרא
כמא קאלו משה תקן להם לישראל
שיהו שואלין ודורשין הלכות פסח בפסח
וכו' וקאלו משה תקן הזן בשעה שירד מן
ואמא תקנות יהושע ועזרא פכתירה ומנהא
תקנות מנסובה אלי אחאד מן אלחכמים
כקולהם התקין הלל פרוזבול התקין רבן
גמליאל הזקן התקין רבן יוחנן בן זכאי
וכתיר פי אלתלמוד התקין ר' פלוני התקין
ר' פלוני ומנהא תקנות מנסובה אלי
אלגמהור כקולהם באושא התקינו או
קולהם תקנו חכמים או תקנת חכמים
ונחו דלך כתיר פנמלה אלאחכאם
אלמדכורה פי אלמשנה תנקסם עלי הדה
אלכמסה אלאקסאם מנהא תפאסיר מרוה
ען משה להא אשארה פי אלנין או ימכן
אן ינקאס עליהא בקיאס ומנהא הלכה
למשה מסיני ומנהה מא אסתברג בקיאס
ופיה יקע אלאכתלאף ומנהא גזרות ומנהא
תקנות ואמא עלה אתבאתה אלאכתלאף
אלואקע בין אלקיאסין פי אלאמור אלתי
וקע פיהא אלאכתלאף פמא נצפה ודלך
אנה לו אתבת אקאויל מסלמה לא
אכתלאף פיהא וילגי כלאם אלדי לא
יעמל עלי מדהבה לכאן יגי פי אלזמאן
בעדה מן רוי צד אלשי אלדי עליה אלעמל
מן אלשכין אלדי כאלף עלי דלך אלמדהב
או ממן ירי בראיה פכאן יקע אלוהם פי
אנפסנא ונקול כיף ירוי הדא והו
רגל צאדק אן אלאמר אלפלאני חראם
ותרי אלמשנה נצת פיה באנה חלאל
או באלעכס פאדא כאנת ענדנא
אלמדאהב מעלומה אנסד הדא אלכלל
ענד מא יקול אלראוי סמעת אן כדא
וכדא חראם נקול לה צדקת לכנה מדהב
פלאן ואלגמהור יכאלף עליה או פלאן
יכאלף עליה ואלעמל עלי מדהב אלמכאלף
עליה אמא במא קיאסה אחסן או במא
וגדנא כלאם אכר יסאעדה ואמא אתבאתה
כלאם יחיד ורבים לאן קד תכון אלהלכה
כיחיד פאראד אן יעלמך אן אדא כאן קיאס
טאהר ולו ללמפרד יסמע מנה ולו כאלף
עליה אלגמהור ואנמא אתבאתה מדהב
שכן תם רגועה ען דלך אלמדהב מתל
קולה בית שמאי אומרין כך ובית הלל
אומרין כך וחזרו בית הלל להורות כדברי
בית שמאי פולך ליעלמך טלב אלחק
ואיתאר אלצדק לאן האולא אלאבדאן
אלכבאר אלפצלא אלבדלא אלכתירי אלעלם
אלסאלמי אלעקול למא ראוא כלאם מן
כאלפהם אחסן מן כלאמהם ואקוי נטר
האורוא ורגעו למדהבה פבאלאחרי ואלאגדר

pientes *Ordinationes* & *Ritus*; quæ etiam nullo modo transgredi licet, cùm inter totam [*Judæorum*] sectam de iis conveniat; vetat autem *Salomo* ea transgredi, cùm ait, *Et si quis perrumpat sepem, mordebit eum serpens.* Hujusmodi constitutiones multæ admodum sunt in *Talmude* & *Mishna* memoriæ proditæ, quarum aliquæ circa vetita & permissa [versantur,] aliæ circa res pecuniarias, aliæ ordinationes sunt à prophetis constitutæ, cujusmodi sunt constitutiones *Mosis*, *Josuæ* & *Ezræ*. Quemadmodum dixerunt, *Moses ordinavit Israeli, ut interrogent & disquirant de ritibus Paschatis in Paschate &c.* Dixerunt etiam, *Moses ordinavit* [quæ] *ad alimentum* [spectant] *eo tempore quo descendit Manna.* Constitutiones autem *Josuæ* & *Ezræ* multæ sunt; sunt & Constitutiones quæ particularibus quibusdam Sapientibus acceptæ feruntur, ut cùm dicunt, *Statuit Hillel Prozbul* [seu Constitutionem de solvendo.] *Statuit Magister noster Gamaliel senex*; *Statuit Magister noster Johannes Zacchæi* f: ita & passim occurrit in *Talmude*, *Statuit Rabbi N. Statuit R. N.* Aliæ sunt [rursus] Constitutiones quæ toti cœtui acceptæ feruntur, ut cùm dicunt, *In Usa statuerunt:* item, *Statuerunt Sapientes*, aut *Constitutio Sapientum:* atque hujusmodi passim occurrunt. Omnes autem sententiæ quæ in *Mishna* recensentur, in has quinque Classes distribuuntur, Ut sint ex illis interpretationes quæ *Mosis* nomine traduntur, ad quas in textu digitus intenditur, aut quæ ratiocinando elici possint; 2. Aliæ quæ sunt Constitutio *Mosis è Sina.* 3. Aliæ quæ argumentatione eliciuntur, in quibus est discrepantia. 4. Aliæ Decreta. 5. Aliæ Constitutiones. Jam verò causa ob quam recensuit discrepantiam quæ contigerit inter duos concludendi modos, in rebus circa quas accidit dissensio, hæc est, quam tibi descripturus sum: Quod sc. si receptas tantum sententias de quibus nulla est controversia recensuissset, nullâ dictorum quibus non est praxis conformis habitâ ratione, fieri posset ut veniret aliquando post ipsum qui contrarium referret ejus juxta quod formatur praxis, vel ab ipso qui sententiæ isti contradixit, vel ab alio qui idem cum illo senserit, atque ita oriatur in animis nostris suspicio, ac diceremus, Quî fit ut tradat iste, vir fide dignus, rem talem vetitam esse, cùm expresse de ea statuat *Mishna* quòd licita sit? aut è contra: at cùm jam notæ sint nobis sententiæ [discrepantes] obstructa est hæc rima, cùm dixerit, qui majorum sententias refert, Audivi hoc aut illud vetitum esse; respondentibus nobis, Verum dicis, atqui ex sententia τοῦ *N.* at totus cœtus contrarium statuit; aut, ὁ δ'ἕνα contrarium asserit; &, praxis est juxta sententiam ejus qui illi contradicit, vel quod melius argumentetur, vel quod aliud dictum quo ipsius sententia confirmatur invenerimus. Causa autem cur sententiam unius alicujus, & sententiam [diversam] plurium recenseat, est, quòd consuetudo sit juxta unius [istius] sententiam; ac docere te voluerit, quòd cùm concludendi modus manifestus fuerit, etsi ab uno profectus, recipienda sit illius sententia vel contradicente multitudine. Quòd verò aliquando recenseat sententiam alicujus, deinde ab ea recedat, e. g. cùm dicit, *Asseclæ Shammæi ita dixerunt, asseclæ Hillelis ita:* deinde, sententiâ mutatâ, *Asseclæ Hillelis idem docuerunt quod asseclæ Shammæi*, causa est ut te doceat inquirendam esse veritatem, atque eligendum quod rectum: cùm isti Senes Magni, præstantes, illustres, magnâ scientiâ, atque intellectu perfecto præditi, cùm tamen dicta ejus, qui ipsis contradiceret, meliora esse dictis suis & accuratiùs perpensa animadverterent; mutatâ suâ, ipsius

ſententiam amplexi ſunt; quanto magis reliqui homines, cùm viderint veritatem ab adverſarii partibus ſtare, obſequentur, neque amplius pertinaciter contendent? atque hoc eſt quod dixit Dominus, *Veritatem, veritatem, perſequeris:* & in eandem ſententiam Sapientes, *Confeſſionem præbe veritati, i. e.* Etiam ſi poſſis te [è manibus opponentis] argumentis ſophiſticis eripere, cùm tamen noveris ſermonem alterius (quem argumento tuo manifeſto premis, vel præ ipſius infirmitate, vel quòd ipſe valeas [alios] in errorem inducere,) verum eſſe, in ipſius ſententiam, omiſsâ contentione, deſcendas. Cúmque jam in animo haberet librum iſtum ad hunc modum componere, viſum ipſi eſt ita eum diſtribuere ut ſex ejus partes conſtitueret; quarum pars Prima eſt de præceptis quæ obſervanda ſunt circa terræ fætus, veluti de *Heterogoneis*, de *Interміſſione*, de *Præputio*, de *Oblationibus*, *Decimis*, aliiſque *Debitis*. Secunda, de temporibus [anni] & feſtis, & circa ipſa obſervandis, & diverſis eorum ritibus, quid in iis vetitum ſit, quid gratum, quid permiſſum, & quæ unoquoque horum temporum ritus & præcepta conjunctim præſtare deceat. Pars tertia, de mulieribus, & diſtincta jurum quæ inter viros & fœminas intercedunt explicatione, cujuſmodi literæ nuptiales ſunt, leviratio, diſcalceatio, ſponſalia, literæ repudii, & quæ dicenda ſunt in omnibus hiſce capitibus. Pars quarta, de judiciis & controverſiis quæ inter homines oriuntur in commerciis, pactis, communi jure fundorum, & ejuſmodi aliis. Pars quinta, de oblationibus, juxta diſtinctos earum ritus, & diverſis earum ſpeciebus. Pars ſexta, de purificationibus, & quæ ipſis contraria ſunt. Unamquamque autem harum partium *Seder*, i. e. *Ordinem*, appellavit. Primam partem, *Seder Zeraim*, i. e. ſeminum. Secundam, *Seder Moed*, i. e. feſtorum. Tertiam, *Seder Naſim*, i. e. mulierum. Quartam, *Seder Nezikin*, i. e. damnorum. Quintam, *Seder Kodaſhim*, i. e. ſanctitatum. Sextam, *Seder Taharoth*, purificationum. Ideò autem orſus eſt à *Seder Zeraim*, quoniam in eo continentur judicia de præceptis quæ propriè ſpectant ad ea quæ producit terra: cùm terræ fœtus alimentum præbeant animalibus, neque fieri poſſit ut homo niſi alimento ſumpto in vivis conſervetur, Deum aliquo cultûs genere colat; ideóque ſermonem de præceptis propriè ad ea quæ è terra naſcuntur ſpectantibus præmiſit: cui deinde adjunxit *Seder Moed*, quoniam is eſt textûs Biblici ordo; ſicut dicit Dominus, *Et ſex annis ſeres terram tuam, & congregabis proventum ejus, in ſeptimo verò relinques eam & dimittes eam*, &c. & pòſt, *Sex diebus facies opera tua*, &c. *Tribus vicibus feſtum ages mihi in unoquoque anno.* Deinde viſum eſt illi judicia de mulieribus reliquis litibus præmittere, ſecuto veſtigia textûs ſacri, quoniam ita fecit Dominus [dicens] *Cùm vendiderit quiſpiam filiam ſuam*, &c. *Cùm rixati fuerint viri, & percuſſerint mulierem*, &c. Deinde, *Et ſi cornu petierit bos*, &c. quare præmiſit *Seder Naſim* ante *Seder Nezikim*. Hæc autem quatuor argumenta complectitur liber *Exodi*, ſcil. argumentum *Seder Zeraim*, *Seder Moed*, *Seder Naſim*, & *Seder Nezikin*. Tum à libro *Exodi* contulit ſe ad librum *Levitici* juxta libri cœlitus lati ſeriem. Poſt *Seder Nezikin* ergò poſuit *Kodaſhim*, deinde *Seder Taharoth*, quoniam ita ſe habet ordo textûs Sacri. Præmiſit autem judicia de oblationibus, judiciis de pol-

סאיר אלנאס אדא ראי אלחק מע כצמה
ינקאד ולא ילג והדא הו קול אללה צדק
צדק תרדוף ועלי הדא יקול אלחכמים
והוי מודה על האמת יעני אנך ואן כנת
קאדרא עלי תכליץ נפסך בחנן גדלה אדא
עלמת אן כלאם גידך אלדי חנתך עליה
טאהרה בחסב צעפה או באסתקראך עלי
אלמנאלטה הו אלחק פארגע אלי כלאמה
וצע אלמכאצמה פלמא ראם תאליף הדא
אלדיואן עלי הדה אלבניה ראי באן יקסמה
אקסאמא פנזאה סתה אגזא אלנז אלאול
פי אלשראיע אללאזמה פי נבאת אלארץ
מתל אלכלאים ואלשמטה ואלערלה
ואלתרומות ואלמעשרת וסאיר אלחקוק
ואלנז אלתאני פי אלפצול ואלאעיאד
ולואזמה ואכתלאף אחכאמהא ואלמחטור
פיהא ואלמנדוב ואלמבאח ומא יצלח
אן יתצל בכל פצל מנהא מן
אלאחכאם ואלשראיע ואלנז אלתאלת פי
אלמנאכח ותפציל אלאחכאם אלואקעה
בין אלרגאל ואלנסא מתל אליבום
ואלחלוצה ואלכתובה ואלקידושין ואלגטין
ומא ליק אן יקאל פי כל פצל מנהא
ואלנז אלראבע פי אלאחכאם ואלכצומאת
אלואקעה בין אלנאס פי אלמעאמלאת
ואלמבאיעאת ואשתראך אלדמן ומא אשבה
דלך ואלנז אלכאמס פי אלקראבין עלי
אכתלאף אחכאמהא וכתרה פנונהא ואלנז
אלסאדס פי אלטהאראת ואצדאדהא וסמי
כל נז מנהא סדר פסמי אלנז אלאול סדר
זרעים ואלתאני סדר מועד ואלתאלת סדר
נשים ואלראבע סדר נזיקים ואלכאמס סדר
קדשים ואלסאדס סדר טהרות אבתדי
בסדר זרעים לכון אלחכם פיה פי
שראיע תבתץ בנבאת אלארץ ובנבאת
אלארץ הו נדא אלחיואן ומא לא יכון
אלאנסאן חי בתנאול אלגדא לם תמכנה
אלעבאדה בוגה מן וגוה אלעבאדה
פלדלך קדם אלכלאם פי אלשראיע
אלמכתצה בנבאת אלארץ תם אשפע
דלך בסדר מועד לאן כדלך הי רתבה
אלנץ הו קול אללה ושש שנים תזרע
שדך ואספת את תבואתה והשביעית
תשמטנה ונטתה וכו' ובעדה ששת ימים
תעשה מעשיך שלש רגלים תחג לי
בשנה תם ראי באן יקדם אחכאם
אלנסא קבל סאיר אלכצומאת אקתפי
לאתר אלנץ לאן כדלך פעל אללה כי
ימכור איש את בתו וכו' כי ינצו
אנשים ונגפו אשה וכו' ובעדה וכי
יגח שור פקדם סדר נשים על סדר
נזיקין וספר ואלה שמות משתמל ע'י
הדה אלארבעה אגראץ אעני גרץ סדר
זרעים וסדר מועד וסדר נשים וסדר
נזיקין תם אנתקל מן אלה שמות אלי
ספר ויקרא עלי רתבה אלתנזיל פנעל
בעד סדר נזיקים סדר קדשים ובעדה
סדר טהרות לאן כדלך הי רתבה אלנץ
קדם אלחכם פי אלקראבין קבל אלחכם
פי אלטמאות ואלטהרות לאן אלטהרות
אנמא אבתדי בהא מן ויהי ביום השמיני
פלמא

פלמא אן חצר הדה אלסתה אגנאס
אלמחיטה בגמלה אלשראיע ראי באן
יקסם כל גנס מנהא אלי אנואעה עלי
מא ילזם וסמא כל נוע מסכתא תם
קסם אלקול פי כל נוע אלי פצול
סמי כל פצל פרק תם קסם אלקול
פי כל פצל אלי פצול אקרב סהלה
אלמאכוד ללחפט ואלתעלים וסמי כל
פצל מן תלך אלפצול אלצגאר הלכה
וקסם אלקול פי סדר זרעים עלי מא
אצף אול מה בדי בברכות ועלה דלך
אן אלטביב אלמאהר אדא אראד חרז
צחה אלצחיח עלי מא הו עליה פאול
מא יתקדם באצלאח אלגדא פלדלך
ראי הדא אלמויד באלחק אן יבתדי
בברכות לאן מן יאכל לא יקדר יאכל
חתי יבארך פראי אן אחק מא יבדי בה
אלכלאם פי אלברכות ליצלח אלגדא
אצלאחא מעניא תם ראי באן לא יכון
אלכלאם פי גרץ מן אלאגראץ נאקץ
בל יתכלם עלי גמלה אלברכות אללאזמה
ללאגדיה וללשראיע ולים תם שריעה
לאזמה לכל רגל כל יום אלא קרית
שמע פקט ולים מן אלאתקאן אן יתכלם
פי ברכות קרית שמע קבל אן יתכלם
פי קרית שמע נפסהא פבדי מאימתי
קורין את שמע ומא אתצל בדלך תם
רגע אלי גרץ אלסדר והו אלכלאם פי
שראיע אלארץ פבדי במסכת פאה בעד
ברכות לאן גמיע אלחקוק אלתי תלזם
אלזרע אנמא תלזמה בעד חצדה ואלפיאה
תלזם אלסנבל והו פי אלארץ פלדלך
קדם אלקול פיהא ובעד פיאה דמאי
לאן ללעניים אידא פיה זכות מתל מא
להם פי אלפיאה עלי מא קאלוא
מאכילים את העניים דמאי ובעד דמאי
כלאים לאן כדלך רתבה אלגץ פי
קדושים תהיו לא תכלה פאת שדך
ובעדה שדך לא תזרע כלאים תם בעד
כלאים שביעית וכאן אלואגב אן תכון
מסכת ערלה בעד כלאים לאן כדלך הי
רתבה אלתנזיל לולא אנה ראי אן
אלערלה ליסת צרוריה לאן טאלמא לם
יגרם לא תלזמה ערלה ואלשביעית צרוריה
ותם אן אלשמטה פיהא סדר מן אלתורה
מגרד פלדלך קדם אלקול פי אלשמטה
ומן בעד שביעית מסכת תרומה לאנהא
אעני אלתרומה אול הק יכרג מן אלזרע
ומן בעד אלתרומה מעשר ראשון לאנה
אלתאלי ללתרומה פי אלאכראג ומן בעד
מעשר ראשון מעשד שני עלי אלרתבה
ומן בעדה מסכת חלה לאן בעד אן
יכרג מן אלזרע הדה אלחקוק עלי מא
וצפנא תרומה ומעשר ראשון ומעשר שני
חיניד יטחן ויצנע מנה דקיק ויעגן ויתחייב

lutionibus & purificationibus, quoniam [præcepta] de purificationibus initium habent à [ſectione], *Fuit autem die octavo*, &c. Cúmque jam complexus eſſet ſex genera iſta, ſub quibus comprehenduntur omnia præcepta [Legis;] viſum eſt ei partiri unumquódque eorum in eas Species quas oportuit (quarum unamquâmque appellavit *Maſſicta:*) Deinde ea quæ de unaquáque ſpecie dicuntur, in ſectiones, quarum unamquámque vocavit *Perek* [*i. e.* Caput.] Deinde ea quæ in unoquóque capite dicuntur in Sectiones, quò faciliùs reddatur quod diſſeritur, tum ad memoriâ tenendum, tum ad alios docendum: & unamquámque harum ſectionum minorum nominavit *Halacah*. Illa autem quæ dicta ſunt in *Seder Zeraim* diſpertitus eſt eo quo deſcripturus ſum modo: Orſus eſt primò à *Beracoth* [i. Benedictionibus] cujus rei cauſa eſt, quod Medicus peritus, cùm ejus qui bonâ utitur valetudine, valetudinem conſervare cupit eodem quo jam eſt ſtatu, primo loco rectè parandum ipſius alimentum curat: viſum eſt ergò [Doctori] iſti φιλαλήθει initium ſumere à benedictionibus, cùm non liceat cuiquam niſi præmiſsâ benedictione edere, quare optimum illi viſum eſt ordiri à ſermone de benedictionibus, ut ita alimentum præparatione rationali præpararet. Deinde viſum eſt illi [quò caveret] ne ſermoni [ipſius] de re aliqua, quicquam deeſſet, de omnibus in univerſum benedictionibus, quæ ad alimenta & præcepta ſpectant, loqui. [Quare] cùm nullum ſit præceptum quod unicuíque quotidiè incumbit, præter *Keriath Shema*, i. e. [*Lectionem Audi*] tantùm, neque expediret loqui de benedictionibus *Lectionis Shema*, antequam de ipſa lectione verba feciſſet, initium ſumſit à [capitè] *Quando legunt lectionem Shema*; iíſque quæ cum ipſo conjuncta ſunt: deinde reverſus ad Ordinis ſcopum, qui eſt de præceptis ad terram ſpectantibus dicere, orſus eſt à *Maſſeceth Peah* [i. e. *anguli*] poſt eam de benedictionibus [præmiſſam;] quoniam omnia debita quæ pertinent ad ſemen, tum demum ad illud pertinent poſtquam demeſſum fuerit, excepto *Peah* [*i. e.* angulo pauperibus relinquendo] qui de ſpica adhuc in terra manente debetur, ideòque ſermonem de eo primo loco poſuit: poſt *Peah* ſequitur *Demai*, de re dubia, quoniam & pauperibus ad eam jus eſt ſicut ad angulum. Juxta illud quod dicunt, *Edendum præbent pauperibus illud de quo dubium eſt* [deſumptæ ſint inde decimæ annon.] Poſt *Demai* autem *Cilaim*, Quoniam eo ordine procedit textus Scripturæ S. in [Sectione] *Sancti eritis*, *Non finies metere angulum agri tui:* & poſt illud, *agrum tuum non ſeres diverſo ſemine*. Deinde poſt *Cilaim* [ſubjunxit] *Shebiith* [*i. e.* de anno ſeptimo.] Æquum autem fuerat, ut *Cilaim* ſequeretur *Maſſeceth Orlah*, [*i. e.* de præputio] quoniam is ordo eſt quem obſervat Scriptura S. niſi vidiſſet præputium non eſſe [quid] neceſſarium: quamdiu e. non plantatur non tenetur præputii [jure;] at annus ſeptimus neceſſarius eſt. Deinde cùm intermiſſio [anni ſeptimi] peculiari capite legis præcipiatur, ideo præmiſit ſermonem de Intermiſſione. Poſt *Shebiith* autem poſuit *Maſſeceth Terumah* [*i. e.* Oblationis] quoniam [oblatio] illa, ſcil. *Terumah*, primum eſt, quod è ſemine deſumitur debitum: poſt *Terumah* autem *Maaſher riſhen* [*i. e.* tractatum de decimis primis;] quoniam poſt *Terumah* proximè deſumitur. Poſt *Maaſhor riſhon*, *Maaſher Sheni*, [i. e. de decimis ſecundis] ordine [ſuo.] Deinde *Maſſeceth Challah* [de placenta;] quoniam poſtquam exempta fuerint de ſemine debita iſta, uti deſcripſimus, [ſcil. *Terumah*, Decima prima, Decima ſecunda,

ſecunda,] tunc immolito [frumento] fit ex eo farina, quæ depſitur & tenetur placentâ. Ubi autem abſolutus eſt ſermo de ſemine & ex eo debitis, cœpit ſermonem inſtituere de fructibus, ideóque poſt [tractatum] de placenta, locutus eſt de *Orlah* [*i. e.* præputio arborum.] Deinde de *Biccurim* [primitiis] eo ordine quem obſervat Scriptura S. [in qua] de *Orlah* [dictum eſt] in *Levitico*, [d] de *Biccurim* in ſectione *Vehayah ci tabo*, atque ita pertingit partitio ſermonis de ſeminibus ad undecim tractatus.

Tum pergens *Seder Moed* etiam in ſpecies ſuas partiri, ſicuti fecerat in *Zeraim*, primum locum tribuit tractatui de Sabbato, quòd primas in excellentiæ gradu teneat, deinde quòd ſeptimo quoque die [celebretur] atque ita ſæpius in temporis ſerie revertatur; quódque ab eo etiam orſa fuerit lex ubi primò [mentionem facit] feſtorum. Poſt Sabbatum autem [poſuit] *Erubim* [ſeu tractatum *de Commixtionibus*,] quoniam & ipſe ad intentionem Sabbati pertinet. Poſt eum *Peſachim* [ſeu tractatum *de Paſchate*,] quoniam illud præceptorum quæ præcepit Deus per *Moſen* primum eſt, idémque Sabbatum in ſectione de Feſtis ſequitur. Et poſt eum [tractatum] *Shekalim* [ſeu de *Siclis*,] juxta Scripturæ ordinem: deinde *Cippurim* [ſeu de *Feſto expiationis*] poſt *Shekalim*, juxta eundem ordinem, quoniam præceptum de *Siclis* eſt in [ſectione] [e] *Ci Taſſa*, & de die Expiationis, [ſectione] [f] *Achare Moth*. Tum perrexit ad ſermonem de tribus feſtis abſolvendum: cúmque de Paſchate jam locuto, de *Succoth* [tabernaculorum] & *Shebuoth* [ſeptimanarum] feſtis dicendum reſtaret, nec eſſet quod de feſto Septiman. diceret præter pauca quædam quæ cuilibet diei feſto conveniunt (ſúntque ea quæ *Maſſeceth Betzah* [*i. e.* ovi] conficiunt) tractatum *Succoth* tractatui *Betzah*, ob multitudinem præceptorum quæ ad [feſtum] Tabernaculorum ſpectant, præmiſit. Cúmque jam non ſupereſſet ipſi quicquam de temporibus, quorum mentio fit in lege, præter *Initium anni*, locutus eſt poſt *Betzah*, de *Initio anni*, atque ita finitus eſt illi ſermo de temporum [diſtinctionibus] quorum in lege fit mentio. Tum pergens ad tempora quorum mentio in libris Prophetarum (quibus pax) occurrit, quæ ſunt dies Jejuniorum à Prophetis inſtituti, ſermoni de *Initio anni* ſubjunxit ſermonem de *Taanioth*, [*i. e.* Jejuniis;] & *Taanioth*, de *Megillah*, [ſeu libro *Eſteris*, ſcil. de feſto *Purim*;] quoniam [feſtum] iſtud Prophetarum, qui poſteriores erant illis qui Jejunia ordinârunt, conſtitutio eſt. Tum poſt *Megillah*, *Moed katon* [ſeu, tractatum de feſto parvo] poſuit, quòd ipſi cum diebus *Purim* commune quid ſit, [ſcil.] quod in neutro ipſorum jejunare, ſeu luctui ſe dare liceat. Finito ergò de feſtivitatibus, iiſque quæ ad ipſas ſpectant, & quæ cum ipſis conjuncta ſunt, ſermone [ordinem] iſtum tractatu *Chagiga* [i. Feſtivæ comparitionis coram Domino] abſolvit, quoniam eſt iſte de iis quæ ad tria feſta pertinent: ideò autem ultimo loco hunc [tractatum] poſuit, quòd non ſit [præcepti] generalis, cùm non ſpectet niſi ad maſculos; ſicut dixit Dominus, *Omnes mares tui*. Atque ita dictorum de feſtis diſtributio ad duodecim tractatus pervenit.

Tum ad partiendum ſermonem de mulieribus pergens, orſus eſt à [tractatu] *Yebamoth*, [de fratriis;] cauſa autem quæ impulit ipſum ut à *Yebamoth* initium ſumeret, non à [tractatu] *Cetuboth* [de inſtrumentis contractuum matrimonialium] quem præmittendum docet ratio, inciperet, hæc eſt, quòd ſcil. matrimonium ſit res ſpontanea, neque in poteſtate Judicium ſit ut quempiam ad uxorem ducendam adigant; cùm Levirationis jura præſtare cogatur [quis,] & dici ipſi [poſſit,] Aut

בחלה פלמא תם אלכלאם עלי אלזרע
וחקוקה אכל פי אלכלאם עלי אלתמאר
פבעד אלחלה תכלם עלי אלערלה תם
עלי אלבכורים עלי רתבה אלנין אלערלה
פי ויקרא ואלבכורים פי והיה כי תבוא
פאנתהי תקסים אלקול פי זרעים אחדי
עשרה מסכתא:

תם אכל פי קסמה סדר מועד אלי
אנואעה איצא עלי מא עמל פי זרעים
פאבתדי במסכת שבת לקדמה פי אלשרף
תם אנה כל סבעה איאם פכתר דורה
פי אלזמאן ובה איצא בדי אלכתאב פי
אול אלאעיאד ובעד שבת עירובין לאנה
מן גרץ אלשבת ובעדה בפסחים לאנהא
אול שריעה שרע בהא עלי ידי משה
והי איצא אלתאלית לשבת פי פרשת
מועדות ובעדהא שקלים עלי רתבה
אלנץ תם כפורים בעד שקלים עלי
אלרתבה איצא לאן שריעה שקלים פי
כי תשא וכפורים פי אחרי מות תם
אכל אתמאם אלכלאם עלי שלש רגלים
וכאן קר תכלם עלי פסחים פבקי לה
אלכלאם עלי סוכות ושבועות ולם יכן
מעה מא יתכלם פי שבועות סוא אמור
תכתין כל יום טוב והי מסכת ביצה
פקדם סוכה עלי ביצה לכתרה שראיע
סובות פלם יבק לה מן אלפצול
אלמרכורה פי אלנץ גיר ראש השנה
פתכלם בעד ביצה עלי ראש השנה
וכמל לה אלכלאם עלי אלפצול
אלמרכורה פי אלתורה תם אכל פי
אלפצול אלמרכורה פי כתב אלאנביא
עליהם אלסלאם והי איאם אלציאם
אלתי תקנו נביאים פאתבע אלכלאם
עלי ראש השנה באלכלאם עלי תעניות
ומן בעד תעניות אלמגלה לאנהא תקון
אלאנביא אלמתאכרין ללדין התקינו תעניות
תם מן בעד מגלה מועד קטן לאנה
בינה ובין איאם פורים שרכה או יחרם
פיהמא גמיעא אלציאם ואלתספד פלמא
תם אלכלאם עלי אלפצול ולואזמהא
ומא אתצל בהא אכתם דלך במסכת
חגיגה לאנהא ממא ילזם פי שלש
רגלים ואכרה לאנה גיר עאם לאן לא
ילזם גיר אלדכור כמא קאל אללה כל
זכורך פאנתהת קסמה אלקול פי מועד
אחתא עשרה מסכתא:

תם אכל פי קסמה אלקול פי נשים
פאבתדי ביבמות ואלעלה אלתי געלתה
אן יבתדי ביבמות ולם יבתדי בכתובות
אלתי יעטי אלנטר אנהא תתקדם לאן
אלזואג אמר אכתיארי ולים לבית דין אן
יוכלוא עלי שכין אלי אן יזוג ואליבום
יגבר עליה ויקאל לה או חלוץ או יבם

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[d] Deut. xxvi. [e] Exod. xxx. 12. [f] Levit. xvi.

ואלבדאה באלאמר אלצרורי אולא פבדי
ביבמות ובעד דלך בכתובות ובעד כתובות
בנדרים לאן פרשת נדרים כלהא אנמא
אלתפקה פיהא פי אימאן אלנסא כמא
קאל בין איש לאשתו בין אב לבתו וענד
מא תכמל אלזינה ותכנם לחופה לה אן
יפר נדריה פלדלך אסנד נדרים לכתובות
ומן בעד נדרים נזירות לאן אלנזירות
איצא מן גמלה אלנדרים ואדא נדרה
האשה בנזיר לבעל שיפר פלדלך אתבע
נדרים בנזירות פלמא תם אלזואג ומא
ילזם ענה מן הפרת נדרים אכד פי
אלטלאק לאן בעד אלזואג יקע אלטלאק
פגעל גיטין בעד נזירות ובעד גיטין שוטה
לאנהא איצא מן גרץ אלטלאק לאנהא
אדא זנאת קדר אלזוגאן עלי אלטלאק
עלי מא יבין פי מוצעה ובעד שוטה
קידושין ובהא כתם סדר נשים ובקי
אלסואל לם אכר קידושין והי אחק
באלתקדים ומכאנהא אנמא כאן יכון
קבל כתובות פאן קלת אנה לם
יגעלהא קבל כתובות לילא יפצל בין
יבמות וכתובות אד המא גרץ ואחד
אעני אלדכול באלאמראה ואתצל לה
אלכלאם כמא קלנא פאן כאן ולא בד
פקבל גטין חתי כאן תכון אלרתבה
קידושין תם גטין עלי נטאם פגואב דלך
אנה אנמא פעל דלך אקתפא ברתבה
אלכתאב אלדי תכלם פי אלטלאק קבל
אלקידושין והו קולה תעאלי וכתב לה
ספר כריתות ונתן בידה ושלחה מביתו
ויצאה מביתו והלכה והיתה לאיש אחר
ומן קולה והיתה לאיש אחר תעלמנא
פצלא מן פצול אלקידושין כמא תבין
מקיש הויה ליציאה וכו' פאנתהאת קסמה
אלקול פי נשים סבע מסכתות:

תם אכד פי קסמה אלקול פי נזיקין פקסם
אלקול פי אלמסכתא אלאולא תלתה אקסאם
ואבתדי בבבא קמא וגרצהא אלתפקה
פי אלאדיאת ומנעהא מתל אלשור ואלבור
ואלהבער ואלגראח ומא אשבה דלך ולא
ילזם אלחאכם אן יקדם שי קבל קטע
אלאדה עז אלנאס תם בבא מציעאה
וגרצהא אלתפקה פי אלדעאוי ואלאמאנאת
ואלאכריה ואלטלבה ואלאסתיגאר ומא
יצלח אן תצל בהדא אלגרץ כאלדי פעל
אלנין בעד אחכאם שור ובור והבער
וכי ינצו אנשים תכלם פי ארבעה
שומרין תם בבא בתרא וגרצהא אלתפקה
פי קסמה אלארצי ואלאחכאם אלואקעה
פי אלדיאר אלמשתרכה ואלמתגאורה
ואנתקאץ אלמעאמלה בטהור אלעיב
ואלכלאם אלמחתמל פי אלביועאת
ואלאשריה כיף יחכם פיה ואלצמאן
ואלמואריתת ואכר הדא אלקסם לאנה
כלה נקל ואמור קיאסיה מא באנת פי
אלנין פלמא ערף באלאחכאם אכד פי

calceum exuas, aut Leviri officio fungere, ordiri autem à re neceſſariâ ſatius eſt. Quare ab *Yebamoth* incipiens, deinde ſubjunxit *Cetuboth*, & poſt *Cetuboth*, *Nedarim* [de votis,] quia omnis diſquiſitio quæ ad ſectionem *Nedarim* [ſpectat] eſt de mulierum juramento; quemadmodum dicit, *Inter virum ad uxorem ejus, inter patrem ad filiam ejus*, &c. Perfectis autem jam nuptiis & admiſſâ in thalamum [ſponſâ,] penes [virum] eſt vota ejus irrita facere, ideóque *Nedarim* ſubjunxit [tractatui] *Cetuboth*. Tractatui autem *Nedarim*, *Neziruth* [de *Naziræatu*;] quoniam *Naziræatus* etiam eſt è numero votorum, & ſi voto ſe ad *Naziræatum* obſtrinxerit fœmina, penes maritum eſt ut idem irritum reddat: quare poſt *Nedarim* ſtatim *Neziruth* collocavit. Finitiſque [quæ de] matrimonio [dicenda erant] & quæ inde pendent de irritis faciendis votis, dicere aggreſſus eſt de divortio; quia poſt matrimonium locum habet divortium, & *Gittin* [de libellis repudii] poſt *Neziruth* poſuit: poſt *Gittin* autem *Sotah* [ſeu de muliere declinante,] quin & hoc ſub divortio comprehenditur; cùm ubi adulterium commiſerit [fœmina] compellantur conjuges ad divortium, prout loco ſuo explicabitur. Deinde poſt *Sotah*, *Kidduſhim*, [de Sponſalibus;] quo [tractatu] abſolvitur *Seder Naſhim*. Supereſt autem quæſtio, Quare ultimo loco poſuerit [tractatum] *Kidduſhim*, cùm primo potiùs ponendus eſſet, & ante *Cetuboth* collocandus. Quòd ſi reſponderis ipſum, eum tractatui *Cetuboth* ideò non præmiſiſſe, ne [tract.] *Yebamoth* à [tract.] *Cetuboth* ſepararet, quorum ſcopus idem eſt, ſc. Maritatio, atque ita neceſſariò continuandus fuerit de iis ſermo, uti diximus, at ſaltem ante *Gittin* ponendus [videtur,] ut ita ordine rerum primus locus tribuatur [tractatui] *Kidduſhim*, deinde *Gittin*; reſpondendum [ergò] eſt, feciſſe ipſum hoc quò Scripturæ ordinem imitaretur, quæ prius de divortio loquitur quàm de ſponſalibus, uti in illo quod à Deo dictum eſt, [z] *Scribetque ei libellum repudii, & dabit in manus ejus, & dimittet eam è domo ſua, & egredietur è domo ejus, & ibit & erit viro alteri.* E dicto ejus [*eritque viro alteri*] didicimus, caput de capitibus ſponſalium, uti explicatur [iſto *Rabbinorum* dicto] *Comparat permanſionem ejus cum viro, cum exitu ejus.* Atque ita abſoluta eſt partitio ejus ſermonis de mulieribus, ſeptem tractatibus.

Tum pergens partiri ſermonem de Damnis, illum in tractatu primo diviſit in tres partes, ortus à *Baba Kama* [i. porta prima;] cujus ſcopus eſt diſquirere de damnis, eaque impedire: ut [e. g. in] Bove [cornupeta] puteo, incendio, vulnere & ſimilibus: neque [certè] Magiſtratum quicquam priùs curare decet, quàm ut damnum ab hominibus prohibeat. Sequitur *Baba Metzia* [ſeu porta media,] cujus ſcopus eſt diſquirere de prætenſionibus & depoſitis, de conductionibus, mutuatione, & elocatione, & quæ ad hæc referri convenit; juxta illud quod fecit Scriptura, quæ poſt judicia de bove [cornupeta] & puteo, & incendio, & capite *cùm litigaverint* viri, locuta eſt de quatuor cuſtodibus. Deinde *Baba Bathra*, [porta poſtrema,] cujus ſcopus eſt diſquirere quid de diviſione fundorum, & de judiciis quæ locum habent in ædibus communibus & vicinis, déque diſſolutione commercii ob vitium apparens, déque verbis quæ in vendendo & emendo adhibentur, quid ſtatuendum ſit, & de fide juſſione, & hæreditatibus: hanc autem claſſem ultimo loco poſuit, quoniam tota à traditione [pendet,] éſtque de rebus quæ conjecturâ nituntur, neque in textu explicata ſunt. Cúmque jam judiciorum [rationem] notam fecerat,

[z] Deut. xxiv. 1, 2.

cerat, ſermonem de judicibus qui eadem diſcernunt, inſtituens, ſubjunxit tract. *Baba Bathra* [tract.] [*Sanhedrin*] [de judicibus.] Porrò tractatus *Maccoth* [de plagis] in [quibuſdam] exemplaribus continuatur cum tractatu *Sanhedrin*, unúſque cum eo cenſetur, quoniam ubi dixiſſet, *Iſti ſunt qui ſtrangulantur*, continuò ei adjunxerunt, *Iſti ſunt qui vapulant*. Hoc autem rectè non fit, verùm ipſe ſeorſim tractatus eſt, qui connectitur quidem cum *Sanhedrin*, quoniam nemo denudare terga, & [plagarum] numerum conſtituere poteſt exceptis judicibus, quod à Domino dictum eſt, [h] *Et proſternere faciet ipſum judex, & plagis cædet eum coram ipſo ſecundùm menſuram impietatis ejus in numero.*

Poſt *Maccoth* autem poſuit [tractatum] *Shebuoth* [de juramentis,] quoniam inter finem iſtius tractatus & initium hujus ſimilitudo quædam in judiciis accidit, quemadmodum in *Talmude* memoratur; cui addendum, quod hoc etiam de quo hîc agitur judicum ſit, cùm nemo ad jurandum cogere poſſit præter judicem. Abſolutóque jam de judiciis & judicibus ſermone, dèque iis in quibus propriè verſatur judicis officium, plagis ſc. & juramentis imponendis, loqui [pergit] de *Edaioth* [teſtificationibus,] cujus tractatûs ſcopus præcipuus eſt tradere omnes, quibus teſtimonium perhibuerunt homines fide digni, ſententias, cùm ipſorum teſtimonium praxeos norma ſit, ipſúmque judicii ſpecies quædam; teſtimonia enim coram judicibus proferuntur, eodémque modo unumquodque eorum dictorum prolatum fuit in conſiſtorio. Hunc autem tractatum poſt tractatum *Shebuoth* poſuit, quoniam juramenta res ſunt quibus perpetuò opus eſt; teſtimonia autem, declarationes deciſionum quibus cùm certis quibuſdam temporibus perhibitum eſſet teſtimonium coram judicibus, ea admiſerunt. Ea deinde tradere aggreſſus eſt quæ ſtatuenda ſunt de Idololatria, quoniam & ea [ſcire] judici neceſſarium eſt, eóque perfectus evadit judex, cum Idolorum iſtorum conſuetudines, & quæ ad eas requiruntur, calleat, ſciátque quid de illis ſtatuendum ſit. Siquidem qui *Saturnum* cultu *Veneris* colit, aut *Jovem* eo modo invocat quo invocandus eſt *Mars*, non eſt mortis reus, juxta illud quod verâ traditione ad nos delatum eſt; ultimo autem loco hunc [tractatum] poſuit, quoniam [de rebus eſt quæ] rarò contingunt. Atque abſolutis jam omnibus quibus opus habet judex ſubjunxit [tractatum] *Aboth*, [i. de patrum ſententiis,] ídque duas ob rationes, quarum prima eſt, ut notam tibi faceret certitudinem allegationum, & traditionis, verè ſcil. illam ſucceſſivè [alios ab aliis accepiſſe,] ideóque deberi honorem viro docto, eúmque gradu eminenti collocandum, quòd ad ipſum pervenerit traditio, quia ipſe ſeculo ſuo perinde eſt ac illi in ſeculis ſuis, atque ita dixerunt, *Num inquiremus in conſiſtorium Rabban Gamliel*, &c. dixerunt etiam, *Samſon ſeculo ſuo*, ut *Samuel ſeculo ſuo*. Hoc enim docentur homines, ne dicat [quis,] num judicium ☩ ס֫ו֫ן֫ amplectemur, aut conſtitutioni ☩ ס֫ו֫ן֫ acquieſcemus? Neque enim ita ſe res habet, neque enim judicium ☩ ס֫ו֫ן֫, Judicis eſt, ſed Dei, qui illud nobis præcepit, ſicut dixit, *Quoniam judicium Domino eſt*. Eſtque judicium unum ab uno ad alterum per continuam temporis ſeriem traditum. Secunda ratio eſt, ut in hoc tractatu præcepta omnium Sapientum (q. p.) moralia referat, ut ab illis mores laudabiles addiſcamus. Omnium autem maximè his opus habet Judex; ſiquidem Idiotæ, ſi non probè culti fu-

אלכלאם עלי אלחכאם אללדין ינפדון
הלך אלאחכאם פאתבע בבא בתרא
בסנהדרין אמא מסכת מכות פקד תתצל
פי אלנסך במסכת סנהדרין ומעהא תנעד
לאנה למא קאל אילו הן הנחנקין
אוצלוא בה אלו הן הלוקין והדא גיר
צחיח בל הי מסכתא עלי חיאלהא
ואתצלת בסנהדרין לאן לא יכשף אלטהור
ויקים אלחדוד גיר אלחכאם הו קול אללה
והפילו השופט והכהו לפניו כדי רשעתו:
ובעד מכות שבועות לאן וקע
איצא בין אכר תלך ואבתדי הדה
תשאבה פי אלאחכאם במא דכר פי
אלתלמוד ומצאף אלי דלך אנה איצא
מן פעל אלחכאם לאן לא יגבר עלי
אלימין גיר אלחאכם פלמא תם אלכלאם
פי אלאחכאם ואלחכאם ומא יכתין
בה פעל אלחאכם מן אלצרב ואיגאב
אלאימאן תכלם פי עדיות ומעהם גרץ
הדה אלמכסתא אן יקול לך גמיע
אלהלכות אלתי שהד בהא אקואם
מותוקון לאן שהאדתהם מעמול בהא
פהו צרב מן אלאחכאם לאן אלשהאדאת
אנמא תודי בין ידי אלחאכם וכלך
כל שהאדה מנהא אנמא כאנת פי בית
דין ואכרהא בעד שבועות לאן שבועות
אמור תחתאג עלי מרור אלדהור ועדיות
אכבאר באחכאם קד שהד בהא בין
ידי חכאם אוקאת פקבלוהא תם אכד
פי אלתפקה פי עבודה זרה לאנה אמר
צרורי ללחאכם ובה יכון כמאל אלחאכם
במערפה נואמיס תלך אלמעבידאת ומא
יחתאג אליהא פידרי כיף יחכם פיהא
לאן מן עבד זחל בעבאדה אלזהרה או
דעי אלמשתרי בדעוה אלמריך לא ילזמה
קתל כמא נאנא אלנקל אלצחיח ואכרה
לאנה קליל אלוקוע אלא פי אלשאד
פלמא כמל לה כלמא יחתאג אליה
אלחאכם אכד פי אבות ודלך לגרצין
אחדהמא ליעלמך צחה אלסנד ואלנקל
אנה צחיח אלכאפה ען אלכאפה פלדלך
יגב אן יכרם אלרגל אלעאלם וינזל
אלמנזלה אלעליא לוצול אלרואיה אליה
לאנה פי עצרה מתל האולא פי אעצארהם
והכדא קאלו אם באנו לחקור אחר
בית דינו שלרבן גמליאל וכו' וקאלוא
שמשון בדורו כשמואל בדורו ففי הדא
אדב ללנאס לילא יקול חכם פלאן
נקבל או תקנת פלאן נעתקד ולים
אלאמר כדלך לאן אלחכם ליס הו
לפלאן אלחאכם ואנמא הו ללה אלדי
שרענא בה כמא קאל כי המשפט
לאלהים הוא ואנמא הו חכם ואחד
ינקל מן שכין אלי שכין עלי מרור
אלזמאן ואלגרץ אלתאני אן יקול פי הדה
אלמכתא אדאב כל חכם מן אלחכמים
עליהם אלסלאם לנתעלם מנהא מכארם
אלאכלאק ואחוג אלנאס אלי דלך

ut ab illis mores laudabiles addiſcamus. Omnium autem maximè his opus habet Judex; ſiquidem Idiotæ, ſi non probè culti fu-

2

[h] Deut. xxv. 2.

אלחאכם לאן אלעאמה אדא לם תתאדב
לם יצר דלך באלנמיע אנמא אצר
בנפסה פקט ואן לם יכן אלחאכם
מתאדבא מרתאצא הלך ואהלך אלנאס
טרא פלדלך אול מא בדי פי אבות
באראב אלחכאם היו מתונין בדין פאדא
תאדב אלחאכם במא תצמנתה מסכת
אבות מן אלתאני פי אלאחכאם וקלה
אלנגז פיהא לאנה אן ננז רבמא כאן
פי דלך אלחכם באטנה כמא יקולון
עליהם אלסלאם דין מרומה ולא ישוול
אלחכם איצא והו ידרי אן ליס פידה
באטנה והדא הו אלדי יתסמי ענוי הדין
ויכתר בבחת אלשהוד ויתחפט ענד
אלבחת איאך יסתפידון מן כלאמה מא
יסדדהם נחו גרצהם ולא ילקן אלחנג
ללכצום ודלך יתסמי ערכי הדיינין ולא
יבדל נפסה מע אלעאמה כי לא יהון
ולא ינלט חנאבה איצא כי לא יהלך
אלצעיף ולא יכון טאלב ראחאת ולדאת
כי לא תציע אלחקוק ותסתפזה אלשהוה
ולא מחב פי אלתקדם מנקהם עלי
אלפתוי כי לא יתהם וידהב פי מעטם
אחכאמה אלי אלצלח פאן קדר אלחאכם
אלא יפצל חכם גמלה טול נהארה גיר
יצלח בין אלכצמין פמא אחסן הדא פאן
לם ימכן אלצלח פינפד אלחכם ולא
יענף אעני יצרב אלאגאל אלטוילה
ויתרכה ידאפע עז נפסה ואן טאל
כלאמה וסכף פאן לם ימכן דלך בחסב
דעאויהם ומא יטהר לה פיגזם ויקטע
אלחכם עלי אלמקאם עלי מא נראהם
עליהם אלסלאם יפעלון מן אלתבתיף
ותחמיל אלסוט ואלתוביל ותגריד אלתיאב
ותקטיע אלותאיק אלמתבתה אלשהוד
אדא באן לה פיהא מא יוגב דלך וכתיר
מתל הדא ופי מתל הדה אלשדה יקולון
יקוב הדין את ההר ובאלנמלה יחתאג
אלחאכם אן יכון כאלטביב אלמאהר
לאן אלטביב אלמאהר טאל מא יקדר
וימכנה אן יטב באלאגדיה פלא יטב
באלאדויה פאן ראי אן אלעלה אקוי מן
אן תטב באלאגדיה טב באדויה קריבה מן
אלאגדיה מתל אלאשרבה ואלמעגונאת
אלעטריה אלחלוה פאן ראי אן אלמרץ
אקוי ואן הדה אלאשיא לא תקהרה
ותקאומה אכר פי אלעלאג באלאקוי
ואסקי אלעליל אלסקמוניה ושחם אלחנטל
ואלצבר ומא אשבה הדה מן אלאדויה
אלמרה אלפציעה כדלך אלחאכם ירום
אלצלח פאן לם יקדר חכם ברפק ווטי
נאנבה וקאבל אלכצום באלכלאם אללין
פאן לם יקדר לשדה אחד אלכצמין
וטלבה אלגלבה גורא יקוי עליה ויענף
כמא וצפנא וממא ינבגי ללחאכם אלא
יכתר אלטלב פי אלדניא ומחבה אלמאל
ואלשהור כמא נץ אלכתאב שונאי בצע
וקאלוא עליהם אלסלאם מלך במשפט
יעמיד ארץ אם דומה הריץ וכו' פלכון
אלחאכם מחתאג להדה אלאדאב כלהא

fuerint, non hoc omnibus, ſed ipſis ſolis nocet; at Judex, ſi non probè cultus & ſubactis moribus fuerit, perit ipſe unâque homines univerſos in perniciem trahit: ideóque primum quod in *Aboth* occurrit eſt de inſtituendis judicibus, ſcil. [*Eſtote tardi in judicio.*] Cùm autem rectè inſtructus fuerit Judex eâ, quam docet tractatus *Aboth*, tarditate & lentâ in judicando feſtinatione (quoniam ſi feſtinaverit forſan [occurret] in judicio iſto occultum quid, quemadmodum dicunt p. m. [Sapientes] *Judicium profundum quid eſt,*) [cavebit] etiam ne judicium, cùm perſpectum habuerit nihil ſupereſſe in eo occulti, protrahat; hoc enim illud eſt quod appellatur *Afflictio judicii:* quinetiam multus erit in interrogandis teſtibus, & inter interrogandum cavebit ne arripiant è verbis ipſius quod ipſos ad illud quod volunt aſſequendum dirigat; neque litigantibus argumenta ſuggeret, quod qui [faciunt] *ordinatores judicum* appellantur: neque ſe facilè vulgo adjunget, ne contemptui habeatur; neque difficilem ſeſe aditu præſtabit, ne pereat impotens; neque otia & delicias ſectabitur, ne omittantur quæ ab ipſo præſtari debent, & ad levitatem ipſum abducat concupiſcentia; nec aliis præire amet, [aut] præceps [ſit] in ſententiâ ferendâ, ne ſuſpectus evadat, & in pleríſque judiciis ſuis ad lites inter partes componendas inclinet. Quod ſi poterit Judex [efficere] ne omninò jus dicat totâ die, aliter quàm ut lites amicè componat inter diſſidentes, certè hoc longè optimum eſt. Quòd ſi nequeat [diſſidentes] inter ſe conciliare, jus dicat, ita tamen ne violenter agat; ſcil. tempora longa condicat, & [illi qui reus perhibetur] ſe purgandi copiam faciat; imò vel ſi ſermonem protrahat, & ineptè agat; quòd ſi hoc efficere nequeat, juxta ipſorum allegationes, & quod ſibi viſum fuerit, decernat, priùs quàm ſe loco moveat, ſententiam ferens. Quemadmodum videmus [majores] (q. p.) feciſſe, dum [juberent] ligari manus, afferri flagra, inſtanter cædi, veſtibus nudari, ſcindi chirographa teſtibus confirmata, cùm [cuipiam] ipſorum appareret in illis quod hoc neceſſarium faceret, cum aliis ejuſmodi multis: & de hujuſmodi ſeveritate dicunt, *Perforabit judicium montem.* Summatim, neceſſe eſt ut ſit Judex inſtar medici periti; quoniam medicus peritus, quamdiu mederi poteſt alimentorum ope, non utitur medicamentis; quòd ſi viderit morbum fortiorem eſſe quàm ut ſanari poſſit alimentis, medicamenta adhibet quæ proximè ad alimenta accedunt, qualia ſunt ſyrupi, & electuaria aromatica dulcia; quòd ſi adhuc morbum invaleſcere perſpiciat, ita ut his rebus vinci & oppugnari non poſſit, fortioribus ad ſanandum utitur, ægroto ſcammoneum, medullam colocynthidis, aloem, & alia ejuſmodi medicamenta amara, ingrata, porrigens: ſic & Judex concordiam [inter partes diſſidentes] ſectabitur, quam ſi [efficere] nequiverit, cum lenitate judicabit, & litigantes verbis blandis excipiet: quòd ſi hoc non poſſit ob alteriùs è litigantibus violentiam, & quòd injuſtè alterum vincere conetur, [tum] illum vi adiget & coget, uti deſcripſimus. Porrò inter ea quæ judicem decent eſt, ne multum mundo inhiet, aut amori divitiarum & eminentiæ, quemadmodum expreſſè dicit Scriptura, *Odio habentes avaritiam:* dixerúntque Doctores p. m. *Rex judicio ſtabilit terram*, &c. *Si judex ſimilis ſit Regi qui nullâ re indiget, ſtabiliet terram; at ſi ſimilis ſit Sacerdoti qui circuit horrea, vaſtabit illam.* Cùm ergò re-

requiratur in judice, ut moribus hiſce omnibus probè inſtructus ſit, quàm opportunè [tractatui] *Sanhedrin*, iiſque quæ ei adjuncta ſunt, ſubjunxit tractatum *Aboth*, qui inſtitutiones has omnes continet, additis aliis quæ præducunt ad abſtinendum à rebus mundanis, & ſcientiam doctóſque amplectendos, omniáque juſtitiæ & pietatis opera facienda. Cúmque jam tractatum de moribus in judicibus [requiſitis] abſolverit, ad eorundem errores explicandos] pergit, quoniam non eſt quiſpiam naturâ humanâ præditus qui immunis ſit ab errore, quare poſt *Aboth* poſuit [tractatum] *Horaioth* [i. de Documentis] quo *Seder Nezikin* clauſit: atque ita abſoluta eſt partitio ſermonis de *Damnis*, octo tractatibus.

Tum pergens Sermonem de *Kodaſhim* [i. Sanctitatibus] partiri, initium ab Oblationibus beſtiarum ſumſit, ſcil. à tractatu *Zebachim* [de Sacrificiis.] Tractatui autem *Zebachim* ſubjunxit [tract.] *Menachoth* [de oblationibus ſic dictis] juxta ſeriem legis cœlitùs demiſſæ; abſolutóque de [oblationum] ſanctarum mactatione rebúſque iiſdem annexis ſermone, pergit etiam de mactatione aliarum victimarum, juxta Scripturæ ordinem, agere, quoniam poſt dictum ipſius. [i] *Quia in loco quem eliget Dominus in una tribuum tuarum ibi offeres*, &c. addit, *Tantummodo omne quod deſiderat anima tua, mactabis*, &c. Poſt [tractatum autem] *Menacoth* poſuit [tract.] *Cholin*, [de prophanis.] Poſt *Cholin*, *Becoroth*, [de Primogenitis,] ſcripturæ etiam ordinem ſecutus, cùm poſt illud *Tantummodo omne quod deſiderat anima tua*, &c. dixerit, [k] *Non poteris comedere in portis tuis decimam frumenti tui, muſti, & olei tui, & primogenita bovis tui, & pecoris tui*, &c. abſolutáque diſquiſitione de perſonis ſanctis, aggreſſus *pretia* quæ etiam ſancta ſunt, [tractatui] *Becoroth* ſubjunxit *Eracin* [de æſtimationibus;] deinde [tractatui] *Eracin*, *Terumah* [de permutatione,] juxta ordinem Scripturæ, deinde, ſtatutis quæ ſtatuenda erant de his ſpeciebus, ſubjunxit tractat: *Cerituth* [de exciſione] in quo omnia quæ obnoxia reddunt exciſioni præcepta recenſet, cum iis quæ ad illud argumentum pertinent. Cauſa autem quòd hanc ſpeciem in ordine *Kodaſhim* poſuerit, eſt, quòd ob quodcunque [peccatum] ſuperbè commiſſum tenentur [homines] pœnâ exciſionis, ob idem ex errore commiſſum tenentur ſacrificio pro peccato, paucis tantum, prout ibi declarabitur, exceptis. Poſt *Cerituth* ſequitur [tract.] *Meilah* [de prævaricatione,] quoniam ea ob quæ tenetur quis oblatione *Meilah* [ſeu pro prævaricatione,] leviora ſunt iis ob quæ ſacrificium pro peccato offerendum eſt. Poſt *Meilah* autem tract. *Tamid* [de ſacrificio jugi] quem cæteris poſtpoſuit quòd non ſit in eo diſquiſitio legalis, neque liciti vel illiciti [determinatio,] ſed modus tantùm, quo offerri ſolebat ſacrificium juge, deſcribatur, ut ita eodem modo ſemper peragi poſſit. Poſt *Tamid* autem [tractatus] *Middoth* [de menſuris,] cujus non alius eſt ſcopus, quàm ut menſuram Sanctuarii, ejúſque figuram, & ſtructuræ rationem deſcribat: cujus utilitas hæc eſt, ut cùm poſthac ædificabitur, obſervetur in eo eadem figura, atque eadem proportio: cùm proportio fuerit ab ipſo Deo accepta, ſicut dixit, [l] *Omnia in Scripturâ de manu Domini ſuper me intelligere fecit*, &c. Cùm autem jura de oblationibus animalium, omnibúſque quæ iiſdem annexa ſunt, nec non domûs in qua offerrebantur iſtæ oblationes deſcriptionem abſolviſſet, his tractatum *Kinnim* [de *Nidis*] ſubjunxit, cujus univerſa intentio non eſt alia quàm ut ritus de mixtionibus avium, cùm miſceantur oblationes avium aliæ cum aliis, tradat. Ultimo autem loco hunc poſuit, quoniam eſt [de]

ליתאדב בהא פמא אחסן נטם אבות
בעד סנהדרין ומא יתצל בהא אלתי
תתצמן גמיע הדה אלאדאב ומזיד אלי
דלך אדאב תודי אלי זהד פי אלדניא
ואתרה אלעלם ואהלה ואעמאל אלבר
ואלתקא כלהא פלמא תם מן אדאב
אלחכאם אכד פי סהומם לאן מן
פיה אלטביעה אלבשריה לא יכלו מן
אלזלל פגעל הוריות בעד אבות ובהא
ּתם סדר נזיקין פאנתהאת קסמה אלקול
פי נזיקין תמאן מסכתות:

ּתם אכד פי קסמה אלקול פי קדשים פבדא
בקראבין אלבהאים והי מסכת זבחים ּתם
בעד זבחים מנחות עלי רתבה אלתנזיל
פלמא אן תם דבח אלקדשים ומא אתצל
בהא אכד פי דבח סאיר אלדבאיח עלי
רתבה אלנין איצא לאן בעד קולה כי
אם במקום אשר יבחר יי באחד
שבטיך שם תעלה וכו' קאל רק בכל
אות נפשך תזבח וכו' פאתבע מנחות
בחולין ובעד חולין בכורות עלי רתבה
אלנין איצא בעד קולה רק בכל אות
נפשך וכו' קאל לא תוכל לאכל בשעריך
מעשר דגנך תירושך ויצהרך ובכורות
בקרך וצאנך פלמא תם אלתפקה פי
אלאשכאל אלמקדמה אכד פי אלאתמאן
אלתי הי איצא קודש פאתבע בכורות
בערכים ומן בעד ערכים תמורה עלי
רתבה אלנין איצא פלמא תם אלתפקה
פי הדה אלאנואע אתבע דלך במסכת
כרתות יחצי פיהא גמיע אלשראיע אלתי
ילזם פיהא כרת ומא יתצל בדלך אלגרץ
ועלה אגעאלה הדא אלנוע פי קדשים
לאן כל שחייבין על זדונו כרת חייבין
על שגגתו חטאת אלא אליסיר כמא
יבין הנאך ומן בעד כריתות מעילה לאן
אלאשיא אלתי תלזם עליהא מעילת
אכף מן אלאשיא אלתי ילזם פיהא
חטאה ומן בעד מעילה מסכת תמיד
ואכרהא לאן ליס פיהא תפקה ולא
חלאל ולא חראם אלא וצף כיף כאן
יקרב אלתמיד לימתתל דלך דאימא
ומן בעד תמיד מדות ולים אלגרץ פיהא
גיר וצף מסאחה אלמקדש וצורתה וצפה
בניאנה ופאידה דלך אנה אדא בני
תחרז פיה תלך אלצורה ותלך אלנסבה
לאן נסבה מאכוה מן קבל אללה כמא
קאל הכל בכתב מיד יי עלי השכיל
פלמא תם אלחכם פי קראבין אלבהאים
וכל מא אתצל בדלך וצפה אלבית
אלתי תקרב פיה תלך אלקראבין אתבע
דלך במסכת קנים ומא גמלה אלגרץ
פי תלך אלמסכתא גיר אלחכם פי
אכתלאט אלטיר אדא אכתלאטת קרבנות
העוף בעצהא בבעץ ואכרה לכונה אמר

[i] Deut. xii. 14. [k] Ib. 17. [l] 1 Chron. xxviii. 19.

גיר צרורי לאן קד תכתלט וקד לא
תכתלט תם אן פקה דלך איצא יסיר
נדא כמא יבין פי מוצעה ובהא נתם
סדר קדשים פאנתהאת קסמה אלקול
פי סדר קדשים אחדי עשרה מסכתא
תם אכר פי קסמה אלקול פי טהרות
פאבתדא בכלים וגרצהא חצר אצול
אלטמאות ווצף מא ינתגס ומא לא
ינתגס מן חית אנא תכלם פי מא
בעד פי מא ינגס נעלם אלאשיא אלתי
תנתגס ואלאשיא אלתי לא תנתגס
ומן בעד כלים אהלות והו אלתפקה
פי טומאת מת וקדמהא לכונהא אשד
אלטמאות ובעדהא נגעים והי אלתפקה פי
טומאת צרעת לאן אלמצורע ינגס באהל
פפיה שבה קליל מן נגאסה אלמת
כמא יבין פי מוצעה פלמא תם
טומאת מת ומא ישבההא אכר פי
אלטהר מנהא אעני פרה אדומה
פאתבע נגעים במסכת פרה פלמא
תם אלתפקה פי טמאות חמורות
ואלטהר מנהא אכר פי טמאות קלות
אלתי ליס פיהא גיר הערב שמש
פאתבע פרה במסכת טהרות וסמאהא
טהרוה לשון נקייה לאן אלתפקה
פיהא פי אלטמאות ותם אן מערפה
אלטמאות דאע ללטהארה ולעל טאן
יטן אן תסמיתה אלסדר בגמלתה סדר
טהרות ומסכתא מנה טהרות מנתקד
לא בל הדא גיר מנתקד ענד אלמנטקיין
לאן אלנוע קד יסמי באסם אלגנס
פלמא תם בטמאות חמורות ואלטהר
מנהא ותכלם פי טמאות קלות
אתבעהא איצא בצפה אלטהר מנהא
פאתבע טהרות במקוות ואכר נדה
בעד הדה אלטמאות לאנהא נגאסה
גיר עאמה לנוע אלאנסאן פאתבע מקוות
בנדה וכאן אלואגב אן יתבע נדה
בזבים לכן קדם מכשירים עלי זבים
למא קדמה אלנץ לאן מכשירים אצלהא
פי ויהי ביום השמיני וזבים פי זאת
תהיה תורת המצורע ובעד זבים
טבול יום כמא קאל אללה זאת
תורת הזב ואשר תצא ממנו שכבת
זרע והדה אלנגאסאת אלמתקדמה כלהא
תעם נמיע אלנסד אי אנא דנא
מנהא אלאנסאן אנתגס כלה פאכר פי
אלפקה פי נגאסה עצו ואחד פקט
פאתבע טבול יום בידים ובעד ידים
עקצים ואכרהא לאנהא כלהא מסתכרה
בקיאס לא אצל בין להא פי אלנץ
ובהא נתם כתאבה פאנתהאת גמלה
קסמה אלקול פי טהרות אתנתא עשרה
מסכתא פכאנת גמלה מסכתות אלמשנה
אחדי וסתין ועדד אלפרקים כמס מאיה
ותלתה ועשרון וראי באן יקתצר אסמא

re non prorſus neceſſariâ, quia vel commiſceri poſſunt, vel non commiſceri. Deinde quod jura res iſtas ſpectantia pauca admodum ſint, uti loco ſuo declarabitur. Atque hoc clauſit ordinem *Kodaſhim*. Continent autem partitio ſermonis ipſius de ordine *Kodaſhim* undecim tractatus.

Pergens deinde ſermonem de Purificationibus partiri, orſus eſt, à *Celim* [tract.] de Vaſis, cujus ſcopus eſt fundamenta immunditiarum complecti, eáque quæ polluuntur & quæ non polluuntur deſcribere, ut quando poſtea dicturus ſit de eo quod polluit, dignoſcamus quæ res pollutionis capaces ſint, quæ non. Poſt *Celim* poſuit *Oholoth* [tractatum de Tabernaculis,] qui [verſatur] circa jura pollutionis à [contactu] mortui; quem ideo [cæteris] præmiſit, quòd ſit immunditiarum graviſſima. Ei ſubjunxit [tract.] *Negaim* [de plagis,] qui eſt diſquiſitio juridica de immunditiâ lepræ; quoniam leproſus Tabernaculum polluit, eſtque in ea ſimilitudo aliquantilli de immunditia à [contactu] mortui, ſicut loco ſuo declarabitur. Deinde abſoluto de immunditie à [contactu] mortui, & quæ ejus ſunt generis [ſermone,] agere cœpit de purgatione ab iis, quæ fit [ope] vaccæ rufæ, ideoque [tract.] *Negaim*, tractatum *Parah* [de vacca] ſubjunxit: deinde abſolutâ diſquiſitione de pollutionibus gravioribus, & quæ ab ipſis eſt, purgatione, progreſſus ad pollutiones leviores, quibus non eſt ultra occaſum ſolis [duratio,] tractatui *Parah*, ſubjunxit tractatum *Taharoth*, quem appellavit *Taharoth*, nomine à purificatione [ſumpto,] quòd in eo de immunditiis diſquiratur, & quoniam immunditiarum cognitio ad munditiem incitat. Videri autem cuipiam poteſt hoc, quòd [cùm] appellatio totius *Seder* ſit *Taharoth*, ſingularis etiam tractatus *Taharoth* [audiat,] vitio [authori] vertendum. At non eſt hoc apud Logicos culpabile, quòd ſpecies nomine generis appelletur. Deinde poſt abſolutum de immunditiis gravioribus, & purgatione ab ipſis [ſermonem,] & de pollutionibus inſuper levioribus, addidit purgationis ab ipſis rationem, & [tract.] *Taharoth* ſubjunxit [tract.] *Mikvaoth*, [de conceptaculis aquarum.] *Niddah* autem [de muliere menſtruata] pollutionibus iſtis poſtpoſuit, quòd non ſit pollutio toti generi humano communis: *Mikvaoth* ergò tractatum *Niddah* ſubjunxit: huic decebat ſubjungere *Zabim* [de fluxum ſeminis patientibus,] præmiſit tamen tractatum *Macſhirim*, [de diſponentibus ad immunditiam,] eo quòd præmiſerit ipſum ſcriptura, quoniam fundamentum [tract.] *Macſhirim* eſt in [illa ſect.] [m] *Eritque die octavo*, &c. at [tract.] de fluxum ſeminis patientibus, [in illa] [n] *Hæc erit lex leproſi*. Poſt *Zabim* autem, *Tebul Yom* [de eo qui lotus eſt eopſe die] poſuit, ſicut dixit Dominus, [o] *Hæc eſt lex fluxum patientis, & ex quo profluet ſemen, &c.* atquæ hæ prædictæ immunditiæ omnes ad totum corpus ſpectant, ſc. ut ſi quis ad eas accedat, totus polluatur. Deinde pergens tradere quid ſtatuendum ſit de pollutione unius tantum membri, ſubjunxit [tractatui] *Tebul Yom*, *Yadaim* [de manibus;] eíque tract. *Oketzin* [de petiolis fructuum;] quem ultimo loco poſuit, quoniam totus argumentando elicitur, cùm nullum ſit ei in textu fundamentum manifeſtum. Atque hoc librum ſuum concluſit, cùm complectatur univerſa partitio ſermonis de Purificationibus tractatus duodecim. Totius autem *Miſnæ* tractatus ſunt ſexaginta & unus, capitula quingenta viginti tria. Viſum eſt autem ipſi eorum tantùm authorum nomina recenſere, qui

[m] Levit. ix. 1. [n] Cap. xiv. 2. [o] Levit. xv. 32.

ipſi [tempore] propinquiores fuere *Simeone Juſto*: Uſúſque eſt in ipſa (*Miſhna* ſc.) ſermonis genere curto, quod multos in ſe ſenſus comprehendat; ſibi quidem, pro acumine innato, atque ingenii bonitate, perſpicuo; at illis qui ipſo inferiores, obſcuro. Ita ſiquidem docti, qui antiquitùs floruerunt, ſibi ipſis [libros] componebant: ideóque viſum eſt cuidam è diſcipulis ipſius, ſc. *R. Chaiæ*, librum componere, in quo veſtigiis præceptoris ſui inſiſtens, quæ in verbis ipſius difficilia eſſent explicaret: éſtque is [liber] *Toſiphta*, in quo propoſitum ipſi fuit *Miſhnam* explicare, atque [ipſi] quæſtiones addere quæ è *Miſhna* nonniſi adhibito labore erui poſſint; quas tamen eruit, ut ita nobis indicaret quomodo concluſiones è *Miſhna* eliciamus. Eodem modo fecit *R. Uſhaiah*. *Rab* etiam compoſuit *Baraitha*, ſcil. libros *Sifra* & *Sifre*: nec non & multi alii, ſicut dicunt, *Venit R. N. Venit, attulítque ſecum Miſhnam*. Interim tamen non aſſequuntur *Baraithoth* [ſeu ſententiæ exoticæ] iſtæ quotquot ſunt *Miſhnæ*, vel ſtyli ſuavitatem, vel gravitatem ſenſuum, vel ſermonis brevitatem; ideoque habetur ipſa (*Miſhna*) pro fundamento, iſta autem ſcripta omnia pro appendicibus: magníque fit ipſa apud omnes, & ubi cum iſtis collata fuerit. [p] *Viderunt eam filiæ, & beatam eam prædicarunt reginæ, & concubinæ laudârunt eam.* Quicunque ergò poſt ipſum ſurrexerunt & poſt iſtum cœtum illuſtrem, hoc ſibi propoſitum habuerunt ut verba *Miſhnæ* intelligerent, neque ceſſârunt ſibi invicem ſuccedentes generationes de ea diſquirere, atque ipſam interpretari; quilibet ſcil. doctus ſecundùm ſcientiæ atque intellectûs ſui menſuram: quin & decurrentibus annis in diſcrepantes abiere ſententias in quibuſdam ejus placitis explicandis. Nullus interim erat cœtus qui non de ea diſquireret, atque ex ea concluſiones eliceret, ſenſúſque ejus abditos rimaretur, uſque tempus *Rabinæ* & *Rab. Aſe*, qui ſapientum *Talmudicorum* ultimi fuerunt; quorum *Rab Aſe* ſe ad ſcribendum accinxit, cùm viſum ipſi eſſet idem facere in verbis eorum qui poſteriores erant *Rabbenu Sancto*, quod ipſe in eorum qui poſt *Moſen* fuerant verbis fecerat. Omnia ergò eorum, qui aliquid [hoc in genere] protulerant, dicta, de lege diſquirentium ſententias, [eandémque] explicantium interpretationes collegit, & traditionum veritatem probavit, eiſdem in unum redactis. Omniáque hæc ſcientiâ, pro ea quam ipſi conceſſerat Deus animi capacitate, & amore ſcientiæ, comprehendit. Compoſuit ergò *Talmud*, in quo quatuor ſibi propoſuit; primum, ut *Miſhnam* interpretaretur, & diſcrepantes verborum eas admittentium explicationes [afferret,] nec non uníuſcujuſque interpretis contra alium [quempiam] argumenta, & quodnam eorum à vero [ſtaret] manifeſtum faceret. Hic primus ejus ſcopus fuit. Secundò, ut juxta alterius è duobus diſſidentibus, inter quos incidit, vel de textu *Miſhnæ*, vel ejus interpretatione, aut iis quæ ex ea eliciuntur, illíque innituntur, diſcrepantia, ſententiam ſtatueret. Tertiò, ut concluſiones ab uniuſcujuſque ſæculi doctis è *Miſhna* elicitas [adduceret] fundamentáque declararet, & argumenta quibus uſi ſunt in probando, quibúſque nixi ſunt Doctores qui de *Miſhna* diſſertârunt, donec in eum, quo jam ſunt, ordinem redacti fuerint ſermones ipſorum, nec non decreta & ordinationes quæ à tempore *Rabbenu Sancti* uſque ipſius ætatem conſtituta ſunt. Quartò,

אלראויין עלי אלאקרבין אליה מן שמעון
הצדיק וגעל כלאמה פיהא אעני פי
אלמשנה כלאמא וגיזא משתמלא עלי
מעאן כתירה וכאן דלך בין ענדה
לדכא טבעה וגודה פכרה אמא למן
דונה פדלך עליה עויץ לאן אלעלמא
אלאקדמון אנמא כאנו יולפון לאנפסהם
פלדלך ראי אחד תלאמדה והו ר׳ חייא
אן יולף כתאבא יקתפי פיה אתר
אסתאדה יבין פיה מא אשכל מן כלאם
אלאסתאד והו אלתוספתא אגרץ פיהא
תבין אלמשנה וזיאדה מסאיל ימכן אן
תסתכרג מן אלמשנה לכן בעד גהד
פאסתכרגהא כי יעלמנה כיף נסתכרג
וננתג מן אלמשנה וכדלך פעל איצא
ר׳ אושעיא ורב איצא ולף בריתא והי
ספרא וסיפרי וכתירין גירהמא כמא יקולון
כי אתא ר׳ פלוני אתא ואיתי מתניתא
בידיה לכן לם תג׳ הדה אלבריתות
כלהא בעדוכה כלאם אלמשנה ולא
באתקאן מעאניהא ואינאז לפטהא פלדלך
געלת הי אלאצל אעני אלמשנה וגמיע
תלך אלתואליף תאבעה להא והי
אלמעטמה ענד אלגמהור ובאצאפתהא
לתלך אלתואליף ראוה בנות ויאשרוה
מלכות ופילגשים ויהללוה פכל מן קאם
בעדה ובעד תלך אלחלבה אלגלילה
א.מא כאן גאיתה פהם כלאם אלמשנה
פלם יזל אלגיל בעד אלגיל יתפקה פיהא
ויפסרהא כל יאלם עלי קדר עלמה
ופהמה ואכתלף פי תפאסיר בעץ הלכות
מנהא עלי מרור אלסנין ומא מן טאיפה
אלא ותתפקה פיהא ותנתג מנהא נתאיג
ותסתקרי מנהא אסתקראת אלי אן
אנתהי אלזמאן אלי רבינא ורב אשי
והמא אכר חכמי תלמוד פאנפרד רב
אשי ללתאליף וראי באן יפעל בכלאם
כל מן תאכר בעד רבינו הקדוש כאלדי
פעל רבינו הקדוש בכלאם כל מן תאכר
בעד משה פנמע גמיע אקאויל אלקאילין
ותפקה אלמתפקהין ותפסיר אלמפסרין
וצחח אלרואיאת וגמעהא ואחאט באלכל
עלמא במא והבה אללה מן אנבסאט
אלנפס ואיתאר אלעלם פולף אלתלמוד
וגעל גרצה פיה ארבעה אשיא אחדהא
תפסיר אלמשנה וכל מא וקע פי אלכלאם
אלמחתמל פיהא מן אכתלאף אלתפאסיר
וחגג כל מפסר עלי צאחבה ואטהאר חגה
אלחק והדא אול גרץ אגרצה ואלתאני
קטע אלחכם עלי מדהב אחד אלמכתלפין
אלואקע אכתלאפהמא פי נץ אלמשנה
או פי תפסירהא או פי אלמסתכרג מנהא
ואלמקים עליהא ואלתאלת אלתנתיג
אלדי נתג עלמא כל עצר מן אלמשנה
ואטהאר אלאצול ואלאסתדלאלאת אלתי
אסתדל בהא ואסתנד אליהא אלתנאיץ
אלמתכלמין פי אלמשנה חתי אתצע מן
כלאמהם מא אתצע ואלגזרות ואלתקנות
אלתי פעלת מן בעד דבינו הקדוש אליה
ואלראבע דרשות לאיקה במעני כל פרק

2 [p] Cant. vi. 8.

אתפק אן יקע פיה דרש וחדא אלגרץ
אלראבע אעני אלדרש אלואקע פי
אלתלמוד לא ינבגי אן יטן אנה קריב
אלדרגה או קליל אלפאידה בל אנה
גאיה עטימה למא ישתמל עליה מן
אלאלגאז אלגריבה ואלנבר אלעגיבה
לאן תלך אלדרשות אדא נטרת נטרא
באטנא פהם מנהא מן אלכיר אלמחץ
מא לא מזידא עליה ואנכשף מנהא
מן אלמעאני אלאלאהיה וחקאיק אלמעאני
גמיע מא יצן בה אהל אלעלם וגמיע
מא קטעת פיה אלפלאספה אלדהור
ואדא נטרתה עלי טאהרה ראית פיה מן
אלמפארקה ללעקל מא לא מזידא עליה
ואנמא פעלוא דלך למעאן עגיבה אחדהא
תלקיח אדהאן אלמתעלמין ואיצא אעמא
ללגהלה אללדין לא תניר קלובהם אבדא
ולו אערצת עליהם אלחקאיק לאערצוא
ענהא בחסב נקצאן טבאיעהם אללדין פי
מחלהם יקולון אין מגלין להן את הסוד
לאן לם תכמל עקולהם חתי תקבל
אלחקאיק עלי מא הי עליה ואן אלחכמים
עליהם אלסלאם כאנוא יצנון בעצהם
עלי בעץ באסראר אלעלם ולקד חכוא
אן רגל מן אלחכמים אגתמע מע
אקואם כאנוא יחסנון עלם מעשה
בראשית וכאן הו יחסן עלם מעשה
מרכבה פקאל להם עלמוני מעשה
בראשית ונעלמכם מעשה מרכבה
פאגאבוה פלמא עלמוה מעשה בראשית
אמסך עו תעלימהם מעשה מרכבה ולם
יפעל דלך ועיאדא באללה בגלא מנה
באלעלם ואראדתה אלי אלשפוף עליהם
אד הדה אלאבלאק מנתקדה עלי
אחד סכפא אלנאס פכיף עלי אלאבראן
אלכבאר ואנמא פעל דלך אנה ראי
נפסה אהלא לקבול מא עגדהם ולם
יההם אהלא לקבול מא עגדה ואסתדל
עלי הדא אלגרץ בקול שלמה דבש וחלב
תחת לשונך ופסרוא דלך עליהם אלסלאם
וקאלוא אן מעני הדא אלכלאם אן
אלאמור אללדידה אלתי תסתלד בהא
אלנפס כאלתדאד חאסה אלדוק באלעסל
ואללבן יחתאג אן לא תקאל ולא תגרג
מן אללסאן בונה והו קולה עליה
אלסלאם תחת לשונך לאן הדה אלמעאני
ליס הי ממא תעלם ולא תדרס פי
מגאלס אלעלם ואנמא ישאר בהא פי
אלכתב אשאראת כפיה פאדא כשף
אללה אלחגב עו קלב מן שא בעד
ארתיאצה פי אלעלום פהם מנהא
עלי קדר דהנה ומא ללאנסאן מע
אלעלם ואלטלב באגתהאד אלא לאנקטאע
ללה ואלדעי אליה ואלתצרע אן יפהמה
וירשדה ויכשף לה אלאסראר אלמכנוזה
פי נצוץ אלכתב כמא וגדנא דוד עליה
אלסלאם פעל דלך הו קולה גל
עיני ואביטה נפלאות מתורתך פאדא
פתח אללה עלי אלאנסאן מנהא במא
פתח כנזהא כמא קלנא ואן אשאר מנהא בשי פלמן כמל עקלה וצחת
כברתה

Quartò, ut explicationes myſticas, quæ cujuſvis capituli, in quo factum eſt ut incideret iſtiuſmodi explicatio, ſenſui conveniunt, afferret; atque hic quartus ejus ſcopus fuit [ut afferret, inquam] explicationes [myſticas] quas non exiſtimare debemus, vel inferiori gradu collocandas, vel parum utiles eſſe, ſed eſſe eas [in] magno præſtantiæ gradu ob rara quæ comprehendunt ænigmata, miráſque elegantias; in iſtis enim explicationibus, cùm penitiùs ea introſpexeris, percipientur [multa] ſimpliciter, adeo ut nihil addi poſſit, bona, & manifeſtum fiet ſenſuum diviniorum, ac veritatum quicquid prærcharum ſibi habet doctorum cohors, nec non quicquid ſtatuerunt [omnium] ſæculorum Philoſophi. Cùm verò ipſas juxta illud quod præ ſe ferunt contemplatus fueris, invenies quod ab intellectu, ut nihil magis, alienum ſit: hoc autem ob rationes miras fecerunt, quarum una eſt ut ingenia diſcentium acuerent; deinde ut ſtultis, quorum corda nunquam illuminantur, quique à veritate ſibi propoſita ob indolis ſuæ defectum divertunt, tenebras offunderent; de quorum ſimilibus dicunt, *Non revelant illis ſecretum*, quoniam non ſunt intellectus eorum in eo perfectionis gradu ut veritatem prout ſe habet recipiant; rurſum quoniam ſapientum, q. p. alii ab aliis ſcientiæ myſteria cohibebant. Ferunt enim doctum quendam, cùm conveniſſet aliquos qui benè callerent [q] *Maaſeh Bereſhith*, atque ipſe calleret [r] *Maaſeh Mercabah*, dixiſſe ipſis, Docete me *Maaſeh Bereſhith*, atque ego vos docebo *Maaſeh Mercabah*; annuunt illi, at cùm illi ipſum *Maaſeh Bereſhith* docuiſſent, renuit ipſe eos *Maaſeh Mercaba* docere, neque illud facere voluit; quod abſit ut factum putemus quòd invideret illis ſcientiam, aut præeminere illis cuperet; cùm mores iſti vituperio digni ſint in quolibet etiam ſtulto, quantò magis in viris illuſtribus? verum ideo hoc fecit, quod ſe idoneum exiſtimaret qui illud quod illi callerent acciperet, at non exiſtimaret eos idoneos eſſe ei quod penes ipſum eſſet accipiendo; atque hoc probavit [allegato] *Salomonis* dicto, [s] *Mel & Lac ſub lingua tua*; quod ita interpretati ſunt Doctores (p. m.) ut ſenſus verborum ſit, res jucundas è quibus dulcedinem percipit animus, inſtar ejus quam percipit ſenſus guſtûs à melle & lacte, enarrari non debere, neque è lingua ullo modo proferri; hoc eſt quod dicit, *Sub lingua tua*. Neque enim ejuſmodi ſunt res iſtæ quæ doceantur, atque in Scholis explicentur; verum quæ in libris indiciis tantum obſcuris, ſubinnuantur; cúmque ab alicujus corde velum amoverit Deus, prout ipſi viſum fuerit, ille, poſt operam ſcientiis navatam, eorum aliqua ſecundum intellectûs ſui menſuram percipiet; neque aliud cuipiam cum ſcientia & diligentia ſua ſupereſt quàm ut ſe ad Deum recipiat, illum orans illíque ſupplicans ut ipſi intelligentiam tribuens, ipſúmque dirigens, revelet ei, quæ in textibus Scripturarum recondita ſunt myſteria, quemadmodum invenimus *Davidem*, cui pax, feciſſe; ubi dicit, [t] *Aperi oculos meos, ut aſpiciam mirabilia de lege tua*. Cùm autem detexerit Dominus alicui ex ipſa quod [viſum eſt illi] detegere, [opus eſt ut] illud, uti diximus, recondat; quòd ſi de eo quid indiciis [ſubobſcuris] patefecerit, [illi ſolùm patefaciet] cujus intellectus perfectus eſt, cujùſque præſtantia nota, quemad-

[q] Rerum naturalium ſcientiam. [r] Rerum ſublimiorum ſcientiam. [s] Cant. iv. 11. [t] Pſalm cxix. 18.

modum explicârunt, multíſque in *Talmude* exemplis notum fecerunt. Non oportet igitur virum doctum palàm facere ea quæ tenet myſteria, niſi ei qui ipſum gradu vel ſuperet vel æquet: quoniam ſi ea ſtulto expoſuerit, ſi non ipſum ideo vituperabit, ſaltem non quid laude dignum feciſſe exiſtimabit: ideòque dixit Sapiens, [u] *In auribus ſtulti ne loquaris, quoniam contemnet intellectum eloquiorum tuorum.* Deinde, quoniam non poteſt doceri vulgus niſi per ænigmata & parabolas, ut ita communis ſit [iſta docendi ratio] mulieribus etiam pueríſque & parvulis, quo cùm perfecti evaſerint intellectus ipſorum, parabolarum iſtarum ſenſus dignoſcant. Atque hoc innuit *Salomo*, ubi dicit, [x] *Ad intelligere faciendum parabolam & facundiam, verba Sapientum & ænigmata eorum:* atque has ob cauſas ænigmaticè locuti ſunt Sapientes, quibus pax, de rebus Theologicis; ideóque decet quempiam, ubi occurrerit ipſi in verbis illorum quicquam quod ipſius opinione abhorreat intellectus, non verbis iſtis, ſed intellectui ſuo defectum imputare, & ubicunque aliquam è parabolis ipſorum, cujus ſenſus literalis ab intellectu ipſius valde alienus ſit, viderit, ob intellectum ſuum, qui ſcopum non attingit, adeò ut res veræ ipſi longiſſimè [à vero] remotæ videantur, plurimum angi, ſiquidem intellectus alii aliis juxta præſtantiam mutuam temperamentorum præſtant, & quemadmodum unius temperamentum melius eſt & proprius ad æqualitatem quàm alterius temperamentum accedit, ita & unius intellectus perfectior eſt & præſtantior intellectu alterius, neque dubium eſt, quin aliter ſe habeat ejus, qui rem aliquam præſtantem noverit, quàm ejus qui illam ignorat, intellectus, cùm ſit unus in actu, alter in potentia intellectus: unde fit ut res quædam, quæ apud nonnullos valdè certæ & perſpicuæ ſunt, aliis impoſſibiles videantur juxta gradus [ipſorum] in ſcientia rationem. Cujus rei exemplum tibi perſpicuum proponam, hoc ſcil. ut fingamus dicere nos viro artis Medicæ, Arithmeticæ, & Muſicæ perito, necnon rerum naturalium ſcientiam callenti, ingenii inſuper perſpicacis, & bonæ indolis, at Geometriæ, & Aſtronomiæ prorſus rudi, Quid dicis (heus N.) de viro, qui aſſerat corpus, ſolis iſtud, quod nobis circulus parvus videtur, eſſe corpus ſphæricum cujus ſphæra magnitudine ſit inſtar Sphæræ terræ centies ſexagies ſexies [ſumptæ] cum tribus octavis, atque eſſe globum terræ quo [eam] metimur ſphæram cujus circumferentia ſit 24000 milliarium; ut hoc modo percipiatur quot contineantur in menſura magnitudinis ſphæræ ſolaris milliaria? Proculdubio ille quem diximus ingenii perſpicacis vir, quique eas quas diximus ſcientias callet, nullo modo in animum inducet ut veram eſſe dicat iſtam ſententiam; quin futurum eſt hoc totum apud ipſum res quæ nullo modo percipi poſſit; ac primo quidem intuitu hoc ſe illi ſuggeret argumentum, rationi conſentaneum, falſam eſſe hanc ſententiam. Quomodo fieri poteſt, ut quis terræ, ſpithamæ unius magnitudine, inſiſtens, quantitatem globi ejus, circumferentiam, & ſuperficiei menſuram dignoſcat, niſi ipſâ eodem modo circumdatâ, quo particulam ejus aliquam quam metiri vult compectitur? Quomo-

כברתה כמא בעוא ואוצחוא פי מעשיות
כתירה פי אלתלמוד פלדלך לא ינב
ללרגל אלעאלם אן יביח במא עלם
מן אלאסראר אלא למן הו אעלי מנה
או מתלה לאנה אן אערץ דלך עלי
גאהל אן לם יעבה עליה פלים
יסתחסנה מנה פלדלך קאל אלחכים
באזני כסיל אל תדבר כי יבוז לשכל
מליך ואיצא אן תעלים אלגמהור לא
ימכן אלא בטריק אללגז ואלמתל ליעם
דלך אלנסא ואלצביאן אלאצאגיר חתי
אדא כמלת אלעקול עלמת מעאני
תלך אלאמתאל ולהדא אלמעני
אשאר שלמה פי קולה להבין משל
ומליצה דברי חכמים וחידותם פלהדה
אלאסבאב נעל עליהם אלסלאם כלאמהם
פי אלאלאהיאת מרמוז ולדלך ינבני
ללאנסאן אדא סקט אליה מן כלאמהם
אמר יפארקה אלעקל בזעמה פלא ינסב
אלנקץ לדלך אלכלאם ואנמא ינסב
אלנקץ לעקלה וכיף מן ראי מתלא
מן אמתאלהם בעד טאהרה עז עקלה
נדא ינב לה אן יכאב נדא עלי עקלה
אלדי לם יפהם אלגרץ חתי צארת
ענדה אלחקאיק פי נהאיה אלבעד לאן
אלעקול תתפאצל בתפאצל אלאמזגה
וכמא אן מזאג שכץ אחסן ואקרב
ללאעתדאל מן מזאג שכץ אכר כדלך
יכון עקל שכץ אכמל ואופי מן עקל
שכץ אכר ולא שך אן ליס עקל מן
עלם אמרא רפיעא כעקל מן נהל
דלך אלאמר לאן אלואחד עקל באלפעל
ואלאכר עקל באלקוה פלדלך תם
אשיא הי ענד אקואם פי גאיה אלצחה
ואלביאן וענד אכר פי חד אלאמתנאע
עלי קדד אלדרגה פי אלעלם ואנא
אצרב לך פי דלך מתלא בינא ודלך
אן נפרץ אנא קלנא לרגל מן אהל
אלעלם באלטב ואלחסאב ואלמוסיקי
מאהר פי אלטביעיאת דכי אלדהן חסן
אלפטרה ערי ען עלם אלהנדסה ועלם
אלנגום מא תקול יא הדא פי רגל
ידעי אן גרם אלשמס הדא אלדי נבצרה
דאירה צגירה הו גרם כרי עשם תלך
אלכרה מתל עשם כרה אלארץ מאה
וסת וסתין מרה ותלתה אתמאן מרה
ואן כרה אלארץ אלתי בהא קדרנא הי
כרה יחיט בהא ארבעה ועשרין אלף
מיל פיכון עלי הדא קד וצל אלי
מערפה כם מילא פי מסאחה עשם כרה
אלשמס פבלא מחאלה אן דלך אלדכי
אלדהן אלדי יחסן מן אלעלום מא
דכרנא לא ינד פי נפסה מוצע בונה
לתצחיח הדא אלדעוי ואן הדא כלה
יכון ענדה אמר גיר מדרך ואלתנה
אלעקליה תקום ענדה פי באדי אלראי
אן הדא אלדעוי באטל כיף יכון אלאנסאן
עלי שבר ואחד מן אלארץ ויערף מקדאר
גרמהא ומחיטהא ומסאחה סטחהא אלא אן
יחיט בהא כאחאטתה במסאחה רקעה מן
רקע אלארץ וכיף יכון מנה גרם אלשמס פי
אלסמא

[u] Prov. xxiii. 9.

[x] Prov. i. 6.

אלסמא והו מנה מן אלבעד פי בעד
עשים ולו רויה אלגרם עלי אלחקיקה לא
ימכנה ואנמא ידרך מנה שעאעה פקט
ויצל לחאיז ימסחה ויחקק מסאחתה
בתלתה אתמאן מרה הדא מן אלמחאל
אלעשים ולם יכון ענדה פיכון הדא אלדעוי
ממתנע שך פאדא ארתאץ פי כתב
אלהנדסה ועלם מא ילזם פי אלאשכאל
אלכריה וגירהא מן אלתנאסב תם אנתקל
בעד דלך ללכתאב אלמוצוע להדא אלגרץ
ומא נחי נחוה אעני כתאב אלהיה
אלמעלום בכתאב אלמגסטי פיצח ענדה
הדא אלאמר ויציר ענדה דעוי צחיח לא
שך פיה קד קאם עליה אלברהאן
ולא יכון ענדה פרק בין אן עשם אלשמס
הו הדא אלמקדאר או אן אלשמס
מוגודה וינתקל עקלה לתחקיק אלשי אלדי
אסתבעדה בעדא כאמלא תחקיקא
כאמלא הדא ולם נפרץ אלשכץ אלדי
אערצנא עליה הדא אלסואל אלא עאלמא
פי עלום אכר וחסן אלדהן דכי אלטבאע
ואלמסאלה אלתי סאלנאה מסאלה מן
מסאיל אלריאצאת אלתי הי מן אלדקאת
אלתי יטלע בהא ללאלאהיאת פכם
באלאחרי אן תכון חאל מן לא עלם
לה אצלא ולא ארתאץ בונה מן וגוה
אלריאצה בל כאן אנתקאלה מן עקל
אמה אלי עקל זוגתה אדא אערצת
עליה מסאלה מן מסאיל אלאלאהיאת
אלתי הי מכנוזה פי אלדרשות לא שך
אנה תבעד עליה בעד אלסמא מן אלגרץ
וינבו דהנה עז פהם שי מנהא באלגמלה
פלדלך יגב אן נחסן אלאעתקאד בהא
ונגיד אלנטר פיהא ולא נבאדר לאסתבעאד
שי מנהא בל כל מא בעד עלינא שי
מנהא נרתאץ פי אלעלום אלי אן נפהם
גרצהם פי דלך אלקול. אן ופת עקולנא
בפהם דלך לאנהם עליהם אלסלאם
עלי מא כאנוא עליה מן אלחרץ פי
אלטלב וגודה אלפכר ואלארתיאץ ומבאשרה
אלאבדאן אלכבאר ונבר אלדניא במא
פיהא כאנוא ינסבון אלנקץ לאנפסהם
באלאצאפה למן תקדמהם והו קולהם
לבן של ראשונים בפתחו של אולם ושל
אחרונים אפילו כמחט סדקית אינו פכיף נחן
אלדי מע אנקטאע אלעלם ואלחכמה מנא
כמא תואערנא תעאלי לכן הנני יוסיף להפליא
את העם הזה הפלא ופלא ואבדה חכמת
חכמיו ובינת נבוניו תסתר אכתץ כל ואחד מנא
בארבעה אשיא צעה אלעקל וקוה אלשהוה
ואלכסל עץ טלב אלעלם ואלנשאט אלי
טלב אלדניא ארבעת שפטי הרעים כיף
לא ננסב אלנקץ לאנפסנא באלאצאפה
אליהם ולעלמהם עליהם אלסלאם בהדא
אלגרץ ואן גמיע כלאמהם לכאב לא
כבת פיה חצוא עליה ונהאוא עז אלאזדרי
בה וקאלוא כל המלעיג על דברי חכמים
נידון בצואה רותחת ולא צואה רותחת
אעשם מן אלנהל אלדי חמלה עלי אן
ילעיג ולדלך לא תגד אכדא מנאפרא

do, ergò quod ad corpus ſolare, in cœlis ab ipſo quàm longiſſimè remotum, quódque revera intueri non poteſt, cúm jubar tantùm ipſius aſpiciat, eò pervenire poſſit, ut illud metiatur, juſtámque ejus menſuram uſque ad tres octavas deſcribat? Hoc pro admodum poſſibili habebit, adeò ut falſam eſſe hanc opinionem minimè dubitet. Quòd ſi in libris Geometricis, & proportionum, quæ in ſphæricis aliíſq; figuris reperiuntur, ſcientiâ inſtitutus, deinde ad librum de hac materia, rebúſque ad ipſam ſpectantibus compoſitum, Aſtronomicum ſcil. iſtum qui Almageſtum vulgò audit, ſe transferat, tunc tandem perſpicua ipſi videbitur hæc ſententia, & opinionem veriorem eſſe ſtatuet, quàm ut in dubium vocari debeat: cùm demonſtratione probetur, ac perinde ſe habere putabit ſi dubitetur, Utrum magnitudo Solis hujus quantitatis ſit, an, Utrum Sol exiſtat, ac mutabitur ipſi ſententia, ita ut jam veriſſimam affirmet eſſe rem quam à vero longiſſimè abeſſe putaverat: hoc [ita ſe habet] cùm tamen non ſupponamus illum, cui hanc quæſtionem propoſuimus, alium eſſe, quàm aliarum ſcientiarum peritum, & ingenio præſtanti, bonáque indole præditum; ſítque quæſtio, quam propoſuimus, è Mathematicis quæ ſunt gradus per quos ad Theologica aſcenditur; quantò magis ita ſe habebit, qui omnis ſcientiæ penitus rudis, neque ulli diſciplinarum Mathematicarum generi aſſuetus fuerit, ſed ſolummodo à materno ad uxoris ſuæ ingenium tranſitum fecit, ſi proponatur ipſi quæſtio aliqua è Theologicis quæ in explicationibus myſticis reconditæ ſunt? Haud dubiè apud ipſum [tantum à vero] quantum à terra cœlum diſtabit; nec præhebetudine ingenii ullam omnino ejus partem intelliget. Oportet igitur ut bonas de iis opiniones concipiamus, & attentè ipſas perpendamus, haud temerè quicquam ex illis rejicientes, verùm quandocunque incredibile videbitur ex illis aliquid, ſcientiis operam navemus, quo quid ſibi dicto illo vellent intelligamus, ſi modo illi capiendo ſint intellectus noſtri, cum [Doctores noſtri] q. p. quâ fuerunt, in indagando vero diligentiâ, quâ bonitate ingenii, quo ſtudio, quo cum viris magnis commercio, mundíque & rerum ad eum ſpectantium fugâ, nihilo minus tamen ſemet defectus arguerunt eorum qui ipſos anteceſſerant, reſpectu: quo ſpectat illud ipſorum dictum, *Cor priorum inſtar oſtii porticus, at poſteriorum ne quidem quantum foramen acus ſartoriæ.* Quid igitur de nobis dicendum, cum præterquam quod à nobis defecerit ſcientia & ſapientia (ſicut comminatus eſt Dominus, [y] *Propterea ecce ego addam ut faciam in populo iſto mirabile, peribítque ſapientia ſapientum ejus, & intelligentia intelligentium ejus abſcondet ſeſe*) unicuique noſtrum propria ſint quatuor, [ſc.] Imbecillitas Ingenii, concupiſcentiæ prævalentia, deſidia in acquirenda ſcientia, & in acquirendis rebus mundanis ſolertia: quatuor judicia mala quomodo non attribuemus nobiſmet ipſis ad eos collatis defectum? Hoc cum ſcirent Doctores noſtri p. m. quodque verba ipſorum tota eſſent medulla, in qua nullæ ſunt fæces, de hoc nos admonitos voluerunt, vetantes ne quis ea contemptui haberet, dum dixerunt, *Quicunque verbis Sapientum illudit, ſtercori ferventi adjudicabitur*, nec eſt interim ſtercus fervens gravius ſtultitiâ quæ ipſum induxit ut iſtis illuderet. Ideoque nunquam reperies aliquem à verbis

[y] Iſa. xxix. 14.

ipſorum abhorrere, niſi qui cupiditati indulgeat, & ſenſibus grata ſectetur, cujuſque cor clariori aliquo lumine illuſtratum non fuerit. [Doctores autem noſtri] quod ſcirent vera eſſe verba ipſorum, totam iis ætatem inſumſerunt, juſſeruntque iis noctis horas, & extremas diei partes impendere: atque hoc finem ultimum, prout revera eſt, ſtatuerunt. Ita dixerunt, *Non eſt Deo Opt. Max. in mundo ſuo* [quicquam] *præter quatuor Shel Halacah* [i. e. conſtitutionum Talmudicarum] *cubitos*. Cui dicto animum adverte, quoniam ſi ipſum prout ad literam ſonat perpenderis, quam maximè à vero alienum eſſe putabis, ac ſi quatuor tantum Conſtitutionum cubiti unicus eſſent finis, reliquæ autem artes & ſcientiæ rejiciendæ, ac temporibus *Semi* & *Eberi* eorumque qui poſt ipſos fuerunt, cum nondum eſſet Conſtitutio Talmudica, certiſſimum fuerit nullam omnino ſortem Deo in mundo fuiſſe. Quod ſi dictum hoc penitiùs introſpexeris, videbis ipſum admirandam ſapientiam continere, reſque intellectu pulcherrimas complecti reperies. Ego igitur ipſum tibi explicabo, ut reliquorum, quæ apud Doctores Talmudicos occurrunt, exemplar ſit, túque de ipſo prout decet judices. Scias ergo Majores noſtros pro ea quâ erant ſcientiâ, & præſtantiâ Ingenii, res mirâ diligentiâ ſcrutatos pro comperto habuiſſe, unicuique rei quæ exiſtit neceſſariò finem eſſe ad quem exiſtentia ejus dirigatur. Nihil enim fruſtra exiſtere: cúmque certò conſtaret ipſis hæc concluſio generalis, cœperunt diſtinctìm de quolibet exiſtente inquirere, ut uniuſcujuſque ſpeciei finem notum haberent. Viderunt autem uniuſcujuſque rei artificialis finem notiorem eſſe, quam ut eum altius rimari opus ſit. Cum artifex ipſum non niſi poſt conceptum prius animo ipſius finem fecerit: e. g. dico, Serram nequaquàm feciſſe fabrum, niſi poſtquam ſecum reputans quomodo ligni hujus partes inter ſe continuatas dirimeret, animo apud ſe conceptâ ſerræ formâ, eam demum facere aggreſſus fuerit ut eâ ſerraret. Quare finis ſerræ eſt ſerrare, ſimiliter finis ſecuris findere, acûs veſtes conſuere, eodemque modo in omnibus artis ope productis. At eorum quæ artificio divino, & ſapientiâ naturali producuntur, veluti diverſæ fructuum, herbarum, metallorum, lapidum & animalium ſpecies, quædam ſunt quorum finis facili inquiſitione reperitur, alia quæ majori egent indagine, alia verò quorum finis obſcurus atque occultus eſt adeò ut penitùs ignoretur, niſi per revelationem aut divinationem innotuerit, cum per diſquiſitionem ſcientialem non poſſit. Neque enim in poteſtate hominis eſt indagare quam ob cauſam produxerit natura formicarum alias alis inſtructas, alias abſque alis: quamobrem etiam vermium alios pluribus pedibus, alios paucioribus produxerit: quíſve ſit hujus vermis & hujus formicæ finis. At è rerum his majorum, & quarum operationes magis conſpicuæ ſunt, finis ſcientiâ gloriam captant ſcientiæ ſtudioſi, & quo quis doctior eſt majoríque diligentia & ingenio acutiori, plurium rerum fines perſpicit. Quare quando dederat Dominus *Salomoni* eam quam promiſit ſapientiam, novit ille de finibus harum ſpecierum, quantum homini qua homo ſcire datum eſt, adeò ut de arborum, herbarumque & [diverſarum] ani-

לכלאמהם אלא רגל טאלב שהוה
מותר מחסוסאת ממן לם ינך קלבה בשי
מן אלאנואר אלבאהרה ולעלמהם בצחה
בלאמהם אפנוא פיא אלאעמאר ואמרוא
באן ילתזם אנא אלליל ואטראף אלנהאר
ונעלוה אלגאיה וכמא הו וקאלוא אין לי
להקבה בעולמו חוץ מארבע אמות של
הלכה ואעתבר הדא אלכלאם אנך אדא
נטרתה עלי טאהרה ראיתה פי גאיה מן
אלבעד עז אלחק כאן ארבע אמות של הלכה
פקט הי אלגאיה וסאיר אלעלום ואלמעארף
מטרחה ופי זמאן שם ועבר ומן בעדה אלדי
לם תבן תם הלבה לא שך אן לם יכן
ללאלאה פי אלעאלם שי לכן אדא נטרת
הדא אלכלאם נטרא באטנא ראית פיה
מן אלחכם עגב וחגדה קד אחתוי עלי
עטים מן אלמעקולאת ואנא אבינה לך
כי יכון דלך מחאלא לסאיר מא יד
עליך פאעתברה כמא ינבגי אעלם אן
אלאקדמון בחתוא בחתא עגיבא במא כאן
להם מן אלעלם וגודה אלפכר פצח
עגדהם אן כל שי מוגוד לא בד לה מן
גאיה נחוהא כאן וגודה לאן לא מן שי
וגד עבתא פלמא צחת להם הדה אלקציה
אלכפיה אכדוא פי אלתפציל לגמיע אלוגוד
ליעלמוא גאיה כל נוע מן אלאנואע
פראוא אן כל מוגוד צנאעי גאיתה
מעלוכה לא יתאגג פי דלך אלי בחת לאן
אלצאנע לה לא יצנעה אלא וגאיתה קד
חצורת פי נפסה מתלא אקול אן
אלמישאר לם יפעלה אלחדאד אלא בעד
אן אפכר כיף ימכנה אן יפרק אתצאל
הדא אלעוד פתצור פי נפסה צורה
אלמישאר ואשרע פי עמלה לינשר בה
פגאיה אלמישאר אן ינשר בה וכדלך
גאיה אלקאדום אן יפצל בה ואלאברה
ליתם בהא תוב אלי תוב והכדא גמיע
אלאשיא אלתי אוגדת וגודא צנאעיא
אמא מא אוגדתה אלצנאעה אלאלאהיה
ואלחכמה אלטביעיה מתל אנואע אלתמאר
ואנואע אלעשב ואנואע אלמעאדין ואנואע
אלאחגאר ואנואע אלחיואן פמנהא מא
גאיתה מדרכה בבחת יסיר ומנהא מא
גאיתה מוגודה בבחת אכתר ומנהא מא
דקת גאיתה וכפת חתי לא תעלם אצלא
אלא אן עלמת בוחי או בכהאנה אמא
בבחת עלמי פלא ימכן לאן ליס פי
אסתטאעה אלאנסאן אן יבחת פיכבר
לאי שי אוגדת אלטביעה אלנמל מנה
באגנחה ומנה דון אגנחה ולאי שי אוגדת
איצא דודא כתיר אלארגל ואכר אקל
ארגל מנה ומא גאיה הדה אלדודה
והדה אלנמלה אמא אמור הי אעטם מן
הדה ואטהר פעלא פאן פי עלם
גאיתהא יתפאצל אהל אלעלם פכיף מא
באן אעלם ואשד חרצא ואדכי דהנא
עלם גאיה אכתר ולדלך למא והב אללה
לשלמה מן אלחכמה מא ועד בה עלם
מן גאיאת הדה אלאנואע מא ימכן
אלאנסאן מן חית הו אנסאן יעלם פחכלם עלי גאיאת אלשגר ואלעשב
ואנואע

ואנואע אלחיואן קאל אלכתאב וידבר
על העצים מן הארז אשר בלבנון עד
האזוב אשר יצא בקיר וידבר על הבהמה
ועל העוף ועל הרמש ועל הדגים פכאן
דלך שאהדא עלי אן פיה קוה אלאהיה
פקאל בעד דלך ויבואו מכל העמים
לשמוע את חכמת שלמה לכן באלגמלה
אן גמיע אלמוגודאת מן דון פלך אלקמר
אנמא אוגדת בסבב אלאנסאן פקט
פגמיע אנואע אלחיואן מנהא לגדאה
כאלגנם ואלבקר וגורהמא ומנהא למנאפעה
פי גיר אלגדא מתל אלחמר לינקל עליהא
מא לא יסתטיע נקלה בידה אלכיל ליקטע
בהא מסאפה טוילה פי זמאן יסיר ומנהא
אנואע לא נערף להא מנפעה ופיהא
מנאפע ללאנסאן לא יעלם בהא וכדלך
אלתמאר מנהא לגדאה ומנהא לבראה
מן אמראצה וכדלך אלעשב והכדא
גמיע אלאנואע וכלמא תגד מן אלחיואן
ואלנבאת לא נפע לה ולא יגדי בזעמך
פדלך לצעף עלמנא ולא בד לכל עשבה
וכל תמרה וכל נוע מן אלחיואן מן
אלפיל ללדודה אן יכון פיה מנפעה מא
ללאנסאן ורלילך עלי הדא אן פי כל
גיל וגיל תטהר עשב ואנואע מן אלתמאר
מא טהרת למן כאן קבל וינתפע בהא
מנאפע בתירה ולים פי אסתטאעה שכן
אן יחיט במנאפע גמיע נבאת אלארץ
ואנמא יטהר דלך באלתגרבה עלי מרור
אלאגיאל פלעלך תקול פלם כלקת
אלסמום אלקתאלה מתל אלביש והשישה
אלדם אלתי פיהא חתף אלאנסאן לא
נפעה פיגב אן תעלם אן פיהא מנאפע
לאנהא ואן קתלת ענד מא תוכל פלים
תקתל אדא חמלת עלי סטח אלבדן ואן
באן עגדך אן אלנפע אלעטים ללאנסאן
פי אלאפע פנאהיך עז מא דון דלך פלמא
וגדוא גאיה הדה כלהא וגוד אלאנסאן וגב
אן נבחת איצא לם וגד אלאנסאן ומא
גאיתה פלמא אטאלוא אלבחת פי דלך
וגדוא ללאנסאן אפעאלא כתירה גדא לאן
גמיע אנואע אלחיואן ואלשגר אנמא להא
פעל ואחד פקט או אתנין וגאיה ואחדה
כמא נרי אן אלנכיל ליס לה פעל אלא
אתמאר אלרטב וכדלך סאיר אלתמאר
וכדלך אלחיואן נגד מנה מא נסג פקט
כאלענכבות ומא יבני כאלסנונו ומא
יכתזן כאלנמל אמא אלאנסאן פיפעל
אפעאלא כתירה מכתלפה פסברוא גמיע
אפעאלה פעלא פעלא ליעלמוא מא גאיתה
מן הדה אלאפעאל פוגדוא אן גאיתה פעלא
ואחדא פקט וסאיר אפעאלה אנמא הי
לדואם בקאה ליכמל פיה דלך אלפעל
אלואחד והו תצור אלמעקולאת ומערפה
אלחקאיק עלי מא הי עליה לאן מן
אלמחאל אן תכון גאיה אלאנסאן ליאכל או
ישרב או ינכח או יבני האיטא או יציר
מלכא לאן הדה כלהא אעראץ טארית עליה
לא תזיד פי גוהרה תם אנה ישארך פי

malium ſpecierum finibus locutus ſit, dicente Scripturâ, [z] *Et locutus eſt de arboribus à cedro quæ in Lebanon uſque ad hyſſopum quæ egreditur de pariete; locutus eſt inſuper de animalibus & de volatilibus, & de reptilibus, & de piſcibus.* Quod teſtimonium fuit divinæ in ipſo potentiæ: dicit ergo poſtea, [a] *Et veniebant ex omnibus populis ad audiendam ſapientiam Salomonis*, &c. Verùm ut ſummâtim dicam, ſciendum eſt omnia quæ ſub ſphæra Lunæ reperiuntur, hominis tantum gratiâ facta fuiſſe, & è ſpeciebus animalium quaſdam in eſcam ei [datas,] ut oves & boves, &c. alias in alios præter eſcam uſus, ut aſinos, quo iis ea quæ manu ſuâ loco movere non poterat, geſtanda imponerent, equos ut iis itinera longinqua tempore brevi conficeret. Alias autem eſſe eorum ſpecies quæ cui rei utiles ſint neſcimus, cum tamen iis inſint, quæ homini licet ipſe ea neſciat utilia ſint. Fructuum ſunt aliqui ipſi in eſcam, alii ad morborum ſanationem, & ſimiliter herbarum, eodémque modo in cæteris rerum ſpeciebus. Quòd ſi quando inveneris animal aliquod, vel plantam aliquam, quæ nulli rei utilia eſſe, nec eſcæ inſervire tibi videantur, fit hoc ad anguſtiam ſcientiæ noſtræ; cum fieri non poſſit, quin unicuique herbæ ac fructui, nec non unicuique animalis ſpeciei ab Elephante uſque ad vermem, inſit aliquid quod hominibus proſit. Cujus rei hoc tibi indicium eſt, quod ſingulis ſæculis notæ fiant herbæ & fructuum ſpecies, iis qui anteceſſerunt ignotæ, è quibus multas capiant utilitates. Neque fieri poteſt ut quis omnium plantarum virtutes comprehendat, quod experientiâ probatur ætatum ſibi invicem ſuccedentium. At dices forſan, quare creata ſunt venena Lethalia, veluti herba *Biſh* & [herba ſanguinis] *Haſhiſhatol dam*, quibus perditio hominibus, non utilitas infertur. Sciendum eſt ergo tibi, ineſſe ipſis utilitates, quoniam etſi interficiant ſi comedantur, cum tamen exteriori corporis parti applicantur non interficiunt. Quòd ſi conſtet tibi magnam eſſe homini utilitatem è viperâ, quanto magis ex iis quæ minus noxia ſunt? Cum ergo invenerint horum omnium finem eſſe ut exiſtat homo, neceſſe eſt ut quæramus etiam, quare extiterit homo, quiſque ſit ipſius finis. Poſtquam igitur multum hâc de re quæſiviſſent, invenerunt homini multas eſſe admodum operationes, nam omnibus animalium arborumque ſpeciebus vel unica tantum eſt actio, vel ad plurimum binæ, earumque finis unus. Quemadmodum videmus non eſſe palmæ operationem aliam quam ut dactylos producat, quod & in reliquis arboribus fructiferis ita ſe habet. Atque ita animalium alia reperimus quæ texunt tantùm, ut araneam, alia quæ ædificant, ut hirundinem, alia quæ ſibi ad victum neceſſaria recondunt, ut formicam; homo verò multas ac diverſas actiones producit, quas omnes ſigillatim explicantes, ut ita perſpectum haberent quiſnam eſſet ipſarum finis, invenerunt finem ipſius unam tantum actionem eſſe, reliquis ad ipſius conſervationem [directis,] quò meliùs una iſta actio in eo perficiatur, quæ eſt intelligibilium apprehenſio, & veritatum, prout ſe reverâ habent, cognitio. Siquidem impoſſibile eſt ut finis hominis ſit edere, bibere, rem veneream exercere, parietem extruere, aut Regem eſſe, cum hæc omnia ſint accidentia ei extrinſecus advenientia, quæ ſubſtantiæ ejus nihil addunt;

[z] 1 Reg. iv. 33. [a] Ver. 34.

dunt; cùmque hæ actiones omnes ei cum aliis animalium ſpeciebus communes ſint: at ſcientia illud eſt quod ſubſtantiam ejus auget, ipſumque à ſtatu humili ad ſublimem transfert. Cum qui homo fuerit in potentia jam homo actu evaſerit. Homo ſi quidem antequam ſcientiâ præditus ſit inſtar beſtiarum eſt. Neque enim à reliquis animalium ſpeciebus aliter quam ratione diſtinguitur, quòd ſcil. ipſe Animal ſit rationale. Per rationem autem intelligo rerum intelligibilium apprehenſionem: rerum autem intelligibilium præcipua eſt unitatis Dei Opt. M. apprehenſio cum aliis quæ cum ipſa conjunctæ ſunt, rebus Theologicis. Cæteræ enim ſcientiæ [eò tendunt] ut iis exerceatur [homo,] donec ad Theologicam pervenerit. His autem de rebus ſermonem plenè pertexere longum foret valdè. Verùm unà cum apprehenſione intelligibilium neceſſe eſt ut exceſſum in voluptatibus corporeis vitet, cùm primum intelligibile quòd apprehenditur, ſit, quòd deſtructio animi ſit cum cura corporis [conjuncta,] animi autem cura cum deſtructione corporis. Quamdiu enim ſectetur homo cupiditates, ſenſui obvia eligens, & intellectum ſuum cupiditati ſuæ ſubjiciens, ſéque inſtar beſtiarum habeat & pecorum, (quæ nihil aliud concipiunt quàm quæ eſu & potu idonea, quæque ad Venerem ſpectant,) nondum apparet in ipſo potentia divina, *viz.* Intellectus, ſed mera eſt materia in mari τῆς ὑλῆς natans. Ex his præmiſſis patet, mundi noſtri, eorúmque quæ in ipſo ſunt, finem eſſe Virum ſcientiâ præditum, eúmque bonum. Cùm ergò verè ſint in individuo aliquo generis humani ſcientia & opera, (per ſcientiam autem intelligo apprehenſionem veritatum prout ſe re verâ habent, & aſſecutionem omnium quæ fieri poſſit ut aſſequatur homo; per opera autem, moderatum rerum naturalium uſum, & fugam exceſſus, néve ex iis captet niſi quo ſuſtentetur corpus, & rectiùs diſponantur habitus [ipſius] univerſi) ille, qui ita ſe habet, finis eſt propoſitus: quam ſententiam non ſolùm notam fecerunt Prophetæ, verùm & è ſectis antiquis docti, iíque qui neque viderunt unquam prophetas, neque ſapientiam eorum audierunt, idem docuere; ſcil. non eſſe quempiam hominem perfectum, niſi qui ſcientiam & opera ſimul conjunxerit: & quàm præclarum eſt dictum Philoſophi iſtius excellentis, Scopum Dei in nobis eſſe, ut intelligentes ſimus & boni. Si quis enim ſcientiâ & intelligentiâ præditus cupiditates ſectetur, non eſt ille revera ſciens, cùm ſcientiæ initium [in hoc conſiſtat] ut non captet quis è voluptatibus corporeis, niſi quo ſuſtentetur corpus. Quæ autem huc ſpectant fuſius tractantes in explicatione tract. *Aboth*, eadem, prout decet atque opus eſt, elucidabimus. Atque hoc modo invenimus Prophetam redarguiſſe illum, qui cùm ſcientiam ſibi attribueret, legem interim tranſgrederetur, animíque ſui cupiditatibus indulgeret, hoc ipſius dicto, *Quomodo dicitis, Sapientes ſumus, & Lex Dei nobiſcum eſt? &c.* Pari ratione ſi quis devotus fuerit, & abſtemius, voluptatum, niſi quantum corpori ſuſtentando ſit, fugiens, ínque omnibus naturæ viis modum teneat, necnon omnia ad probitatem morum [ſpectantia] complectatur, niſi quòd ſcientiâ careat; neque hic (quamvis priori perfectior) perfectionem aſſecutus eſt, cùm nondum vera & firma ſint iſta ejus opera, ideòque dicunt Sapientes, p. m. *Brutus non eſt peccati metuens*, quem admodum explicavimus. quíque Idiotam pium eſſe affirmaverit, ille Sapientes qui hoc præciſè affirmârunt,

הדה אלאפעאל כלהא גירה מן אנואע
אלחיואן ואלעלם הו אלדי יזיד פי גוהרה
וינקלה מן האלה דמימה אלי חאלה רפיעה
לאנה כאן אנסאן באלקוה פרגע אנסאן
באלפעל לאן אלאנסאן קבל אן יעלם אנמא
הו כאלבהאים לאנה לם ינפצל אלאנסאן מן
סאיר אנואע אלחיואן אלא באלנטק לאנה
חיואן נאטק אעני באלנטק תצור אלמעקולאת
ואעני מעקולאת תצור וחדאניה ללה עז
וגל ומא יתצל בדלך מן אלאלאהיאת לאן
סאיר אלעלום אנמא הי לירתאץ בהא
אלי אן יצל אלי אלעלם אלאלאהי ואלכלאם
עלי הדא אלגרץ חתי יסתופי יטול גדא
לכן מע תצור אלמעקולאת ילזם אטראח
אלאפראט פי אלדאת אלגסמאניה לאן אול
מעקול יתצור אן כראב אלנפס באצלאח
אלגסד וצלאח אלנפס בכראב אלגסד
לאן אלאנסאן אדא כאן טאלב שהואת
ומותר ללמחסוסאת ובדם עקלה לשהותה
ויצאר באלבהאים ואלאנעאם אלתי לא
תתכיל גיר אלמאכל ואלמשארב ואלמנכח
פאנה היניד לא תטהר פיה אלקוה
אלאלאהיה אעני אלעקל ויציר חיניד מאדה
מנקטעה יסבח פי בחר אלהיולי פצח מן
הדה אלמקדמאת אן אלגאיה מן עאלמנא
ומא פיה אנמא הי רגל עאלם כיר פאדא
צח ללשכץ מן אלנוע אלאנסאני אלעלם
ואלעמל אעני באלעלם תצור אלחקאיק
עלי מא הי עליה ואדראך כל מא עסי
אן ידרכה אלאנסאן ואלעמל אלאעתדאל
פי אלאמור אלטביעיה ונבד אלאנהמאך
ואלא יוכד מנהא אלא מא בה קואם
אלגסד ותחסין אלכלך כלה פשכץ יציר
עלי הדה אלחאל פהו אלגרץ והדא אלמעני
מא עלם מן קבל אלאנביא פקט בל אלעלמא
מן אלמלל אלסאלפה ומן לם ירוא
אלאנביא ולא סמעוא חכמהם קד עלמוא
דלך איצא אן מא הו אלאנסאן אנסאן
כאמל אלא אן יכון קד נמע אלעלם ואלעמל
והסבך קול אלמברז פי אלפלספה גרץ
אללה מנא אן נכון נבלא אכיאר ודלך אן
אלשכץ אדא כאן עאלמא נבילא טאלב שהואת
פלים הו עאלמא עלי אלחקיקה לאן אול
אלעלם אן לא יאכד מן אללדאת אלגסמאניה
אלא מא בה קואם אלגסם ופי שרחנא למסכת
אבות נסתופי הדא אלגרץ ונבינה במא
ינבגי וילזם והכדא ונדנא אלנבי נקד עלי
מן אדעי אן לה אלעלם והו יעצי אלשריעה
ויטלב שהואת נפסה הו קולה איך תאמרו
הכמים אנחנו ותורת יי אתנו וכו' וכדלך
אן כאן אלשכץ איצא עאבדא זאהדא
מטרח אללדאת אלא מא בה קואם אלגסם
סאלך פי אלמנארי אלטביעיה כלהא עלי
אלאעתדאל קד אדאז מחאסן אלכלק כלהא
אלא אנה לא עלם לה פהדא איצא נאקץ
אלכמאל לכנה אכמל מן אלאול לאן
פעלה דלך ליס בחקיקה ולא יקין ודלך
יקולון אלחכמים עליהם אלסלאם אין בור
ירא חטא כמא בינא פמן קאל עז עם ארץ
אנה דסיד אנמא יכדב אלחכמים אלדין

קטעוא פי דלך קטעא ויכוב אלעקל איצא
ולדלך תגד אלוציה פי גמיע אלתורה
ולמדתם ובעד דלך ועשיתם אלעלם
קבל אלעמל לאן אלעלם יוצל אלי אלעמל
ואלעמל לא יוצל אלי אלעלם והדא
הו קולהם עליהם אלסלאם שהתלמוד
מביא לידי מעשה ולקך בקי הנא סואל
ואחד והו אן ללקאיל אן יקול אנתם
קד זעמתם אן אלחכמה אלאלאהיה לם
תוגד שיא עבתא ואן גמיע אלכלוקאת
מן דון פלך אלקמר אשרפהא אלאנסאן
ואן גאיה אלנוע אלאנסאני תצור אלמעקולאת
פלם אוגד אללה גמיע אלנאס אלדי לא
יתצור מעקולא ונחן נגר אכתר אלנאס
עריין ען אלעלם טאלבי אלשהואת ואן
אלשכין אלעאלם אלואחד שאד גריב לא
יוגד אלא ואחד פי עצר מן אלאעצאר
פאלנואב אן וגוד גמיע אולאיך לסכבין
אחדהמא אלתצרף לדלך אלואחד לאן
לו כאן אלנאס כלהם טאלבי אלעלם
מתפלספין להלך אלעאלם ובאד ואנקטע
נוע אלאנסאן מנה פי איסר זמאן לאן
אלאנסאן פקיר גדא מחתאג אלי אשיא
כתירה פכאן יחתאג אן יתעלם אלחרת
ואלחצאד ואלדרס ואלטחין ואלטבך ועמל
אלאלאת להדה כלהא ליתם לה אלגדא
וכדלך כאן יחתאג אן יתעלם אלגזל
ואלחיאכה לינסג מא ילבס ואלבניאן
ליבנו חית יסתטל ועמל אלאלאת
להדה כלהא ולים יקי עמר מתושלח
בתעלם הדה אלצנאיע אלתי אלאנסאן
מחתאג פי בקאה אלי גמלתהא צרורה
ומתי כאן יכתסב דלך אלשכין אלחכמה
ויסתפיד אלעלם פאונדוא האולא כלהם
ליקימוא הדה אלאשגאל אלמחתאג אליהא
פי אלמדינה פינד אלעאלם לנפסה ותעמר
אלארץ ותוגד אלחכמה ומא אחסן קול מן
קאל לולא אלמגנין לכרבת אלארץ לאן
אי גנון ישבה אן יכון אנסאן צעיף אלנפס
מכתל אלתרכיב יסאפר מן אול אלאקלים
אלתאני אלי אול אלסאדס ויגוז אלאבחר
פי זמאן אלשתא ואלסחרא פי סמאים
אלציף ויגרר בנפסה ללוהוש ואלהואם
עסי אן ירבח דינארא פאדא גמע מן
תלך אלדנאניר אלתי אעטי פיהא ארואחה
אלתלת גמלה יגעל יקסמהא עלי אלצנאע
ליבני אסאסא מחכמא פי נפס אלארץ
באלגיד ואלחגר ליקים עליה חאיט
פיתכת מיין מן אלסנין והו יקתל עלמא
אנה לם יבק מן עמרה מא יפני חאיט
מן ברדי אי חמק אשד מן חדא והכדא
גמיע לדאת אלדניא ושהואתהא חמק
מחץ לתעמר אלארץ ולדלך יסמוא
אלחכמים עליהם אלסלאם מן לא עלם
לה עם ארץ אי אנהם אנמא אוגדוא
לעמארה אלארץ פלדלך נסבוהם אליהא
ולעל קאילא יקול וקד נרי רגלא סכיפא
גאהלא ראיחא פי אלדניא לא ישקי
פיהא וגירה יכדמה ויתנאול אשגאלה
בל קד רבמא יכון מתנאול אשגאלה
אלטאן לכן כון דלך אלגאהל ראיח

nec non & ipſam rationem mendacii arguit: quare & per totam legem præceptum invenies, *Et diſcetis ea*, & deinde, *& facietis ea*, præmiſſâ operibus ſcientiâ, quia ſcientia ad opus perducit, non autem opus ad ſcientiam; atque hoc eſt quod dixerunt [Doctores] q. p. *Doctrinam ad opera perducere*. Una autem hîc ſupereſt quæſtio, cùm dicere poſſit aliquis, Affirmâſtis vos ſapientiam divinam nihil fruſtra feciſſe, omniúmque creaturarum ſublunarium nobiliſſimam eſſe hominem, finem autem generis humani eſſe intelligibilia apprehendere, quare ergò fecit Deus homines [iſtos] omnes qui non apprehendunt intelligibilia, cùm videamus maximam hominum partem ſcientiâ carere, cupiditates autem ſectari, virúmque ſcientiâ & rerum mundanarum contemptu præditum, rarum quid ac peregrinum eſſe, qualis vix unus ſæculo aliquo reperiatur? Reſpondetur autem omnes iſtos duas ob cauſas reperiri, quarum prima eſt, ut Uni iſti inſerviant. Nam ſi omnes ſcientiæ dediti ac philoſophiæ ſtudioſi eſſent, periturus eſſet mundus, & in caſſum abiturus, penitúſque ex ipſo deleretur genus humanum quàm breviſſimo temporis ſpatio. Homo enim egenus admodum eſt, rebúſque multis opus habet, adeo ut neceſſe illi eſſet arandi, metendi, triturandi, commolendi, pinſendi, & inſtrumenta his omnibus [inſervientia] conficiendi artem diſcere, quò pararetur ipſi cibus; eodémque modo neceſſe eſſet illi diſcere nendi ac texendi artificium, quò ſibi contexeret quod indueret; nec non architectonicem, ut ſibi ſtrueret quo tegeretur, & modum inſtrumenta his omnibus [idonea] conficiendi, neque ſufficeret *Methuſalechi* ætas ad perdiſcendas artes iſtas quibus univerſis neceſſariò intra vitæ ſuæ terminum opus habet homo, ac quando tandem vir iſte ſapientiam acquireret, & ſcientiæ operam daret? Illi ergò omnes conditi ſunt, ut hæc opera præſtent, quibus in civitate opus eſt, conditus eſt autem vir ſcientiâ præditus ſui gratiâ; atqué ita [ſimul] colitur terra, & reperitur ſapientia; quàm ſcitè ergò dixit ille, quiſquis fuit, *Niſi eſſent ſtulti, deſolaretur terra?* Quæ enim ſtultitia huic par eſt, ut homo, animo debilis, [corporis] ſtructurâ infirmus, à principio climatis ſecundi, uſque ad principium ſexti profectus, maria hieme & deſerta per ventos æſtatis urentes pertranſeat, ſéque ferarum & ſerpentium [periculo] objiciat, quò forte pecuniam lucretur, deinde cùm nummorum iſtorum, quibus tres animas ſuas impendit, ſummam collegerit, eam diſtribuere incipiat architectis qui ipſi fundamentum firmum è gypſo & lapidibus in terra ſolida ſtruant, ſuper quod parietem erigat qui annos centenos perduret, cùm certò ſciat non ſupereſſe ſibi vitæ quantum vel parietem junceum abſumeret? quæ [inquam] ſtultitia hâc major eſt? Sic & voluptates & cupiditates mundanæ mera ſunt ſtultitia, [quæ tamen] ad terræ conſervationem [ſpectant] ideoque appellârunt Sapientes, quibus pax, ſcientiâ vacuos, *Populum terræ*, q. d. eos qui ad terram colendam creati ſunt, quare & illos ipſi affines ſtatuerunt. Quòd ſi dicat quis, Atqui videmus virum levem & fatuum [aliquem] in mundo quiete frui, neque in ipſo angi, aliis ipſi ſervientibus & negotia ejus peragentibus, imò & aliquoties virum ſcientiâ præditum negotiis ejus occupari; non ita ſe res habet,

רגלא עאלמא פלים אלאמר כמא יתן
לאנה

prout ipſi videtur, verùm ideo ſtultus iſte tranquillitate fruitur, quoniam & ipſe ſervus eſt viro iſti quem ſcopum propoſuit creator. Ille enim [ope] tranquilli ſtatûs ſui, magnæque facultatum aut poſſeſſionum ſuarum copiæ, ſervos ſuos arcem ſublimem extruere, vel vineam magnam plantare jubet, uti facere ſolent Reges Regúmque ſimiles; arx interim iſta viro alicui præſtanti paratur, qui venturis ſæculis aliquando ſub aliquo parietum ejus umbram captans hoc pacto à perditione liberetur; ſumetúrque aliquando è vinea iſta menſura vini, quâ conficiatur theriaca, quâ vir quiſpiam perfectus à vipera morſus ſanetur: ita enim Dei Omnipot. glorioſi œconomia & ſapientia quibus ſervire fecit naturam, [x] *Conſilia ſunt â longinquo, veritas, firmitas.* Atque hanc ſententiam explicârunt Sapientes, quibus pax. Ferunt enim *Ben Zoma* ſtantem ſuper montem domûs [ſacræ,] cùm cerneret *Iſraelitas* aſcendentes dixiſſe, *Benedictus ſit qui creavit hos omnes ut mihi inſervirent*, cùm ipſe p. m. eſſet ſæculi ſui Phœnix. Cauſa autem ſecunda ob quam facti ſunt ſcientiæ expertes, eſt quòd illi qui ſcientiâ præditi ſunt, pauci admodum ſint, ídque neceſſariò ita ſe habeat ex ſapientia divina: jam verò de iis quæ neceſſaria fecit ſapientia prima, non eſt dicendum, Quare neceſſarium eſt hoc? ſicut non eſt dicendum, Quare fuerunt ſphæræ cœleſtes novem, planetæ ſeptem, elementa quatuor? quoniam hæc, & quæ eodem modo ſe habent, primâ productione neceſſaria facta ſunt; quod explicâſſe vides ſapientes q. p. Dixit enim *R. Shimeon Ben Yuchai* de συγχρόνοις ſuis, eo quo fuerunt gradu [non obſtante,] *Vidi filios cœnaculi paucos eſſe; ſi duo ſunt, Ego & filius meus illi ſumus.* Ideóque facta eſt turba hominum ut conſortes eſſent filiis cœnaculi. Tu forſan hanc utilitatem parvi pendendam exiſtimabis, at certè priori potior eſt. Annon vides Deum infideles in terra retinuiſſe, ut piis ſocii eſſent? hoc eſt quod dixit, Omnip. glor. [y] *Non expellam eos coram te uno anno, ne fortè ſit terra deſolata:* quam ſententiam explicârunt ſapientes, dicentes, [z] *Quid eſt quod dicit, Quia hic [eſt] omnis homo? Omnis mundus creatus eſt ut cum ipſo conſocientur*, i. e. ut ipſi [juſto ſcil.] ſocios ſe præbeant. Patet ergò ex omnibus quæ diximus, omnium quæ ſunt in mundo hoc generationi & corruptioni obnoxio finem eſſe Virum perfectum qui ſcientiam & opera conjunxerit, uti deſcripſimus. Cùm ergò ex ipſorum verbis duo iſta perceperimus, ſcil. ſcientiam, & praxim, [partim] ex iis quæ expreſſis verbis, [partim] ex iis quæ ænigmaticè protulerunt, verum eſſe conſtat quod dixerunt, *Non eſſe Deo Sancto Benedicto, in mundo ſuo, quicquam præter quatuor Halacæ cubitos.* Atqui longè digreſſi ſumus ab eo quem propoſuimus ſcopo, ita tamen ut res quæ & fidem adornent, & diligentiam in ſapientiæ ſtudio [excitent,] nec levi pendendæ ſint, uti ego exiſtimo, adduxerimus: nunc autem ut ad propoſitum meum revertar. Cùm jam perfeciſſet *Rab Aſhe Talmud* eo quo ſe habet modo; mira ordinis, quo compoſitum eſt, pulchritudo, & utilitatis magnitudo teſtimonium ipſi perhibuerunt fuiſſe in ipſo [a] *Spiritum Deorum ſanctorum:* quod autem de *Talmud* à *Rab Aſhe* compoſito reperitur, triginta quinque tractatibus conſtat; non enim extat ipſi ſermo in *Seder Zeraim*, niſi in *Beracoth* tantùm, neque ſuper tractatum

לאנה איצא כדים ללשכין אלדי הו גרץ
אלבארי לאנה בראחתה וכתרה מאלה או
מלכה יאמר עבידה ליבנוא קצרא מניפא
או ליגתרסוא כרמא עטימא כמא תפעל
אלמלוך ומן יתשבה באלמלוך פיכון דלך
אלקצר מעדא לפאצל יאתי פי מסתקבל
אלדהור יסתטל יומא מא תחת חאיט
מן חיטאן דלך אלקצר פיכון בדלך נגאתה
מן אלהלאך וליוכד מן דלך אלכרם רטל
כמר יומא מא פיעמל בה תריאק יכון
בה נגאה רגל כאמל קד נהשתה אפעי
והכרא תדאביר אללה עז וגל וחכמתה
אלתי כדם פיהא אלטביעה עצות מרחוק
אמונה אומן והדא גרץ קד בינוה
אלחכמים עליהם אלסלאם קאלו אן
בן זומא כאן יקף עלי הר הבית ויי
ישראל טאלעין פיקול ברוך שברא
כל אלו לשרתיני אד כאן עליה אלסלאם
ואחד עשרה ואלסבב אלתאני לאיגאד
מן לא עלם לה אן אהל אלעלם קלה
גדא ודלך שי לום פי אלחכמה אללאהיה
ולים יקאל פי מא לום פי אלחכמה
אלאולי לם לום הדא כמא לא יקאל
לם כאנת אלאפלאך תסעה ואלדראי
סבעה ואלטבאיע ארבע לאן הדה ומא
גרי מגראהא לזמת פי אלוגוד אלאול
ותראהם עליהם אלסלאם קד בינוא
דלך וקאל ר' שמעון בן יוחי עז אהל
עשרה עלי מא כאנוא עליה ראיתי בני
עליה והם מועטים אם שנים הם אני
ובני הם פלדלך אוגד אלגמהור ליאנסו
אהל אלעלו ולעלך תטן הדה אלפאידה
יסירה בל הי אוכד מן אלאולי אלא
תרי אן אללה אקאם אלכאפרין פי
אלבלאד ליאנסוא אלפצלא הו קולה עז
וגל לא אגרשנו מפניך בשנה אחת פן
תהיה הארץ שממה והרא גרץ בינוה
אלחכמים איצא וקאלו מאי כי זה כל
האדם כל העולם כולו לא נברא אלא
לצות לזה שרחת יאנסונה פקד צח מן
גמיע מא קלנא אן גאיה גמיע מא פי עאלם
אלכון ואלפסאד רגל כאמל יגמע אלעלם
ואלעמל כמא וצפנא פלמא כנא נסתפיד
מן כלאמהם עליהם אלסלאם הדין
אלמעניין אעני אלעלם ואלעמל ממא
בינוה ומא אלגזוה חק מא קאלוה אין
לו להקבה בעולמו חוץ מארבע אמות
שלהלכה וקד כרגנא עז אלגרץ אלדי
נרומה כרוגא כתירא לכן קד אתינא
בכטב מחסנה ללאעתקאד מחרצה עלי
אלטלב ליסת באליסירה פי מא ארי
וארגע אלי גרצי פלמא אכמל רב אשי
תאליף אלתלמוד עלי מא הו עליה
פכאן חסן נטאמה ועטם פאידתה שאהדא
עליה די רוח אלהין קדישין ביה ואלדי
וגד מן אלתלמוד מן תאליף רב אשי
כמס ותלאתין מסכתא לאן לם יוגד לה
כלאם עלי סדר זרעים גיד עלי ברכות
פקט ולם יוגד לה כלאם עלי מסכת
Shekalim

[x] Iſa. xxv. 1. [y] Exod. xxiii. 29. [z] Eccleſ. xii. 13. [a] Dan. iv. 5.

שקלים מן סדר מועד ולא עלי מסכת עדיות ולא מסכת אבות מן סדר נזיקין ולא עלי מסכת מדות ומסכת קנים מן סדר קדשים ולא יוגד לה איצא כלאם עלי שי מן סדר טהרות גיר עלי מסכת נדה פקט תם תופי רב אשי והו קד אכמל אלתלמוד עלי מא דכרנא פי בבל וכדלך פעלו חכמי ארץ ישראל אעני מא פעל רב אשי פדונוא אלתלמוד אלירושלמי ואלדי דונה הו ר' יוחנן ויגד מן אלירושלמי אלכמס סדרים כאמלה אמא סדר טהרות פלם יוגד להא תלמוד בונה לא בבלי ולא ירושלמי גיר מסכת נדה כמא דכרנא ואנמא ימכן אלאנסאן אן ישרח דלך אלסדר בעד צעובה כתירה ושקא עטים ואלאסתעאנה באלתוספתא ואלבריתות ולקט אלהלכות אלמנגלה מנה פי גמיע אלתלמור ואסתכראג אצול אלמסכתות ומעאניהא מן תלך אלהלכות עלי מא תראה פי שרחנא לדלך אלסדר אן שא אללה פלמא מאתו גמלה אלחכמים עליהם אלסלאם והם אללדין אכרהם רבינא ורב אשי ואלתלמוד קד כמל פכל מן קאם בעדה אנמא גאיתה פהם כלאמהם אלדי דונוא פקט ועליו אין להוסיף וממנו אין לגרוע פולפוא אלגאונים אלפירושין אלכתירה לכן מא אכתפי אחדא מנהם אן יכמל פירוש גמלה אלתלמוד פי עלמנא פמנהם מן קטע בה אלעמר ומנהם מן קטע בה אשגאב אלגאם פי אלאחכאם ולפוא איצא תואליף פי קטועאת מנהא באלערבי ומנהא באלעבראני מתל הלכות גדולות והלכות קטועות והלכות פסוקות והלכות ר' אחא משבחא וגירהא ואלהלכות אלתי עמל אלרב אלמעטם רבינו יצחק זצ"ל אגנאת ען תלך כלהא לאנהא גאמעה לגמיע פויאד אלקטועאת ואלאחכאם אלמחתאג אליהא פי זמאננא הדא אעני זמאן אלגלות וקד בין פיהא גמיע אלאגלאט אלתי וקעת למן קבלה פי קטועאתה ולא נעי עליה פיהא אלא הלכות יסירה לא תנתהי עשר בונה אמא אלפירושין אלמוגודה לגמיע אלגאונים פתתפאצל חסב תפאצל אדהאנהם ואן אלרגל אלפהים אלנאטר פי אלתלמוד קדיר עלי תחציל נפס כל גאון וגאון מן כלאמה ושרחה פלמא אנתהי אלזמאן אלינא קמנא עלי מא וגדנא מן סבק מן אלבחת ואלטלב ואלאגתהאד חסב אלמקדרה פי אכתסאב כלמא נרגו אלאנתפאע בה ענד אללה פגמעת מא סקט אלי מן תעאלק ואלדי זצ"ל וגירה עלי רבינו יוסף הלוי זלה"ה אדהן דלך אלרגל פי אלתלמוד מדהש עלם אללה למן יתאמל כלאמה ואסתגראקה פי אלנטר חתי יכאד אן אקול פיה לפניו לא היה כן מלך כמוהו פי טריקה דאך וגמעת איצא מא וגדת לה מן הלכות בתפסירה בנפסה ומא טהר לי אנא איצא מן תפאסיר חסב צעף טאקתנא ומא לחקנאה מן אלעלם פאלפת

Shekalim è *Seder Moed*, neque in tract. *Edayoth*, neque tract. *Aboth* è *Seder Nezikin*, nec in tractatum *Middoth* & *Kinnim* è *Seder Kadaſhim*, neque in partem aliquam è *Seder Taharoth* tractatu *Niddah* excepto. Deinde obiit *R. Aſhe*, cùm *Talmud* ad eum quem commemoravimus finem perduxiſſet in *Babele:* quod etiam facientes terræ *Iſraelis* ſapientes, ſcil. uti fecerat *Rab Aſhe*, *Talmud Jeruſalemi* compoſuerunt, cujus author *Rab. Yuchanan*. Extant autem *Hieroſolymitani* quinque *Sedarim* [i.e. ordines] integri. Quod ad *Seder Taharoth* autem, nullum extat omnino in ipſum *Talmud*, neque *Babylonicum*, neque *Hieroſolymitanum*, excepto tract. *Niddah*, uti diximus. Quem tamen ordinem poſſit quis poſt difficultatem multam, & moleſtiam gravem, ope *Toſiphtæ* & *Baraitoth*, ſententiáſque decretorias ex illo per totum *Talmud* adductas colligendo, & ex iiſdem tractatuum fundamenta & ſcopum eliciendo, explicare, prout in noſtra iſtius *Seder* explicatione, volente Deo, percepturus es. Mortuis autem Sapientibus iſtis omnibus, quorum ultimi fuerunt *Rabbina* & *Rab Aſhe*, perfectóque *Talmude*, omnium qui ipſis ſucceſſerunt unicus hic erat ſcopus, ut verba ab ipſis compoſita intelligerent, nihil illis addendo, vel detrahendo. Multos ergò commentarios ſcripſerunt *Al Geonim*, nemine tamen eò perveniente (quantum quidem ſciam) ut univerſi *Talmudis* expoſitionem abſolveret, quoſdam impediente vita [brevitate,] alios hominum in judiciis importunitate. Libros etiam de deciſionibus ſententiarum compoſuerunt, alios linguâ *Arabicâ*, alios *Hebraicâ*; veluti *Halacoth Gedoloth* [i. conſtitutiones magnæ] & *Halacoth Ketuoth* [i. ſententiæ deciſæ,] & *Halacoth peſukoth* [i. ſententiæ decretoriæ,] & *Halacoth Rabbi Achæ Miſſhabcha*, cum aliis. *Halacoth* autem quas compilavit Doctor inſignis *Rabbenu Iſaac*, p. m. præſtiterunt ne iſtis omnibus opus haberemus, cùm omnia in deciſionibus & decretis utilia, quibúſque noſtris temporibus, ſcil. tempore exilii, opus eſt, contineant; cúmque in iis omnes qui illis qui ante ipſum fuere acciderant, in deciſionibus ſuis, errores patefecerit, neque ipſe interim in illis, paucis exceptis ſententiis, quæ numerum denarium non attingunt, ullatenùs arguatur. Omnium autem *Geonim* expoſitiones quæ extant, ſe mutuo excellunt juxta intellectûs eorum præſtantiæ rationem, adeò ut *Talmudis* ſtudioſus quiſpiam intellectu præditus, *Geonim* iſtos, qualis unus quiſque fuerit, è dictis & expoſitionibus ipſorum dignoſcere poſſit. Ubi autem ad nos deventum eſt, ei inſiſtentes quæ in iis qui præceſſerunt invenimus, inquiſitioni, diligentiæ ac ſtudio, [accinximus] nos pro modulo virium noſtrarum ad omnia illa quibus profecturos nos apud Deum ſperamus, conquirenda: collegi ergò quicquid incidit in manus meas ex iis quæ pater meus p. m. aliíque accepta tulerunt D^ti. noſtro *Joſepho Levitæ*, cùm viri iſtius in *Talmude* peritia ad ſtuporem (novit Deus) redactura ſit illum qui ipſius dicta & profundas ſpeculationes perpenderit, adeò ut parum abſit quin dicam, [b] *Ante eum non fuit qualis ipſe rex*, in via ejus iſta. Collegi etiam quaſcunque apud ipſum inveni in explicatione ſua, ſententias, una cum iis, quæ mihi occurrerunt, juxta imbecillitatem virium noſtrarum, eámque quam aſſecuti ſumus ſcientiam, interpretationibus, atque ita in tres *Sedarim*, ſcil. *Moed*, *Naſim*,

[b] 2 Reg. 23. 25.

Naſim, & *Nezikin* expoſitionem confeci, quatuor exceptis tractatibus, de quibus jam in animo eſt aliquid ſcribere, ſed nondum ei rei otium invenimus. Scripſimus etiam in tract. *Cholim* ob magnam ejus neceſſitatem : atque hic labor noſter fuit quo occupati fuimus, unà cum eo quod aliis rebus impendimus ſtudio. Viſum eſt deinde in *Miſhnam* commentarium ſcribere, cujus neceſſitas qualis ſit, abſoluto hoc ſermone meo, declaraturus ſum. Ad quod faciendum incitatus ſum, eò quòd viderem *Talmud* illud in *Miſhnah* facere, quod nemo unquam conjectando aſſequi poterat, dum fundamentis adductis, hic (inquit) *Miſhnæ* [textus] tali vel tali modo ſuperſtructus eſt: aut in hac *Miſhnæ* ſententiâ deeſt verbum, ſenſus autem ejus eſt iſte : vel iſta *Miſhnah* eſt נ"ש N. cujus ſententia ita ſe habet. Deinde verbis ejus addens, & detrahens, ejus cauſas reddit. Exiſtimo autem ubi comprehenderit opus hoc illum quem declaraturi ſumus ſcopum in totam *Miſhnam*, futurum ipſum quatuor magni momenti rebus utile : Prima eſt, ut inde veram *Miſhnæ* explicationem, verborúmque ipſius interpretationem percipiamus: ſi enim maximum נ"ע *Geonim* de interpretatione alicujus in *Miſhnah* conſuetudinis, interrogaveris, non poteſt ille quicquam tibi de ea reſpondere, niſi *Talmudicam* ejuſdem explicationem memoriâ teneat, aut dicat, Age, videamus quid de ipſa occurrat in *Talmude* dictum : impoſſibile autem eſt ut quis univerſum *Talmud* memoriâ teneat ; præcipuè cùm una ſententia *Miſhnica* quatuor aut quinque foliis explicetur, dum dicta dictis intermiſceantur, probationes nempe, objectiones, & reſponſa, adeo ut non poſſit, quid in explicatione iſtius *Miſhnæ* clarum ſit, elicere, niſi qui judicii ſit admodum perſpicacis; atque hoc, etiamſi non fuerit ejuſmodi ſententia iſta, cujus explicatio judiciorúmque ad eam ſpectantium deciſio, non niſi è duobus tribúſve tractatibus perficiatur. Secunda eſt, deciſionum [cognitio,] cùm in explicatione uniuſcujuſque ſententiæ, ad cujus opinionem conformetur praxis, oſtenſurus ſim. Tertia, ut introductionis vice ſit ei qui [his rebus] ſtudere incipiat, dum ejus ope pateſiat ipſi ratio verba explorandi, atque explicandi, ut perinde ſit ac ſi univerſum *Talmud* calleret ; atque hoc magno ipſi adjumento futurum eſt ad totum *Talmud* [percipiendum.] Quarta demum, ut ſit [vice] Anamneſtæ illi qui legerit, & ſciverit, quò præſtò ſit quodcunque legerit, continuè ante oculos ipſi poſitum, ſintque *Miſhnah* & *Talmud* ipſius in ore ejus rectè diſpoſita. Hæc cùm apud me animo concepiſſem, accinxi me ad librum, quem mihi propoſui, componendum. Scopus ergò mihi in hoc libro propoſitus eſt, *Miſhnam*, eo modo explicare, quo [illam] explicavit *Talmud*; ac ſententias veras tantùm recenſere, omiſſis iis quæ in *Talmude* manifeſtò rejiciuntur ; nec non rationes reddere ob quas prolata ſunt iſta verba, & eas ob quas inciderunt inter diſcrepantes quibuſdam in controverſiis differentiæ, & ad cujus ſententiam dirigatur praxis, prout in *Talmude* explicatum eſt ; in quibus omnibus verborum conpendio ſtudui : quò tamen nulla lectori difficultas relinquatur, cùm non ideò hæc compoſuerimus ut lapides, ſed ut eos qui intellectu præditi ſunt, intelligere faciamus. Viſum eſt autem mihi eodem ordine librum meum diſponere quo fecerunt omnes interpretes, ſcil. ut verbis

פירושין פי אלתלתה סדרים מועד ונשים
ונזיקים גיר ארבע מסכתות אנא נתאול
אלאן אן נצע פיהא שיא ועאדנא לם נגד
לדלך פראג ווצענא איצא חולין לעטים
אלאצטראר אליהא והדא הו שגלנא אלדי
כנא נתאולה מע אלטלב לכל מא טלבנאה
תם אני ראית בעד דלך אן אצע פי
אלמשנה וצעא צרורה עלי נחו מא אבינה
אכר כלאמי הדא ואלדי דעאני אלי הדא
לאני ראית אלתלמוד יפעל פי אלמשנה
פעלא לא ימכן אחד אן ילחקה בקיאס
אבדא לאנה יגלב אצולא ויקול לך אן הדה
אלמשנה אנבנת עלי נח כדא וכדא או
אן הדה אלמשנה נאקצה אללפט ותקדירהא
כדא או אן הדה אלמשנה לפלאן ואעתקאדה
כדא ואיצא אנה יזיד פי לפטהא וינקץ
מנה ויטהר עללה פראית אן אדא חצל
הדא אלמוצוע עלי אלגרץ אלדי נבין עלי
גמיע אלמשנה פאן יכון פיה ארבע פואיד
עטימה אחדהא אנא נעלם תפסיר אלמשנה
עלי אלחקיקה ותאויל כלאמהא לאנך לו
סאלת אכבר גאון ען תפסיר הלכה מן
אלמשנה לם יסתטע אן יקול לך פיהא
שיא אלא אן כאן יחפט תלמוד תלך
אלהלכה או יקול לך אלי אין ננטר מא
וקע פיהא מן אלכלאם פי אלתלמוד ולא
פי אסתטאעה שכץ אן יכון יחפט גמלה
אלתלמוד ולא סימא בכון אלהלכה אלואחדה
מן אלמשנה קד תתפסר פי ארבעה אוראק
וכמם לאן ידכל כלאם עלי כלאם ואלחנ
ואלאעתראצאת ולאגובה חתי לא יקדר
אן ילכץ מא צפי פי תאויל תלך אלמשנה
אלא מאהר פי אלנטר הדא אן לם תכן
אלהלכה אלואחדה לם יתם שרחהם
וקטוע אלחכם פיהא אלא מן מסכתות
אתנין או תלת מסכתות ואלתאניה
אלקטועאת לאני אקול לך ענד תפסיר
כל הלכה עלי מדהב מן אלעמל ואלתאלתה
אנהא תכון כאלמדכל ללמבתדי פי אלנטר
יתחצל לה מן דלך טריק תחרי אלכלאם
ותאוילה פיכון כמן אחאט בגמלה אלתלמוד
ויעינה דלך גדא עלי גמיע אלתלמוד
ואלראבעה אנה יכון מדכרא למן קד קרא
ועלם פיכון כלמא קרי האצרא בין עיניה
דאימא ותכן משנתו ותלמודו סדוד על
פין פלמא תצורת הדה אלמעאני תגרדת
ללתאליף אלדי ארומה וקצדנא פי הדא
אלתאליף תפסיר אלמשנ בחסב מא
פסר אלתלמוד ואלאקתצאר עלי אלתפאסיר
אלצחיחה ואכתצאר אלתפאסיר אלתי טהר
בטלאנהא פי אלתלמוד ואטהאר אלעלל
אלתי לאגלהא אתצע דלך אלכלאם
ואלעלל אלתי לאגלהא וקע אלאכתלאף
בין אלמכתלפין פי בעץ אלאכתלאפאת
ועלי מדהב מן אלעמל עלי מא יבין פי
אלתלמוד ואתחרי פי דלך כלה אינאז
אללפט מן חית לא ישכל עלי אלקארי לאן
ליס תאליפנא לנפהם אלחגארה ואנמא
הו לנפהם מן יפהם וראית באן תכון

רתבה תאליפי עלי מא יפעל גמיע אלשארחין והו אני נתבת כלאם אלמשנה אלי אכר אלהלכה תם אתכלם עלי תפסיר תלך אלהלכה חסב מא צמנא תם אכר פי הלכה תאניה הכדא אלי אכר אלמשנה וכל הלכה תכון בינה נכתבהא ולא נוקע פיהא כלאם ואעלם אן חית מא אכתלף בית שמאי ובית הלל הלכה כבית הלל אלא פי אמור מעלומה הלכת כבית שמאי ففי תלך אלהלכות פקט אקול לך ענד שרחהא הלכה כבית שמאי וכלך כל משנה סתם לא אכתלאף פיהא פאלעמל עלי מא תנץ אלא פי אלשאד ففי תלך אלהלכות אלשדה אקול לך אן הדא אלסתם מדפוע ואינה הלכה ואמא סאיר אלאכתלאפאת פלא נלניך פיהא אלי פכרה כל אקול לך אלהלכה עלי מדהב מן הי ולו כאן יחיד ורבים אקול לך הלכה חכמים ואללה יסדד נחו אלחק ויחידנא עז צדק בתופיקה תעאלי ולקד ראית אן אתי בפצול עשרה קבל אן אבתדי באלשרח הי עלם אללה ליס פיהא בכיר פאידה פי מא נחן בסבילה לכן יחסן אלוקוף עליהא למן אראד אלכמאל פי אלמשנה אלפצל אלאול פי עדד אלחכמים אללדין וקע דכרהם פי אלמשנה ונסבת להם אלרואיאת באסמאהם אלפצל אלתאני פי עדד אלחכמים אללדין וקע דכרהם פי אלמשנה בחסב מעשה גרי פי זמאן אחדהם או אדב אדב בה או דרש דרשה אלפצל אלתאלת פי מא שהר מן אנסאב חכמי משנה אלפצל אלראבע פי מעאצרה בעצהם לבעץ אלפצל אלכאמס פי אלתלמיד ואלאסתאד מנהם חסב מא שהר אלפצל אלסאדס פי תביין אלמבהם מן אסמאיהם באן נזידה תעריפא אלפצל אלסאבע פי מראתבהם עלי מא פעל אלמדון אלפצל אלתאמן פי נסבתהם ללבלאד ואלאשכאץ ואלקבאיל אלפצל אלתאסע פי אלאשכאץ אללדין בינהם יקע אלאכתלאף פי אלאכתר אלפצל אלעאשר פי תקסים רואיתהם פי אלקלה ואלכתרה אלפצל אלאול פי עדד אלחכמים אללדין וקע דכרהם פי אלמשנה ונסבת להם אלרואיאת באסמאהם קד קלנא פי צדר כלאמנא אן מדון אלמשנה אקתצר עלי אסמא אלאשכאץ אלראויין מן שמעון הצדיק אליה ואן אלרואיה כלהא ראגעה לשמעון הצדיק ועדד האולא אלאשכאץ אללדין באסמאהם תדונת גמלה אלאחכאם ואלתפקהאת ואלתקנות ואלגזרות פי גמיע אלמשנה אחד ותסעון רגלא והם רבי אליעזר בן הורקנוס ר' אליעזר בן יעקב ר' אליעזר בנו של ר' יוסי הגלילי יהושע בן פרחיה ר' יהושע בן חנניה ר' יהושע בן קרחה ר' יהושע בן בתירה ר' יהושע בן הורקנוס ר' אלעזר בן עזריה אלעזר בן יהודה איש ברתותה ר' אלעזר בן צדוק

Miſhnæ uſque ad finem ſententiæ poſitis, deinde quæ ad explicationem iſtius ſententiæ faciant, pro inſtituti noſtri ratione, loquar: tum ad ſecundam, atque ita uſque ad finem *Miſhnæ* pergam: omnem interim ſententiam manifeſtam deſcribimus [quidem,] at nullum de ea ſermonem inſtituimus. Scias autem ubicunque diſcrepent aſſeclæ *Shammæi* & aſſeclæ *Hillelis*, conſtitutionem eſſe juxta *Hillelis* ſequaces, exceptis rebus quibuſdam notis, in quibus obtinet ſententia domûs *Shammæi*. In iſtis igitur tantùm ſententiis dico tibi inter explicandum, ſententiam eſſe juxta domum *Shammæi*. Similiter in omni *Miſhna* ſimpliciter poſitâ de qua nulla eſt controverſia, praxis eſt ſecundam illud quod in textu expreſſum eſt, paucis quæ rarò accidunt exceptis. Quare in iſtis rarò occurrentibus, dico tibi, hoc quod hic ſimpliciter ponitur, rejici, neque in more eſſe. Quod ad reliquas autem diſcrepantias, ad nullum te de iis ſcrupulum adigo, oſtendens tantùm juxta cujus ſententiam conſuetudo obtineat, licèt inter unum aliquem & plures [ſit diſcrepantia,] dico tamen, *Halacah* eſt ſecundùm ſapientes. Dirigat autem [nos] Deus erga veritatem, & ab eo quod ipſi contrarium eſt, pro auxilio ſuo divino, avertat. Viſum eſt autem mihi decem ſectiones præmittere, antequam explicationem [meam] aggrediar, quæ certè non ſunt magni ad ea quæ nos facere inſtituimus momenti, verùm ejuſmodi quæ illi, qui perfectè *Miſhnam* [callere] velit, tenere expedit. Sectio prima eſt, De ſapientum, quorum mentio in *Miſhna* incidit, quibúſque nominatim acceptæ feruntur traditiones, numero. Secunda, de numero Sapientum, quorum mentio facta eſt in *Miſhna*, facti alicujus quod tempore cujuſpiam ipſorum accidit, aut ſententiæ moralis quam protulit, aut expoſitionis myſticæ quam docuit, gratiâ. Tertia, de Genealogiis Sapientum *Miſhnicorum* notis. Quarta, de Synchroniſmis eorum. Quinta, de iis quos notum eſt ex illis habuiſſe ſe ut Diſcipulum & Præceptorem. Sexta, de aliquorum ex ipſis nominum nudè poſitorum, quò meliùs dignoſcantur, declaratione. Septima, de gradibus eorum, quibus ipſos diſpoſuit Author. Octava, de ipſorum ad regiones, perſonas, & tribus reſpectu. Nona, de quibuſdam inter quos in pleriſque accidit diſcrepantia. Decima, de traditionum ab ipſis [acceptarum,] prout rariùs aut frequentiùs occurrunt, partitione.

Sectio prima, De numero Sapientum, quorum mentio facta eſt in Miſhna, *quibúſque traditiones nominatim acceptæ feruntur.*

Diximus initio ſermonis nòſtri, Authorem *Miſhnæ*, eorum tantùm è traditionum authoribus nomina recenſuiſſe, qui à *Simeone* juſto ad ipſius uſque ætatem floruerunt, & traditiones omnes *Simeoni* juſto acceptas ferri. Eorum autem quorum nomine compoſita ſunt judicia, deciſiones legales, conſtitutiones, & decreta omnia per totam *Miſhnam*, numerus eſt virorum nonaginta & unius. Sunt illi, R. *Eliezer* f. *Hircani*. Rab. *Eliezer* f. *Jacobi*. R. *Eliezer* f. R. *Joſis Galilæi*. *Joſuah* f. *Perachiæ*. R. *Joſuah* f. *Hananiæ*. Rab. *Joſuah* f. *Korchæ*. R. *Joſuah* f. *Batiræ*. R. *Joſuah* f. *Hircani*. R. *Eliezer* f. *Azariæ*. *Eliezer* f. *Judæ* viri *Bartutæ*. R. *Eliezer* f. *Zadoki*. R. *Eleazer* f. *Shamui*. R. *Eleazar Chaſma*.

R. *Eleazer* f. *Peratæ*. R. *Eleazar* f. *Simeonis*. R. *Eleazar* f. *Phiabii*. R. *Juda* f. *Alaii*. R. *Juda* f. *Batiræ*.

R. *Juda* f. *Babæ*. R. *Juda* f. *Abæ*. *Juda* f. *Tabbaii*.

Rabban Simeon f. *Gamalielis*.

R. *Simeon* f. *Juchaii*. R. *Simeon Haſſhizuri*. R. *Simeon* f. *Naneſi*. R. *Simeon* f. *Haſſagan*. *Simeon* f. *Shetachi*. *Simeon Taimanita*.

R. *Simeon* f. *Azzai*. R. *Simeon* f. *Zomæ*. R. *Simeon* f. *Eleazari*. R. *Simeon* f. *Judæ*. R. *Simeon* f. *Batiræ*. *Simeon* frater *Azariæ*. R. *Chanania* Antiſtes Sacerdotum. R. *Chaninah* f. *Antigoni*. *Chaninah* fil. *Chachinai*. R. *Chaninah* f. *Gamalielis*. R. *Nechoniah* fil. *Al Nathanis*. *Iſh Caphar Babylonius*. R. *Iſmael*. R. *Nehemiah*. *Nehemiah Beithdalita*. R. *Juchanan* f. *Nuri*. *Juchanan* Sacerdos Max. *Rabban Juchanan* f. *Zacchæi*. R. *Juchanan* f. *Barukæ*. *Juchanan* f. *Gudgudæ*. R. *Juchanan* calcearius. R. *Juchanan* f. *Joſuæ* f. ſoceri R. *Akibæ*. R. *Joſi*. R. *Joſi* f. *Meſhullami*. R. *Joſi* f. *Hachotephi Ephratæus*. R. *Joſi Galilæus*. *Joſephus* f. *Joazari*. *Joſephus* f. *Juchanani*. R. *Joſi* f. R. *Judæ*. R. *Joſi*. Sacerdos. *Joſi* fil. *Choni*.

Rabban Gamaliel. *Rabban Gamaliel* ſenex. *Doſithæus Cafardemita*. R. *Doſithæus* f. R. *Jannæi*. R. *Aba Saul*. R. *Tarphon*. R. *Meir*. R. *Akiba*. R. *Chatzphith*. R. *Nathan*. *Nachum Hallablar*, i. Libellarius. R. *Meaſha*. R. *Zadok*. *Nachum Medus*. R. *Doſæus* f. *Hircani*. R. *Alai* f. *Cobari*. R. *Papias*. R. *Mathias* fil. *Charaſhi*. *Nathæus Arbelita*. *Shemaiah*. *Abtalion*. *Hillel*. *Shammai*. R. *Zachariah* fil. *Lanii*.

Admon. *Chanan* f. *Abſalomi*.

R. *Yadua Babylonius*. *Akibah* f. *Mahalleelis*. R. *Jakim Iſh Hadid*. *Menachem* f. *Sagnai*. R. *Jacob*. Non autem obſervavimus in recenſendis eorum nominibus ordinem ætatum ipſorum.

Sectio ſecunda, De numero Sapientum quorum incidit mentio in Miſhna, *facti alicujus quod tempore cujuſpiam ipſorum accidit, aut ſententiæ alicujus moralis cujus author fuit, vel textûs alicujus quem expoſuit, gratiâ.* Facta eſt in *Miſhna* mentio multorum Doctorum, non quod ipſis determinationes aliquæ in lege fuerint, quibus aliquod illicitum vel licitum pronunciaverint; verùm ob factum aliquod quod tempore alicujus ipſorum accidit, aut quòd ſententiâ aliquâ [homines] inſtituerit (quales ſunt illæ quæ recenſentur in *Aboth*) quæ ipſi accepta fertur, aut expoſitionis alicujus author fuerit, quæ cùm non ſpectet ad aliquid illicitum vel licitum pronuntiandum, nomine tamen ejus perhibetur. Numerus autem eorum, quorum facta eſt mentio ob aliquam harum rationum quas commemoravimus, aut ſimilium, virorum eſt 37. qui ſunt, 1 R. *Joſhua* f. *Levi*. 2 R. *Eleazar Hakkaphar*. 3 R. *Eleazar* f. *Araci*. 4 R. *Eleazar Hammodai*. 5 *Juda* f. *Temæ*. 6 R. *Simeon* f. *Nathanielis*. 7 R. *Simeon* f. *Akaſiæ*. 8 R. *Simeon* f. *Chalphetæ*. 9 *Chaninah* f. *Duſæ*. 10 *Chananiah* f. *Ezekiæ* f. *Garonis*. 11 R. *Chananiah* f. *Tardionis*. 12 R. *Nechoniah* f. *Hakanæ*. 13 *Iſmael* f. *Phiabii*. 14 *Juchanan* f. *Horonitæ*. 15 R. *Joſi* f. *Judæ* vir *Cafar*, *Babylonius*. 16 R. *Joſi* f. *Damaſcenæ*. 17 *Rabban Gamaliel* f. R. *Judæ* principis. 18 R. *Simeon Mitſphita*. 19 *Choni Hammeaggel*. 20 R. *Hyrcanus*. 21 R. *Jannai*. 22 R. *Nahurai*. 23 *Antigonus* vir è *Soco*. 24 R. *Chilpheta* vir de vico *Chaninah*. 25 R. *Elitus* vir de *Jabneh*. 26 R. *Jonathan*. 27 *Samuel Parvus*. *F. Bagbagi*. 29

ר׳ אלעזר בן שמוע ר׳ אלעזר חסמא ר׳
אלעזר בן פרטא ר׳ אלעזר בר שמעון ר׳
אלעזר בן פיאבי ר׳ יהודה בר אלעאי ר׳
יהודה בן בתירה ר׳ יהודה בן בבא ר׳
יהודה בן אבא יהודה בן טבאי רבן שמעון
בן גמליאל ר׳ שמעון בן יוחאי ר׳ שמעון
השיזורי ר׳ שמעון בן ננס ר׳ שמעון בן
הסגן שמעון בן שטח שמעון התימני ר׳
שמעון בן עזאי ר׳ שמעון בן זומא ר׳ שמעון
בן אלעזר ר׳ שמעון בן יהודה ר׳ שמעון
בן בתירה שמעון אחי עזריה ר׳ חנניה סגן
הכהנים ר׳ חנינה בן אנטיגנס חנינה בן
חכינאי ר׳ חנינה בן גמליאל ר׳ נחוניה בן
אלנתן איש כפר הבבלי ר׳ ישמעאל ר׳
נחמיה נחמיה איש בית דלי ר׳ יוחנן בן
נורי יוחנן כהן גדול רבן יוחנן בן זכאי ר׳
יוחנן בן ברוקה יוחנן בן גדגדה ר׳ יוחנן
הסנדלר ר׳ יוחנן בן ישוע בן חמיו של ר׳
עקיבא ר׳ יוסי ר׳ יוסי בן משולם ר׳ יוסי
בן החוטף אפרתי ר׳ יוסי הגלילי יוסף בן
יועזר יוסף בן יוחנן ר׳ יוסי בר׳ יהודה ר׳
יוסי הכהן יוסי בן חוני רבן גמליאל רבן
גמליאל הזקן דוסתאי איש כפר דמא ר׳
דוסתאי בר׳ ינאי אבא שאול ר׳ טרפון ר׳
מאיר ר׳ עקיבה ר׳ חצפית ר׳ נתן נחום
הלבלר ר׳ מיאשא ר׳ צדוק נחום המדי ר׳
דוסא בן הרכינס ר׳ אלעאי בן כוברי ר׳
פופיאס ר׳ מתיה בן חרש נתאי הארבלי
שמעיא ואבטליון הלל שמאי ר׳ זכריה בן
הקצב אדמון חנן בן אבשלום רבי ידוע
הבבלי עקיבה בן מהללאל ר׳ יקים איש
הדיד מנחם בן סגנאי ר׳ יעקב ולם נחר
פי דכר אסמאהם רתבה אזמאנהם:
אלפצל אלתאני פי עדד אלחכמים
אללדין וקע דכרהם פי אלמשנה בחסב
מעשה גרי פי זמאן אחדהם או אדב אדב
בה או פסוק דרש פיה דרש: קד
וקע פי אלמשנה דכר כתרה מן אלחכמים
ליס כאן נסב אליהם שיא מן אלפקה
באלשריעה פי אסור או התר ואנמא דכרוא
בחסב מעשה גרי פי זמאן אחדהם או אדב
באדב מן אלאדאב נחו אלמדכורה פי
אבות פחפט עגה דלך אלאדב או אלדרש
אלדי דרש לא יקתצי אסור ולא התר
פדון דלך באסמה ועדר אלאשכאץ אללדין
וקע דכרהם עלי אחד אלוגוה אלתי דכרנא
ומא שאבההא סבעה ותלתון רגלא והם
ר׳ יהושע בן לוי ר׳ אלעזר הקפר ר׳ אלעזר
בן ערך ר׳ אלעזד המודעי יהודה בן תימא
ר׳ שמעון בן נתנאל ר׳ שמעון בן עקשיה
ר׳ שמעון בן חלפתא חנינה בן דוסא חנניה
בן חזקיה בן גרון ר׳ חנניה בן תרדיון ר׳
נחוניה בן הקנה ישמעאל בן פיאבי יוחנן
בן החורני ר׳ יוסי בן יהודה איש כפר הבבלי
ר׳ יוסי בן דרמסקית רבן גמליאל בנו שלר׳
יהודה הנשיא ר׳ שמעון איש המצפה חוני
המעגל ר׳ הורקנוס ר׳ ינאי ר׳ נהוראי
אנטיגנס איש שוכו ר׳ חילפתא איש כפר
חנינה ר׳ אליטס איש יבנה ר׳ יונתן שמואל

F. Ha

הקטן בן בגבג בן האהא אליהועיני בן
הקף חנמל המצרי ר׳ שמעון בן מנסיא
אבא שאול בן בטנית זכריה בן קבוטר בבא
בן בוטא ר׳ ישמעאל בנו שלר׳ יוחנן בן
ברוקא ר׳ ישמעאל בר יוסי ולם נקתצר
איצא פי הכר האולא עלי רתבה אזמאנהם
פנמלה עדד אלחכמים אלמכורין פי
אלמשנה קכח ושבעין אתנין וקע הכרהמא
והמא אלישע אחר ולם נעדה מע אלגמלה
אלטאהרה למא שהר מן הדיתה ומנחם
צאחב שמאי ולם נעדה איצא אד לם
יבן לה פי אלמשנה כלאם בונה מצאף אלי
מא וקע פיה מן אלכלאם אלפצל אלתאלת
פי מא שהר מן אנסאב חכמי משנה:

מן הלך רבן גמליאל בנו שלר׳ יהודה הנשיא
ור׳ יהודה הנשיא אבן רבן גמליאל אבן רבן
שמעון אבן רבן גמליא לאבן רבן שמעון אבן
רבן גמליאל הזקן אבן רבן שמעון אבן
הלל חנשיא והו הלל הבבלי אלדי אליה
נסבת אלטאיפה מן אלחכמים אלאכרין
במדהבה פסמית בית הלל והלל הדא
הו מן בני שפטיה בן אביטל בן דיד
פהאולא אלסבעה חכמים קד באן אנהם
מן נסל דוד ומנהם ארבעה מקהל גרים
והם שמעיה ואבטליון ור׳ עקיבה ור׳ מאיר
ומנהם כהנים שמעון הצדיק אלדי אליה
תרנע אלרואיה כלהא ליתבת קולה עז
וגל יורו משפטיך ליעקב ותורתך לישראל
ור׳ אלעזר בן עזריה והו עשירי לעזרא
ושמעון עמה והו אלמעלום בשמעון אחי
עזריה ור׳ אלעזר בן שמוא ור׳ חנינה סגן
הכהנים ור׳ שמעון אבנה והו אלמעלום
בר׳ שמעון בן הסגן וישמעאל בן פיאבי
ויוחנן כהן גדול ורבן יוחנן בן זכאי ויוסף
בן יועזר ור׳ יוסי הכהן ור׳ טרפון אליהועיני
בן הקף חנמאל המצרי ובקיתהם מן
ישואל ולם ישהר להם פי מא אדכרה
נסב אלפצל אלראבע פי מעאצרה
בעצהם לבעץ שמעון הצדיק ור׳ דוסא
בן הרכינס מתעאצרין וטאל עמר ר׳ דוסא
בן הרכינס חתי לחק ר׳ עקיבה ואהל
עצרה והדה הי אלטבקה אלאולי ואלטבקה
אלתאניה אנטיגנס איש שוכו ור׳ אלעזר בן
חרסום ואלטבקה אלתאלתה יוסי בן יועזר איש
צרדה ויוסי בן יוחנן איש ירושלם ואלטבקה
אלראבעה יוחנן בן מתתידה והושע בן פרחיה
ונתאי הארבלי ואלטבקה אלכאמסה חוני
המעגל ואליהועיני בן הקף ויהודה בן טבאי
ושמעון בן שטח ואלטבקה אלסאדסה עקביה
בן מהללאל ושמעידה ואבטליון ור׳ מיאשא
וחנן ואדמון ואלטבקה אלסאבעה עמאי
והלל ומנחם ויהודה בן בתירה ור׳ פפיאס
ור׳ יוחנן בן בגבג וחנניה בן חזקיה בן
גרון וחנניה בן הקנה ובבא בן בוטא ור׳
יוחנן בן חחורני ורבן גמליאל חזקן ונחום
הלבלר והדה אלסבע טבקאת כאנת פי
בית שני מן אולה אלי אכרה ולם ישאהדוא
אלחרבן ואמא אלטבקה אלתי בעד הדה אלתי
שאהדת אלחרבן פהי ר׳ אליעזר בן יעקב
ור׳ צדוק ור׳ אלעזר אבנה ורבן יוחנן בן

F. Ha Hæ. 30 *Elihueini* f. *Hakkafi.* 31 *Chanameel* Ægyptius. 32 R. *Simeon* f. *Manafiæ.* 33 *Aba Saul* f. *Batnith.* 34 *Zachariah* f. *Kabutari.* 35 *Baba* f. *Butæ.* 36 R. *Ifmael* f. R. *Juchanani* f. *Barukæ.* 37 R. *Ifmael* f. *Jofi.* Sed nec curæ nobis fuit hos juxta feriem ætatum ipforum recenfere. Summa ergò Sapientum quorum mentio eft in *Mifhna* eft centum viginti octo, cum duobus aliis quorum incidit mentio, qui funt *Elifha* alius, quem non accenfuimus cœtui ifti fancto ob hiftoriam de eo notam, & *Menachem* focius *Shammæi*, quem etiam omifimus cùm non occurrat omnino in *Mifhna* dictum aliquod ipfius quod affine fit dictis quæ ibi habentur.

Sectio tertia, De Genealogiis Sapientum Mifhnicorum notis. Ejufmodi funt, *Rabban Gamaliel* f. R. *Judæ* principis. R. *Juda* princeps f. *Rabban Gamalielis*, f. *Rabban Simeonis*, f. *Rabban Gamalielis* fenioris, f. *Rabban Simeonis*, f. *Hillelis* principis, qui eft *Hillel Babilonicus*, ad quem fectæ fuæ originem refert pofteriorum Sapientum cœtus, qui appellantur *Domus Hillelis*. Fuítque *Hillel* hic è filiis *Shepatiæ* f. *Abitalis* f. *Davidis:* De his ergò feptem fapientibus conftat fuiffe ipfos é ftirpe *Davidis*. Et funt ex ipfis quatuor è fynagoga profelytorum; nempe *Shemaiyah*, & *Abtalion*, & R. *Akiba*, & R. *Meir* & ex illis facerdotes, [fc.] *Simeon* juftus, cui primariò accepta fertur traditio tota, ut ita confirmetur dictum Dei Omnip. gl. *Docebunt judicia tua Jacobum & Ifraelem legem tuam*, & R. *Eleazar* f. *Azariæ*, qui decimus eft ab *Ezra*; & *Simeon* patruus ejus, qui notus eft [nomine] *Simeonis* fratris *Azariæ*, & R. *Eleazar* f. *Shemuæ*; & R. *Chananiah* vicarius facerdotum; & R. *Simeon* filius ejus, qui appellatur R. *Simeon* filius *Haffagon*; & *Ifmael* f. *Phiabii*; & *Juchanan* Sac. Maximus; & *Rabban Juchanan* f. *Zacchæi*; & *Jofeph* f. *Yoazeris*; & R. *Jofi* facerdos; & R. *Tarphon Elihoini* f. *Hakkaph*, *Chanameel Ægyptius*. Reliqui autem *Ifraelitæ* funt, fed, in quantum memini, ignota eft ipforum genealogia.

Sectio quarta. De Syncronifmis quorundam ex ipfis. Simeon juftus & R. *Dofa* f. *Hircani*, σύγχρονοι erant; ac diu vixit R. *Dofa* f. *Hircani*, adeo ut attingeret R. *Akibam* & συγχρόνους ejus. Atque hæc eft claffis prima. Secunda Claffis, *Antigonus Vir Soco*, & R. *Eleazar* fil. *Charfumi*. Tertia Claffis, *Jofi* fil. *Joazeris* vir *Zeredæ*, & *Jofi* fil. *Juchanan* vir *Jerufalemi*. Quarta, *Juchanan* fil. *Matathiæ*, & *Jofua* fil. *Perachiæ*, & *Nathai Arbelita*. Quinta claffis, *Choni Hammeaggel*, & *Elihoini* f. *Hakkafi*, & *Juda* fil. *Tabbai*, & *Simeon* fil. *Setahi*. Sexta claffis, *Akabiah* fil. *Mahaleelis*, & *Shemaiyah*, & *Abtalion*, & R. *Meafha*, & *Chanan*, & *Admon*. Claffis feptima, *Shammai*, & *Hillel*, & *Menachem*, & *Judah* f. *Batiræ*, & R. *Papias*, & R. *Juchanan* fil. *Bagbagi*, & *Chananiah* fil. *Hezekiæ* fil. *Garonis*, & *Chananiah*, fil. *Hakkanæ*, & *Baba* fil. *Butæ*, & R. *Juchanan* fil. *Hachorani*, & *Rabban Gamaliel* fenex, & *Nachum* Libellarius. Hæ feptem Claffes fuerunt fub Templo fecundo ab initio ufque ad finem ipfius, neque excidium ejus viderunt; at claffis quæ has fecuta eft, quæ vidit excidium eft, R. *Eliezer* fil. *Jacobi*, R. *Zadok*, R. *Eleazar* filius ejus, *Rabban Juchanan* fil. *Zacchæi*, & difcipuli ipfius, & R. *Ifmael* f. *Elifhæ* Sacerdos fummus, & *Aba Saul*, &

& R. *Eleazar Hammodai*, & R. *Chananiah* Vicarius Sacerdotum, & *Rabban Gamaliel*, & R. *Simeon* filius ipsius, & R. *Chaninah* filius *Antigoni*, & R. *Chaninah* f. *Dosæ*, & R. *Chaninah* fil. *Tationis*, & *Samuel* parvus, & R. *Eliazar* fil. *Peratæ*, & *R. Eleazar* fil. *Damæ*, & *Chananiah* fil. *Chacinai*, & R. *Judah* f. *Abæ*.

Secunda Classis eorum qui post excidium vixerunt. R. *Tarphon*, R. *Akiba*, R. *Eleazar* fil. *Azariæ*, R. *Ismael*, R. *Josua* fil. *Karchæ*, *Chanania* vir ex *Ono*. *Simeon* fil. *Nanesi*, *Juchanan* fil. *Barukæ*. R. *Ismael* fil. ejus. R. *Juchanan* fil. *Gudgudæ*, R. *Eleazar Chasma*, R. *Judah* fil. *Temæ*.

Classis tertia. R. *Meir*, R. *Judah*, R. *Jose*, R. *Nathan*, R. *Juchanan Hassandalar*, R. *Josi Galilæus*, R. *Eleazar* fil. ipsius, R. *Eleazar* fil. *Shemuæ*, *Simeon* fil. *Azaii*, *Simeon* filius *Zomæ*, R. *Chutzphith* Interpres.

Classis quarta. Rab. *Judah* Princeps, *Rabban Gamaliel*, *Rabban Simeon* fil. ipsius, R. *Simeon* fil. *Juchai*, R. *Eleazar* fil. ipsius, Rab. *Simeon*, fil. *Eleazari*, Rab. *Ismael* fil. *Josis*, Rab. *Jonathan*, atque hæc ultima est Sapientum *Misnicorum* Classis.

Sectio quinta. *De iis quos inter eos notum est, se invicem habuisse ut Discipulum & Præceptorem.* Jam initio sermonis nostri diximus *Rabbenu Hakkadosh Mishnæ* compilatorem fuisse Discipulum patris sui, eodèmque modo ex avis ipsius filios discipulos fuisse patrum suorum usque ad *Hillelem*, usque ad *Simeonem* justum, uti memoravimus; similiter *Rabban Juchanan* filius *Zaccæi* discipulus fuit *Hillelis*, & discipuli *Rabban Juchanani*, filii *Zaccæi*, fuerunt quinque, scil. Rab. *Eliezer*, filius *Hircani* notæ famæ Vir, Rab. *Josuah* fil. *Chaninæ*, Rab. *Josi* Sacerdos, Rab. *Simeon* fil. *Nathanielis*, & Rab. *Eleazar*, filius *Araci:* Atque hic est cœtus quibus annuntiata est vita futura, (prout è *Talmude* notum est) ipsis sc. cum discipulis suis, & discipulorum discipulis. Rab. *Akiba* item fuit discipulus Rab. *Eliezeris* fil. *Hyrcani*. Fuit is scil. præceptor ejus præcipuus. Legerat etiam aliquid Rab. *Akiba* iste apud Rab. *Tarphonem*, qui tamen ejus præceptor non fuit, sed socius. Magnum interim honorem detulit Rab. *Akiba*, Rab. *Tarphoni*, vocabátque ipsum *Rabbi*, cùm Rab. *Tarphon* vocaret ipsum [simpliciter] *Akiba*. Solebat insuper Rab. *Akiba* dicere, Rabbi, sinas me proferre coram te aliquid ex iis quæ me docuisti, [prout] declaratum est in *Sifra*. Et Rab. *Meir*, & Rab. *Simeon* fil. *Jochai* fuerunt discipuli Rab. *Akibæ*; is enim præceptor eorum præcipuus erat. Didicerat enim R. *Meir* à Rabbi *Ismaele* aliisque. Rab. *Juda* studuit apud Rab. *Eleazarum* fil. *Azariæ*, atque is præceptor ejus præcipuus fuit. Ubicunque autem legeris in *Mishna* R. ὁ δᾶνα, nomimine Rab. τῦ δᾶνῼ, scias illum hujus discipulum fuisse, ideóque ipsi acceptam tulisse [sententiam] *Rabbenu Judah* sanctus autem apud R. *Eleazarum* f. *Shemuæ* lectioni operam dedit. Et *Samecus* discipulus fuit R. *Meiri*, cui quod in votis fuit, ut à Rab. *Juda* post mortem Rab. *Meiri* disceret, assequi non contigit.

Sectio sexta. *De Declaratione nominum nude expressorum, plenioris explicationis gratiâ.* R. *Eliezer* ita simpliciter appellatus, cujus mentio fit in *Mishna*, est R. *Eliezer* fil. *Hircani*, *R. Juchanani* fil. *Zaccæi* discipulus. Et *R. Josua* simpliciter, est R. *Josua* f. *Chaninæ* discip. *R. Juchanan* f. *Zaccæi*, & R. *Judah* cujus simpliciter mentio fit, R. *Judah* filius *El*

זכאי ותלמידיו ור' ישמעאל בן אלישע כהן
גדול ואבא שאול ור' אלעזר חמודעי ור'
חנניה סגן הכהנים ורבן גמליאל ור' שמעון
בנו ור' חנינה בן אנטגנס ור' חנינה בן
דוסא ור' חנניה בן תרדיון ושמואל הקטן
ור' אלעזר בן פרטא יר' אלעזר בן דמא
וחנניה בן חכינאי ור' יחודה בן אבא
ואלטבקה אלתאניה בעד אלחרבן ר' טרפון
ור' עקיבה ור' אלעזר בן עזריה ור' ישמעאל
ור' יהושע בן קרחה וחנניה איש אונו
ושמעון בן ננאם ויוחנן בן ברוקה ור'
ישמעאל בנו ור' יוחנן בן גדגדה ור'
אלעזר חסמא ור' יהודה בן תימא ואלטבקה
אלתאלתה ר' מאיר ור' יהודה ור' יוסי
ור' נתן ור' יוחנן הסנדלר ור' יוסי הגלילי ור'
אלעזר בנו ור' אלעזר בן שמוע ושמעון
בן עזאי ושמעון בן זומא ור' חצפית
התורגמן ואלטבקה אלראבעה ר' יהודה
הנשיא ורבן גמליאל ור' שמעון אבניה
ור' שמעון בן יוחאי ור' אלעזר אבנה ור'
שמעון בן אלעזר ור' ישמעאל בר' יוסי ור'
יונתן והודה אלטבקה הי אכר טבקאת
חכמי משנה: אלפצל אלכאמס פי
אלתלמיד ואלאסתאד מנהם בחסב מא
שהר וקד קדמנא פי צדר כלאמנא אן
רבינו הקדוש מדון אלמשנה תלמיד ואלדה
וכדלך אלולד מן אגדאדה עליהם אלסלאם
תלמיד אלואלד אלי הלל אלי שמעון
הצדיק כמא ד'כרנא וכדלך רבן יוחנן
בן זכאי תלמיד הלל ותלאמיד רבן יוחנן
בן זכאי כמה ר' אליעזר בן הורקנוס
אלמשהור כברה ור' יהושע בן חנינה ור'
יוסי הכהן ור' שמעון בן אלנתן ור' אלעזר
בן ערך והי אלטאיפה אלתי בשרת בחיי
העולם הבא כמא שהר פי אלתלמור
הם ותלאמדהם ותלאמד תלאמדהם ור'
עקיבה תלמיד ר' אליעזר בן הורקנוס והו
אסתאדה אלמברז וכאנת לה אעני לר'
עקיבה בעז קראה עלי ר' טרפון לכנה ליס
באסתאד לה בל צאחבה וכאן ר' עקיבה
יעטם ר' טרפון ויקול לה ר' וכאן ר' טרפון
יקול לר' עקיבה עקיבה וקד קאל לה ר' עקיבה
תרשני לומר לפניך דבר ממה שלמדתני מבין
פי ספרא ור' מאיר ור' שמעון בן יוחאי תלמידי
ר' עקיבה והו אסתאדהמא אלמברז וכאנת
לר' מאיר קראה עלי ר' ישמעאל ועלי
גידה איצא ור' יהודה קרא עלי ר' אלעזר
בן עזריה והו אסתאדה אלמברז וכלמא
תגד פי אלמשנה רבי פלוני משום ר'
פלוני אעלם אנה תלמידה ולדלך רוי ענה
וכאנת לרבינו הקדוש קראה עלי ר' אלעזר
בן שמוע וסומכוס תלמיד ר' מאיר ראם
אלקראה עלי ר' יהודה בעד ופאה ר' מאיר
פלם יכן דלך אלפצל אלסאדס פי תביין
אלמבהם מן אסמאהם באן נזידה תעריף
ר' אליעזר סתם אלמדכור פי אלמשנה הו
ר' אליעזר בן הורקנוס תלמיד רבן יוחנן בן
זכאי ור' יהושע סתם הו רבי יהושע בן
הנינה תלמיד רבן יוחנן בן זכאי ור' יהודה
סתם אלמדכור הו ר' יהודה בר' אלעאי

אלדי ענה יקאל פי אלתלמוד באטלאק
מעשה בחסיד אחד והו [אסמה אלמשהור
ענדהם ור׳ אלעזר סתם הו ר׳ אלעזר
בן שמוע אלכהן אלמעאצר לרבן גמליאל
אלדי ראם אלקראה עליה רבינו הקדוש
פלם יתרכוה תלאמדה יקרי עליה גיר
יסיר ור׳ שמעון אלמדכור פי אלמשנה
סתם הו ר׳ שמעון בן יוחאי תלמיד ר׳
עקיבה אלמשהור כברה מע קיסר ור׳ אלעזר
בר׳ שמעון הו אבנה ובן עזאי ובן זומא
ובן גנם הם שמעון בן עזאי ושמעון בן
זומא ושמעון בן גנם ובן בתירא הו ר׳ יהושע
בן בתירה ובן בגבג הו ר׳ יוחנן בן בגבג
ויוחנן כהן גדול הו יוחנן בן מתתיה
אלמשהור אלמדכור פי אלצלואת פי קצה
אלטפר במלכי יון וכאן ראם ר׳ מאיר ור׳
נתן אבנאל רבן גמליאל ואלד רבינו הקדוש
עלי כבר יטול וצפה פאבעדהמא רבן
גמליאל מן מגלסה וענד מא כאן תרוי
רואיה עז אחדהמא אן רויה עז ר׳ מאיר
קיל אחרים אומרין ואן רויה עז ר׳ נתן
קיל יש אומרין אמא קולה פי אלמשנה
משום ר׳ ישמעאל אמר תלמיד אחד לפני
ר׳ עקיבה פהו ר׳ מאיר וקולהם הדנים
לפני חכמים פהם כמסה אנאס ר׳ שמעון
בן עזאי יר׳ שמעין בן זומא ור׳ שמעון בן
גנם וחנן וחנניה איש אונו ור׳ מאיר יתסמי
איצא בר׳ נהוראי ואלמעני ואחד ואסמה
אלאצל ר׳ נחמיה אמא קולה פי אלמשנה
חכמים פקד יכני בחכמים עז אחר אלאשבאז
אלמתקדמה אסמאהם וקד יסמי בה
אלגמהור כלה וכתיר מא יבין פי אלתלמוד
ויקול מאן חכמים ר׳ פלוני ואנמא יפעל
דלך אדא וגד ראיין כתירין קד אכרוא
בקול דלך אלחכם פלכון אהל דלך
אלמדהב כתירין יסמיה חכמים ואן כאן
מנסוב לואחד ואמא קולה בית שמאי ובית
הלל פיריד בה אלטאיפה אלאכרה במדהב
שמאי ואלטאיפה אלאכרה במדהב הלל אד
תלאמיד אלשכין הם אהל ביתה ור׳ הו
רבינו הקדוש והו ר׳ יהודה הנשיא אלסאדס
מן הלל הזקן והו אלמדון ללמשנה וחית
מא יקול פי אלמשנה באמרת פהו הלכה
למשה מסיני אמא סתם משנה פהו מא
וקע עליה ראי אלנמהור ואסתוי נטרהם
פיה ולם יקע פיה כלאף או נקל אלכאפה
עז אלכאפה עז משה עלי מא פצלנא פי
צדר כלאמנא וראויה אלאקרב אלדי נסב
אליה אלקול ר׳ מאיר והדא הו מעני קולהם
סתם משנה ר׳ מאיר אלא בעז סתמות
פקד תכון לר׳ מאיר וחדה ועליה אלכלאף
או תכון לשכין אכר ניר ר׳ מאיר ואלתלמוד
יבינהא וענד קטענא נחן אלהלכה עלי
מדהב מן הי פי כל הלכה מן נמיע אלמשנה
תשתפי מן הדא אלגרז:

Aii, de quo in *Talmude* indefinite dictum eſt, *Factum pii cujuſdam*, atque illud nomen ejus apud ipſos notum eſt: Et R. *Eleazar* ſimpliciter, R. *Eleazar* filius *Shemui* Sacerdot. qui σύνχρονος erat R. *Gamalielis*, apud quem cùm deſideraret legere *Rabbenu* ſanctus, non ſiverunt eum diſcipuli ipſius niſi parum quid legere. R. *Shimeon* ſimpliciter in *Miſhna* commemoratus eſt, R. *Shimeon* fil. *Juchaii*, diſcip. Rabbi *Akibæ*, ob illud quod ipſi cum *Cæſare* intervenerit celebris: R. *Eleazar Ben*. R. *Simeon* eſt filius ipſius; & *Ben Azaii* & *Ben Zoma*, & *Ben Naneſi* ſunt illi, *Simeon* fil. *Azaii*, & *Simeon* fil. *Zomæ*, & *Simeon* fil. *Naneſi*; *Ben Batira* eſt, R. *Joſuah* f. *Batiræ*; & *Ben Bagbagi*, R. *Juchanan* fil. *Bagbagi*; & *Juchanan* Sacerdos maximus eſt, *Juchanan* f. *Matathiæ* celebris, cujus mentio fit in precibus in Hiſtoria victoriæ in Reges *Græciæ*. Cùm autem voluiſſent R. *Meir*, & R. *Nathan* ad pudorem redigere *Rabban* Gamalielem patrem *Rabbenu Hakkadoſh* in re quam longum eſſet narrare, ipſos à confeſſu ſuo amovit: quare cùm ab alterutro ipſorum ſententia aliqua referatur, ſi R. *Meiro* accepta ferenda ſit, dicitur, *Alii dicunt*; quod ſi R. *Nathani*, dicitur, *Sunt qui dicunt*. Verùm quod dicit in *Miſna*, *Nomine* R. *Iſhmaelis dixit Diſcipulus quidam coram Rab. Akibâ*, [intelligendum] eſt de R. *Meir*. Quod autem dicunt, *Judicantes coram Sapientibus*, ſunt iſti quinque viri, ſcil. R. *Simeon* fil. *Azai*, R. *Simeon* fil. *Zomæ*, R. *Simeon* fil. *Naneſi*, *Chanan*, & *Chananiah* vir *Ono*. R. *Meir*, aliàs appellatur R. *Nahurai*, (quorum utriuſque idem eſt ſignificatus,) nomen autem ejus primariò fuit R. *Nehemiah*. Cùm autem in *Miſhna* dicit, *Sapientes*; aliquando hoc titulo deſignatur unus tantum eorum quorum nomina præceſſerunt, aliàs autem totus cœtus; ita frequenter in *Talmude* explicationis gratiâ dicit, *Quinam ſunt Sapientes iſti?* R. ὁ δεῖνα. Hoc autem facit, quando invenerit multos quod ab iſto Sapiente dictum fuerit amplexos eſſe, ideóque cum multi fuerint qui eam ſequantur ſententiam, Sapientes indigitat, licèt ille cui accepta fertur unus ſit. Ubi autem dicit, *Domus Shammæi*, *& Domus Hillelis*, innuit cœtum qui *Shammæi* & *Hillelis* ſententiam amplectuntur, cum diſcipuli alicujus domeſtici ipſius [habeantur.] Rabbi autem eſt *Rabbenu Hakkadoſh*: éſtque ille R. *Judah* princeps, ſextus ab *Hillele* ſene, Author *Miſhnæ*. Ubicunque autem dicit in *Miſhna*, *Reverâ*, eſt conſtitutio *Moſis* è *Sina*; ubi ſimpliciter dicitur *Miſhna*, illud eſt in quo concurrunt, atque idem ſentiunt univerſi, ita ut nulla ſit de eo controverſia; aut illud quod alii ad alios [ſucceſſivè] uſque à *Moſe* derivarunt, uti initio ſermonis noſtri explicavimus. Proximus autem *Kabbaliſtarum*, cui acceptum fertur dictum illud, eſt R. *Meir*, atque hoc eſt quod volunt cùm dicant, *Miſhnah* abſolutè poſitum eſt R. *Meir*, niſi in quibuſdam locis abſolutè poſitis, quæ [exhibent ſententiam] R. *Meir* ſolius, in qua ab eo diſcrepatur, aut [ſententiam] alius à R. *Meir*; quæ explicat *Talmud*. Cúmque nos ſententias deciſuri ſimus ex ejus mente, cujus obtinet ſententia, in ſingulis per totam *Miſhnam*, conſuetudinibus quantum tibi quod ad hoc propoſitum ſufficiat habiturus es.

Sectio ſeptima. *De Gradibus ipſorum, prout Author* [*Miſhnæ* ipſos] *diſpoſuit.* Diſtribuuntur illi quorum facta eſt mentio in *Miſhna*, (qui ſunt, uti præmiſimus, centum viginti octo) in tres gradus. Cùm quis apud ipſum in magno honore fuerit, atque omnium ſupremus, illum nomine ſuo appellat, ex. grat. *Hillel*, *Shammæus*, *Shemaiah*, *Abtalion*, quod magnitudinis ipſorum [indicium] eſt, cùm non potuerit reperiri Epitheton aliquod quo fama ipſorum illuſtrior redderetur, uti neque Prophetæ Epitheto aliquo celebrantur. At qui apud ipſum gradu his inferiori fuerint, illos appellat *Rabban*, ut cùm dicit, *Rabban Gamaliel*, & *Rabban Juchanan* fil. *Zaccæi*. Qui his denique gradu inferiores, audiunt apud ipſum *Rabbi*, ut cùm dixit, R. *Meir*, R. *Juda*. Appellat etiam eos qui hoc gradu ſunt *Aba*, ut cum dicit, *Aba Saul:* aliquando tamen ultro omittitur ipſorum titulus, veluti cùm dicit, *Simeon* frater *Azariæ*, & *Eleazar* vir *Bartutæ*. Omnes autem illi quos honoris gratiâ nominibus ſuis appellavit, hi ſunt, *Simeon Juſtus*, *Antigonus*, vir *Soco*, *Joſi* f. *Joezeris*, *Joſi* f. *Juchanan*, *Juchanan* Sacerdos Summ: *Joſua* f. *Perachiæ*, *Nathæus Arbelita*, *Honi Hammaggel*, *Elihoini* f. *Hakkaphi*, *Chanameel Ægyptius*, *Juda* fil. *Tabbæi*, *Simeon* fil. *Setahi*, *Akabiah* filius *Mahaleelis*, *Semaiah*, *Abtalion*, *Chanan*, *Admon*, *Hillel*, *Shammai*, *Nahum Hallablar*, *Hananiah* f. *Hezekiæ*, f. *Garonis*, *Baba* fil. *Butæ:* ſi quos autem præter hos nominibus ſuis indigitatos reperies, Epitheta à nominibus ipſorum ultro ſeparata eſſe [ſcias.]

Sectio octava. *De Deſcriptione ipſorum reſpectu habito ad patriam, artes, perſonas, tribus.* E numero Authorum quos majoris explicationis gratiâ deſcripſit [aliis] modis, alii ſunt quos ab artibus ſuis deſcripſit, quò notiores ipſos faceret, ut cùm dicit, *Nahum Hallablar* [*i.* Librarius,]& R. *Simeon Haſhazuri*, alii, quos à patria, ut cùm dicit, vir *Hadid*, vir *Ono*, vir *Bartuta* [oriundus,] at cùm dicit, vir *Zeredæ*, vir *Jeruſalemi*, aliorúmve locorum, hoc innuit fuiſſe ipſum doctiſſimum atque celeberrimum è loci illius [incolis,] ac ſi diceret Perſonam iſtam è loci iſtius incolis, meritò appellari *Virum*; alii quos à nomine patris, vel fratris, ut cùm dicit, R.N. f. R. N. aut R.N. frater R.N. quod ſæpè occurrit; alii denique quos à tribu ſuâ, ut cùm dicit, כהנא Sacerdos.

Sectio nona. *De illis inter quos in pleriſque accidit diſcrepantia.*

Illi, quos invenies in *Miſhna* in pleríſque inter ſe diſcrepare, ſunt, R. *Meir*, R. *Juda*, R. *Simeon*, & R. *Joſi*, inter utrumvis horum par, imò & inter ſingulos quatuor, diſcrepantiam reperies. R. *Eleazarem* etiam reperies ab unoquoque ipſorum diſcrepare, verùm rariùs quàm ipſi inter ſe diſcrepent. Similiter R. *Akibam*, & R. *Eliezerem*, & R. *Joſuam*, reperies unumquemque à cæteris diſſentire, nec non ſingulos tres invicem, rariùs tamen quàm prædictos quatuor. Reperies etiam differentiam inter R. *Akibam*, R. *Iſmaelem*, R. *Tarphonem* & R. *Eleazarum* f. *Azariæ*, ſed minorem diſcrepantiâ prædictâ. Proximi his in diſcrepando ſunt Domus *Shammæi*, & Domus *Hillelis*; poſt hos autem *Rabban Gamaliel*, aut *Rabban Simeon*, f. *Gamalielis*, aut *Rabbi* cum uno-

אלפצל אלסאבע פי מראתבהם עלי
מא פעל אלמדון קסם מראתב אלאשכאין
אללדין דכר פי אלמשנה והם קכח כמא
קדמנא תלת מראתב פמן כאן ענדה
מעטם גדא פי אעלי עליין סמאה באסמה
נחו קולה הלל ושמאיה ושמעיה ואבטליון
דלך לעטמהם או לא ימכן וגוד כנאיה
ירפע בהא דכרהם כמא לא יכני אלאנביא
ואללדין הם ענדה דון הדה אלמרתבה
יכניהם ברבן נחו קולה רבן גמליאל ורבן
יוחנן בן זכאי ואלדין הם ענדה דון הדה
אלמרתבה יכניהם בר נחו קולה ר מאיר
ור יהודה ויכני אהל הדה אלמרתבה
איצא באבא מתל קולה אבא שאול וקד
יסקט אלכנאיה מנהם תסמחא נחו קולה
שמעון אחי עזריה ואלעזר איש ברתותא
פגמלה מן סמאהם באסמאהם מן טריק
אלתעטים הם האולא שמעון הצדיק
אנטיגנס איש שוכו יוסי בן יועזר יוסי בן
יוחנן יוחנן כהן גדול יהושע בן פרחיה
נתאי הארבלי חוני המעגל אליהועיני בן
הקף חנמאל המצרי יהודה בן טבאי שמעון
בן שטח עקביה בן מהללאל שמעיה ואבטליון
חנן ואדמון הלל ושמאי ונחום הלבלר
וחנניה בן חזקיה בן גרון ובבא בן בוטא
וכל מן תגדה מדכור באסמה דון האולא
פאנמא אסקט אלכנאיה מן אסמה
תסאמח:

אלפצל אלתאמן פי נסבתהם ללבלאד
ואלצנאיע ואלאשכאין ואלקבאיל גמלה
האולא אלאשכאין אלראויין זאדהם אלמדון
תעריף באנחא פמנהם מן נסבה לצנאעתה
ליערפה נחו קולהם נחום הלבלר ור
שמעון השזורי ומנהם מן נסבה לבלדה
נחו קולה איש חדיד ואיש אונו ואיש
ברתותה ומעני קולה איש צרדה ואיש
ירושלם וגירהמא מן אלמואצע אנה עאלם
דלך אלמוצע וגלילה כאנה יקול אן דלך
אלשכץ מן אהל דלך אלמוצע באלחקיקה
יסמי איש ומנהם מן יערפה באסם
אביה או אכיה נחו קולה ר פלוני בר פלוני
או ר פלוני אכי פלוני ודלך כתיר ומנהם
מן ערפה בקבילה נחו קולה פלוני הכהן:

אלפצל אלתאסע פי אלאשכאין אללדין
בינהם יקע אלאכתלאף פי אלאכתר אמא
אלאשכאין אללדין תגד בינהם אלאכתלאף
פי אלמשנה פי אכתר אלאמר פהם ר
מאיר ור יהודה ור שמעון ור יוסי האולא
אלארבעה תגד אלאכתלאף בין כל אתנין
מנהמא ובין ארבעתהם איצא ור אלעזר
איצא קד תגד לה אלאכתלאף מע כל
ואחד מן האולא אלארבעה ולכן אקל מן
אלאכתלאף אלואקע בין אלארבעה וכדלך
ר עקיבה ור אליעזר ור יהושע תגד
אלאכתלאף בין כל ואחד מנהם ובין
תלאתתהם איצא ולכנה אקל מן אכתלאף
אלארבעה אלמתקדמין ותגד אלאכתלאף
איצא בין ר עקיבה ור ישמעאל ור טרפון
ור אלעזר בן עזריה לכן אקל מן אלאכתלאף
אלמתקדם ואליהם פי אלאכתלאף בית שמאי
ובית הלל ואליהם פי אלאכתלאף רבן גמליאל או רבן שמעון בן גמליאל או ר מע כל ואחד

מן אלמתקדם דכרהם פבין האולא
אלאשכאץ הו אלאכתלאף פי אכתר אלמשנה
אלא פי שואד׳:

אלפצל אלעאשר פי תקסים רואיאתהם
פי אלקלה ואלכתרה האולא אלחכמים
אלראויין ללמשנה כמא פצלנא מנהם מן
תדונת באסמה רואיאת כתידה מתל ר׳
מאיר ור׳ יהודה ומנהם מן תדונת רואיאת
קלילה מתל ר׳ אליעזר בן יעקב כמא קאלוא
משנתו של ר׳ אליעזר בן יעקב קב ונקי יעני
אנהא קלילה ומעמול בהא ורתבה כתרה
רואיאתהם וקלתהא עלי מא דכרנא פי
אלפצל אלדי קבל הדא מן כתרה אכתלאפהם
וקלתה ומנהם מן לם תתבת לה פי
אלמשנה גיר רואיה ואחדה פקט ולם
יתברר לה אסם פי שי מן אחכאם
אלשריעה והם תמניה ותלתון שכצא נחום
הלבלר ור׳ מיאשא פי מסכת פאה פקט ולם
יתברר להם כלאם בוגה פי מוצע אכר
וחנניה בן חכינאי ור׳ יוסי בן החוטף אפרתי
פי כלאים פקט ור׳ אלעזר חסמא ור׳ יוסי בן
משולם פי תרומות פקט ור׳ חצפית פי
שביעית ור׳ אלעזר בן יהודה איש ברתותה
ודוסתאי איש כפר דמא פי ערלה פקט נחום
המדי פי שבת פקט ור׳ אלעאי ור׳ דוסתאי
בר׳ ינאי פי ערובין פקט ור׳ שמעון בן הסגן
ובן כובדי פי שקלים פקט ויהודה בן טבאי
ושמעון בן שטח ויוסי בן יועזר ויוסי בן
יוחנן ונתאי הארבאלי ויהושע בן פרחיה פי
חגיגה פקט ושמעון התימני ונחמיה איש
בית דלי פי יבמות פקט ור׳ אליעזר בנו של
ר׳ יוסי הגלילי ור׳ יהושע בן הורקנוס פי
שוטה פקט ידוע הבבלי פי מציעאה פקט
ר׳ שמעון בן יהודה פי שבועות פקט ור׳
שאעון בן בתירה ור׳ נחוניה בן אלנתן איש
כפר הבבלי ור׳ יוסי הכהן ור׳ יקים איש הדיד
ומנחם בן סגנאי פי עדיות פקט ושמעון
אחי עזריה ויוסי בן חוני פי זבחים פקט ור׳
אלעזר בר׳ שמעון פי תמורה פקט ור׳ יעקב
פי נגעים פקט ור׳ אלעזר בן פיאבי פי
מסכת טהרות פקט ור׳ יוחנן בן ישוע בן
חמיו שלר׳ עקיבה פי ידים פקט פהאולא
אלאשכאץ כלהם אלמעדודון ליס לואחד
מנהם פי גמיע אחכאם אלמשנה גיר רואיה
ואחדה פי אלמסכתא אלתי חדדנא וקד
כמל לנא אלגרץ אלדי ראינא בתקדימה
ונחן אלאן אכדון פי אלשרח כמא צמנא:

quoque è prædictis; atque inter has perſonas diſcrepantia eſt in maximâ *Miſhnæ* parte, paucis tantùm exceptis.

Sectio decima. *De partitione ſententiarum ab ipſis traditarum ſecundùm raritatem & frequentiam.* Sapientum iſtorum, quibus acceptæ feruntur ſententiæ in *Miſhna* eo modo quo [illos] partiti ſumus, alii ſunt quorum nomine multæ referuntur ſententiæ, veluti R. *Meir*, & R. *Judah*: alii quorum nomine paucæ traditæ perhibentur, veluti R. *Eliezer* f. *Jacobi*, uti dixerunt *Miſhna* R. *Eliezeris* fil. *Jacobi* eſt *cabus* & *purus* i. e. parum quid, at quod in uſu. Jam verò gradus multitudinis aut paucitatis ſententiarum ab ipſis traditarum eſt juxta frequentiam aut raritatem diſcrepantiarum [quæ ipſis contigerunt] quarum Sectione præcedente meminimus. Súntque ex ipſis quorum non recipitur in *Miſhna* præter unam tantùm ſententiam, neque aliàs occurrit nomen ipſorum in aliquo judicio ad legem ſpectante; qui ſunt numero triginta octo: Scil. *Nahum Hallablar*, & Rab. *Meaſha*, qui memorantur in c. *Peah* tantùm, ita ut non alibi repetatur aliquod ipſorum dictum. Ut & *Hananiah* fil. *Hacinai*, & R. *Joſi* f. *Hachotephi Ephratæus*, in *Celaim* tantùm. R. *Eleazar Haſma*, & R. *Joſi* fil. *Meſhullam*, in *Terumoth* tantùm. R. *Chotſpit* in *Shebiit*. R. *Eleazar* fil. *Judæ* vir *Bartuta*, & *Doſithai* vir *Cafar Dema*, in *Orlah* tantùm. *Nahum Medus*, in tract. de Sabbatho tantùm. R. *Elaaius* & R. *Doſitheus* fil. *Janæi*, in tract. *Erubin* tantùm. R. *Simeon* fil. vicarii Sacerdotum, & fil. *Cobari*, in *Shekalim*. *Judah* fil. *Tabbæi* & *Simeon* fil. *Setahi*, & *Joſi* fil. *Joazeris*, & *Joſi* fil. *Joannis*, & *Nathæus Arbelita*, & *Joſuah* fil. *Perachiæ*, in *Chagigah* tantùm. *Simeon Temanita*, & *Nehemiah* vir *Beith Deli*, in *Yebamoth* tantùm. R. *Eliezer* fil. R. *Joſi Galilæi*, & R. *Joſua* fil. *Hyrcani*, in *Sotah* tantùm. *Jeduah Babylonius* in *Metziah* tantùm. R. *Simeon* fil. *Judæ*, in *Shebuoth* tantùm. R. *Simeon* fil. *Batiræ*, & R. *Nechoniah* fil. *El Nathanis* vir *Cafar Babylonius*, & R. *Joſi* Sacerdos, & R. *Jakim* vir *Hadid*, & *Menachem* filius *Saganæi* in *Edaioth* tantùm. *Simeon* frater *Azariæ*, & *Joſi* fil. *Honi*, in *Zebachim* tantùm. R. *Eleazar* filius R. *Simeonis*, in *Temurah* tantùm. R. *Jacob* in *Negaim* tantùm. R. *Eleazar* filius *Phiabi* in tract. *Taharoth* tantùm. R. *Joannes* fil. *Jeſuæ*, fil. ſoceri R. *Akibæ*, in *Yadaim* tantùm. Ex his jam commemoratis alicui non eſt in omnibus judiciis *Miſhnæ* præter unam ſententiam quæ ei accepta fertur, eáque in eo quem deſignavimus tractatu. Atque ita ad finem perductum eſt illud quod viſum eſt nobis præmittere. Pergimus jam ad explicationem, uti promiſimus.

שרח אלפרק אלעאשר מן מסכת סנהדרין לר' משה בר מימון:

Explicatio Capitis decimi Tractatûs SANHEDRIN, *Authore* R. MOSE *fil.* MAIMONIS.

ל ישראל יש להם חלק לעולם
כ הבא שנ' ועמך כלם צדיקים
לעולם ירשו ארץ ואלו שאין להם
חלק לעולם הבא האומר אין תחיית
המתים ואין תורה מן השמים ואפיקירוס
ר' עקיבה אומר אף הקורא בספרים
החיצונים והלוחש על המכה ואומר כל
המחלה אשר שמתי במצרים לא אשים
עליך כי אני יהוה רפאך אבא שאול אומר
אף ההוגה את השם באותיותיו:

OMNI Iſraelitæ in futuro ſeculo ſors eſt, ſicut dictum eſt, Et pop. tuus omnes juſti in æternum poſſidebunt terram. Hi tamen ex Iſraelitis vitæ æternæ exſortes erunt: Qui negat in vitam revocandos eſſe mortuos: legem eſſe à cælo: Epicureus. R. Akiba ait: Is quoque, qui libros extraneos legit: qui adſuſurrat plagæ hæc verba: [c] Omnem morbum, quem impoſui Ægyptiis, non imponam tibi. Nam ego Dominus medens tibi. *Abba Schaül ait: Is quoque, qui nomen* [*tetrogrammaton*] *ſuis literis pronunciat.*

*****איט באן אתכלם הנא פי אצול
* ר * כתירה מן אלאעתקאדאת גלילה
***** אלקדר גדא אעלם אן אהל
אלשריעה אכתלפת אראהם פי אלסעאדה
אלתי ינאלהא אלאנסאן באמתתאל הדה
אלשראיע אלתי שרענא אללה בהא עלי
יד משה רבינו ופי אלשקאוה אלתי
תלחקנא ענד אלתעדי עליהא אכתלאפא
כתירא גדא עלי חסב אכתלאף אלעקול
ותשושת פי דלך אלאדהאן תשושא כתירא
חתי אנך יכאד לא תגד בונה שכצא צפי
לה הדא אלבאב נעם ולא תגד פיה
כלאמא מרסלא לאחד אלא עלי תשויש
כתיר פטאיפה תעתקד אן אלסעאדה אנמא
הי גן ועדן ואנה מוצע יוכל פיה וישרב דון
שקא גסם דון תעב ואן יכון פיה ביות מן
אדנאר עאליה ומנאבר חריר ואנהאר תגרי
מן כמר ואדהאן טיבה וכתיר מן הדא אלנוע
ואן אלשקאוה גהנם ואנה מוצע מאגג
נארא תחרק פיה אלגתת ויתעדב אלנאס
פיה אנואע מן אלעדאב יטול שרחהא
ותסתדל הדה אלטאיפה עלי הדא
אלאעתקאד באקואל כתירה מן אקואל
אלחכמים עליהם אלסלאם תטאבק לעמרך
טואהרהא דעואהם או אכתר וטאיפה
תאניה תעתקד ותטן אן אלסעאדה
אלמרתגאה אנמא הי ימות המשיח מהרה
יגלה ואן דלך אלזמאן יכון אלנאס כלהם
מלוך דאימין ותעטם גתתהם ויעמרון
אלארץ כלהא אלי אלאבד ודלך אלמשיח
בזעמהם יעיש מא דאם אלבארי גל תנאוה
ואן פי דלך אלזמאן תנבת אלארץ תיאב
מנסוגה וכבז מכבה וממתנעאת כתירה מתל
הדה ואלשקאוה הי אן לא יכון אלאנבאן
פי דלך אלזמאן ולא יזכי למשאהדתה
ויסתדלון איצא עלי דלך באקואל כתירה
מוגודה ללחכמים ובנצוץ מן אלמקרא
יואפק טואהרהא דעואהם או בעצה
וטאיפה תאלתה תזעם אן אלסעאדה
אלמרתגאה הו אחיא אלאמואת ודלך אן
יעיש אלאנסאן בעד מותה ורגע מע אהלה
וקראבתה ויאכל וישרב ולא ימות אכתר
ואלשקאוה אן לא יעיש ויסתדלון איצא

VIſum eſt mihi hîc de multorum magni admodum momenti articulorum fundamentis loqui. Scias eorum qui Legem amplectuntur ſententias de beatitudine, quam aſſecuturus eſt homo mandata iſta, quæ præcepit nobis Deus per manus *Moſis* Doctoris noſtri, præſtando, & de miſeria quæ nos ob earum tranſgreſſionem conſequetur, pro diverſitate intellectuum, valdè diſcrepare: quin & multùm in hac [materia] confundi intellectus, adeò ut vix reperias quempiam cui hoc argumentum liquidò innotuerit; imò haudquaquam reperies de eo ſermonem ab aliquo liberiùs inſtitutum qui non ſit admodum confuſus.

Quidam ergò exiſtimant Beatitudinem eſſe hortum *Edenis*; eum autem, locum eſſe in quo ſine ulla corporis moleſtia aut labore edatur & bibatur, & in quo domus ſint è lapidibus precioſis, & lecti holoſerici, fluvii vino & unguentis odoratis fluentes, cum multis ejuſmodi aliis.

Miſeriam autem eſſe *Gehennam*, eámque locum igne, qui in ipſo corpora torreat, æſtuantem, in quo crucientur homines variis pœnarum generibus, quæ longum eſſet explicare. Quam ſententiam ſuam confirmat hæc ſecta multis Sapientum dictis, quorum ſenſus literalis iis, quæ ab ipſis dicuntur, in pleriſque ſaltem, convenit.

Alii, ſecundò, profitentur, & putant Beatitudinem quæ ſperatur, eſſe *Dies Meſſiæ*, (qui citò manifeſtetur;) atque eo tempore futuros homines Reges perpetuò victuros, procerâ corporis ſtaturâ, qui terram totam, uſque in æternum obtineant. Quin & *Meſſias* iſte, ex ipſorum ſententia, victurus eſt quamdiu duraverit ipſe Creator Benedictus; proferétque tunc temporis terra veſtes contextas, & panem coctam, cum multis ejuſmodi quæ fieri non poſſunt. Miſeriam autem in eo conſiſtere, quòd non ſit homo iſtis temporibus [victurus] neque dignus habeatur qui ea videat: ad quæ etiam probanda multa afferunt, quæ apud Sapientes occurrunt dicta, nec non Sacræ Scripturæ textus, qui primâ fronte ſententiæ eorum (in parte ſaltem) favere videntur.

Alii, tertiò, autumant Beatitudinem quæ ſperatur, eſſe Reſurrectionem mortuorum: ſcil. ut, poſt mortem, vitæ denuo reſtitutus homo domeſticis ſuis & propinquis [comitatus] redeat, edátque & bibat non ampliùs; miſeriam vero hoc quod non ſit quis denuo victurus. Quod etiam

probare

[c] Exod. xv. 26.

עלי הדא באקואל ללחכמים ובעץ
פואסק פי אלנצוץ תטאבק הדא אלדעוי
וטאיפה ראבעה תזעם אן אלסעאדה אלתי
ננאלהא באמתתאל אלשראיע הי ראדה
אלגסם ואלאמאל אלדניוה פי הדה
אלדניא מתל כצב אלבלאד וכתרה אלמאל
ואלאולאד וטול אלעמר וצדה אלגסם
ואלאמאן וכון אלמלך פינא וכוננא
מתסלטון עלי מן עאדאנא ואן אלשקאוה
אלתי תלחקנא אדא כאלפנא צד הדה
אלאחואל עלי מא נחן בסבילה פי זמאננא
הדא זמאן אלגלות ויסתדלון בזעמהם
בגמיע נצוץ אלתורה מן אלברכות ואלק־לות
וגירהא ובגמלה אלאכבאר אלמדונה פי
אלמקרא וטאיפה באמכה והי אלאכתר
תגמע בין הדה אלאשיא כלהא ותקול
אן אלתרגי הו אן יגי אלמשיח ויחיי אלמותא
וידכלון גן ועדן ויאכלון תם וישרבון ויצחון
מא דאמת אלסמאואת ואלארץ ואנמא
הדה אלנכתה אלגריבה אעני העולם הבא
פקליל אן תגד בוגה מן תמר לה בבאל
או יפכר פיהא או יתכד הדא אלאצל או
יסאל עז הדה אלאסמיה עלי אי שי תקע
והל הי אלגאיה או אחרי הדה אלארא
אלמתקדמה הי אלגאיה ויפרק בין אלגאיה
ובין אלסבב אלמודי אלי אלגאיה ולא תגד
בוגה מן יסאל פי הדא או יתכלם פיה
ואנמא יסאל אלנאס כלהם אלעאם
ואלכאץ כיף יקום אלאמואת עראיה או
מכסיין והל בתלך אלתיאב בעינהא אלתי
ידפן פיהא יקום ברקמהא ונקשהא וחסן
כיאטתהא או בסתרה תסתרה פקט ואדא
גא אלמשיח הל יסוי בין אלגני ואלפקיר או
יכון פי אימה אלקוי ואלצעיף וכתיר מן
הדה אלמסאיל מע אלאחיאן ואנת יא הדא
אפהם עני הדא אלמתל וחיניד תגעל
גרצך לתסמע כלאמי פי הדא כלה אנזל
אן טפלא צגיר אלסן אדכל ענד מודב
ליעלמה אלתורה ודלך כיר עטים לה
למא יחצל לה מן אלכמאל גיר אנה
לצגר סנה וצעף עקלה לא יפהם מקדאר
דלך אלכיר ולא מא יודיה אליה מן אלכמאל
פאלצרורה תצם אלמעלם אלדי הו אכמל
מנה אן יחרכה עלי אלקראה באלאמר
אלמחבוב ענדה לצגר סנה פיקול לה
אקרא ונעטיך גוז או תין או נדפע לך
קטעה סכר פיקדי ויגתהד לים לנפס
אלקראה לאנה לא יעלם לדלך קדר אלא
לינאל דלך אלטעאם ואכל דלך אלטעאם
ענדה אפצל מן אלקראה ואכתר כיר בלא
שך ולדלך יחסב אלקראה שקא ותעב
יתעבה לינאל בדלך אלתעב תלך אלגאיה
אלמחבובה והי חבה גוז או קטעה סכר
פאדא כבר ותמכן עקלה וצעף ענדה
דלך אלשי אלדי כאן יותרה קבל ורגע
יותר גיר דלך שהי איצא בדלך אלשי
אלאתיר ענדה פיקול לה מעלמה אקדי
ונשתדי לך קדמא חסנה או תוב עלי צפה
כדא פיגתהד איצא חיניד לא לנפס אלקראה

probare nituntur dictis Sapientum, & quibuſdam in textu locis huic ſententiæ conſentaneis.

Alii, quartò, aſſerunt Beatitudinem quam aſſecuturi ſumus, præſtando mandata, eſſe quietem corporis, & ſpes hujus mundi in eodem fruendas; veluti fertilitatem terræ, facultatum & liberorum copiam, longitudinem vitæ, ſanitatem corporis, ſtatum ſecurum, quódque regno apud nos ſtabilito in hoſtes noſtros dominaturi ſumus. Infelicitatem autem, quæ nos, cùm tranſgreſſi fuerimus, invadet, eſſe his quæ diximus contraria, qualia nos hoc exilii tempore patimur. Quin & hoc ſibi probare videntur ex omnibus in Lege textibus, qui benedictiones & maledictiones continent, aliiſque pluribus, nec non omnibus quæ in Scriptura afferuntur narrationibus.

Alii, quintò, qui & plures ſunt, hæc omnia conjungunt, dicentes illud quod ſperatur, eſſe, venturum *Meſſiam*, & mortuos reſuſcitaturum, qui Paradiſum ingreſſi ibi comedent & bibent, bonâ fruentes valetudine quamdiu duraverint cœli ac terra. Verùm quod ad articulum hunc admirandum (*viz.* Mundum futurum,) paucos omnino reperies quibus in mentem venerit, quíve de eo cogitent, vel pro fundamento ſumant, aut de nominibus iſtis interrogent cuinam rei competant; & num ille, vel alius aliquis juxta ſententias prædictas finis ſit, aut qui inter finem & cauſam quæ ad ipſum perducit, diſtinguant: neque invenies prorſus qui de hoc ſciſcitetur, aut qui de eo aliquid dicat. Verùm illud de quo quærunt univerſim, tum vulgus, tum melioris notæ homines, eſt, Quomodo reſurrecturi ſint mortui, nudi an amicti? & num iiſdem quibus ſepulti erant, veſtibus, iiſque eodem quo fuerant modo acu pictis, variegatis, ac pulchrè conſutis? an velamento quod ipſis operiendis tantùm ſufficiat? &, cùm venerit *Meſſias*, num æquales fient dives & pauper? aut futuri ſint ſub ipſo alii fortes, alii infirmi? Cùm multis ejuſmodi quæſtionibus omni tempore [ventilatis]. Tu verò [Lector] hanc à me parabolam accipias, quò deinde animum ad ea quæ mihi in his omnibus dicenda reſtant, audienda apponas. Fingas puerum minorennem ad præceptorem deductum, quò eum legem edoceat, quod certè magnum illi, ob eam quam inde aſſequetur perfectionem, bonum eſt; niſi quòd ipſe, præ annorum defectu & intellectûs ſui imbecillitate, magnitudinem boni iſtius, quantámque ad perfectionem ipſum perducturum ſit, haud percipiat: coget neceſſitas præceptorem iſtum, qui ipſo perfectior eſt, illum ad legendum de re aliquâ, quæ ipſi pro eâ quâ eſt ætate tenerâ deſiderabilis videatur, provocare. Dicet ergò illi, Lege, ut tibi juglandem, aut ficum, aut ſaccari portiunculam demus; ita fiet ut legat & ſtudeat, non ipſius lectionis gratiâ, (cùm ipſius dignitatem non intelligat) ſed ut edulium iſtud, (cujus eſus ipſi lectione præſtantior & majus bonum ſine dubio videtur,) accipiat: ideóque lectionem moleſtiam putat & laborem, quem tamen ſuſcipit ut eo finem iſtum deſiderabilem aſſequatur, ſcil. nucem juglandem, aut ſaccari particulam. Cúmque grandior jam & intellectu auctus, minoris æſtimet illud quod antea præferebat, atque aliud jam eligat, allicietur etiam eo quod jam ipſi optabilius videtur; dicente ei præceptore, Lege, ut tibi calceos pulchros, aut iſtiuſmodi veſtem emamus; quo fiet ut tum etiam diligentiam adhibeat, non ipſius lectionis gratiâ, ſed iſtius indumenti;

cùm veſtis iſta præſtantior ipſi ſcientiâ videatur, ſitque lectionis finis. Porrò cùm intellectu adhuc perfectior evaſerit, adeò ut minoris pendatur ipſi hoc etiam pretium, allicietur aliquo adhuc hoc majori; dicente ipſi præceptore ſuo, Diſcas hanc Sectionem, aut hoc Caput, quò tibi aureum aut duos aureos donemus. Leget enim rurſus, & diligentiam adhibebit, quò nummos iſtos accipiat, cùm lucrari nummos ipſi tunc temporis præſtantius videatur lectione. Fins enim Lectionis apud ipſum eſt ut aurum, quod ſperare jubetur, accipiat. Cùm autem majoris adhuc fuerit judicii, ut hoc etiam pretium ipſi vilius habeatur, cum ipſum ſpernendum quid eſſe perceperit, alliciendus erit eo quod hoc potius erit; ac dicetur ipſi, Diſce, ut Doctor ſis, aut Judex, & magni te faciant homines, tibíque aſſurgant, & juſſis tuis obſequantur, ac celebre ſit nomen tuum, & dum vivis & poſt mortem tuam, qualis hic vel ille; atque ita leget, & ſtudebit, ut aſſequatur gradum iſtum, erítque ipſi finis, ut magni ab hominibus fiat, celebretúrque, ac laudibus evehatur. Hæc interim omnia vituperio digna ſunt, ad quæ tamen confugitur ob imbecillitatem intellectûs iſtius, qui finem ſcientiæ alium ab ipſa ſcientia facit, dicens, Quorſum diſceremus hanc ſcientiam, niſi ut eâ aliquid acquiramus? quod reverâ ſtultitia eſt. Hoc autem eſt quod apud Sapientes dicitur, *Shelo Liſhmah*, *Non ſui ipſius gratiâ* [diſcere,] *viz.* ut quis obſequatur præceptis, eáque faciat, legátque & ſtudeat, non ejus rei ipſius gratiâ, ſed alîus cujuſpiam, quod vetârunt Sapientes, q. p. dicentes, *Ne facias ea coronam, ut iis glorieris, neque ſecurim, ut iis fodias*, [quibus verbis] digitum intendunt ad illud quod tibi explicavi; ſcil. ne ſtatuat [quis] finem ſcientiæ, vel ut magni fiat ab hominibus, vel opes acquirat, neque cultum Dei victûs parandi inſtrumentum faciat, neque ſit ipſi alius ſcientiæ finis quàm ipſum ſcire: eodémque modo ne ſit alius ipſi veritatis finis, quàm ut ſciat ipſam veram eſſe, & præcepta vera eſſe, & finem ipſorum eſſe ea præſtare: neque convenit homini perfecto dicere, Si fecero bona iſta, & fugero turpia iſta, quæ vetuit Deus, quâ re remunerabimur? Perinde enim hoc foret, ac ſi diceret puer, Quando legero, quidnam mihi dabitur? ac diceretur ipſi, Res iſta talis. Videntes enim infirmitatem intellectûs ipſius, qui gradum iſtum non apprehendit, ſed finis [veri] finem [alium] quærit, reſpondetur ipſi ſecundùm ſtultitiam ipſius [ſicut dicitur] [d] *Reſponde ſtulto juxta ſtultitiam ſuam* Vetuerunt autem hoc etiam Sapientes, ſcil. ut ſtatuat homo finem cultûs ſui, & obſequii erga mandata, rem aliquam. Quò ſpectat dictum [viri] præſtantis, perfecti, qui verum optimè perſpexit, *Antigoni* [nempe] *Socenſis*, *Ne ſitis inſtar ſervorum, qui ſerviunt Domino eâ conditione ut accipiant mercedem, ſed ſitis ut ſervi, qui ſerviunt Domino etiam nullâ expectatâ mercede*; quo voluerunt amplectendam veritatem veritatis ipſius gratiâ: atque hoc eſt quod innuunt cum dicunt, *Serviens* [Deo] *ex amore*. Dixerunt etiam, quibus pax, *In præceptis ejus delectatur valde*. Dixit Rab. *Eleazar*, *Præceptis ejus*, *& non mercede præceptorum ipſius*. Quantum autem, & quàm perſpicuum eſt hoc argumentum? Eſt enim ratio manifeſta illius quod in ſuperioribus diximus. Hoc tamen ipſo majus eſt dictum ipſorum in textu libri *Sifre*, *Ne fortè dicas*, *Ecce ego diſco Legem ea propter ut ſim dives*, *ea*

בל לדלך אללבאם ודלך אלתוב ענדה אפצל
מן אלעלם והו נאיה אלקראה פאדא צאר
אכמל עקל וצעף ענדה הדא אלקדר איצא
טמע במא הו אכתר מן הדא פיקול לה מעלמה
אהפט הדה אלפרשה או הדה אלפרק ונדפע
דינאר או דינארין פיקרי איצא ויתהד
ליאכד דלך אלמאל ואכד אלמאל ענדה
חיניד אשרף מן אלקראה לאן נאיה אלקראה
ענדה חיניד אן יאכד אלדהב אלדי רני
בה פאדא צאר אכתר תמייז וצעף איצא
ענדה הדא אלקדר וראי אן דלך קדר
כסים טמע במא הו אתר מן דלך ויקאל
לה אקרא לתצ׳יר רב ודיין יעטמך אלנאס
ויקפון אמאמך וימתתלון אואמרך ויעטם
אסמך פי חיאתך ובעד ממאתך מתל
פלאן ופלאן פיקרי ויתהד לינאל הדה
אלרתבה פתכון אלגאיה ענדה תעטים
אלנאס ואגלאלהם לה ותנאוהם עליה
והדא כלה מדמום ואנמא ילתגי לדלך
לצעף עקל אלשכין אלדי ינעל נאיה אלעלם
שיא אכר גיר אלעלם פיקול לאי שי נעלם
הדא אלעלם אלא לננאל בה הדיאנה עלי
אלחקיקה והדא הו ענד אלחכמים שלא
לשמה אי אנה ימתתל אלשראיע ויעמלהא
ויקרא ויתהד לא לדלך אלשי פי נפסה בל
לשי אכר ונהונא אלחכמים עה עון הדא
וקאלוא לא תעשם עטרה להתגדל בהם
ולא קרדום לחפור בהם ישירון אלי מא
בינת לך אנה לא ינעל נאיה אלעלם לא
תעטים אלנאס לה ולא אכתסאב אלמאל
ולא יתכד דין אללה מעישה ולא תכון
ענדה נאיה אלעלם אלא עלמה פקט וכדלך
ליס נאיה אלחק אלא אן יעלם אנה חק
ואלשראיע חק פנאיתהא אמתתאלהא ולא
יגוז ללאנסאן אלכאמל אן יקול אן עמלת
הדה אלפצאיל ואגתנבת הדה אלקבאיח
אלתי נהי אללה ענהא באי שי נגאזא לאן
דלך מתל קול אלצבי אדא קרית אי שי
ידפע לי פיקאל לה אלאמר אלפלאני
לאנא אדא ראינא צעף עקלה אלדי לם
יפהם הדא אלקדר וטלב ללנאיה נאיה
נגאובה עלי קדר נהלה ענה כסיל כאולתו
וקד נהונא אלחכמים ען הדא איצא
אעני אן ינעל אלאנסאן גאיה עבאדתה
ואמתתאלה ללשראיע אמרא מן אלאמור
והו קול אלפאצל אלכאמל אלמדרך
אלחקאיק אנטיגנס איש שוכו אל תהיו
כעבדים המשמשין את הרב על מנת
לקבל פרס היו כעבדים המשמשין את
הרב על מנת שלא לקבל פרס ואנמא
אראדוא בדלך אן יעתקד אלחק לנפס
אלחק והדא הו אלמעני אלדי יעברון ענה
בעובד מאהבה וקאלו עה במצותיו חפץ
מאד אמר ר׳ אלעזר במצותיו ולא בשכר
מצותיו ומא אעטם הדא אלדליל ומא
אבינה פאנה דליל ואצח עלי מא תקדם
לנא מן אלקול ואעטם הדא קולהם פי
נץ ספרי שמא תאמר הריני למד תורה
בשביל שאהיה עשיר בשביל שאקרא רבי

[d] Prov. xxvi. 5.

שאקבל שכר בעולם הבא ה"ל לומר
לאהבה את י"י כל שאתם עושין לא
תעשו אלא מאהבה פקד תבין הדא
אלמעני וצח אנה גרץ אלשרע וקאעדה
אעתקאד אלחכמים ולא יתעאמי ענה
אלא נאהל גבי קד אתלפתה וסוכה
אלאפכאר אלסכיפה ואלחבילאת אלנאקצה
והדה הי דרגה אברהם אבינו אנה כאן
עובד מאהבה ונחו הדא אלטריק ילזם
אלנזוע ולעלם אלחכמים עליהם אלסלאם
אן הדא אלמעני עוין נדא ומא כל אחד
ידרכה ואן אדרכה פלים יואפקה מן
אול מרה ולא יראה אעתקאדא צחיח לאן
אלאנסאן לא יפעל אפעאל אלא לינאל
בהא נפע או ידפע מצרה או יכון פעלה
דלך עבת פכיף יקאל ללמתשרע אפעל
הדה אלאפעאל ולא תפעלהא לא לכוף
מן עקאב אללה ולא לתרני תואבה הדא
צעב נדא לאן ליס כל אלנאס ידרכון
אלחקאיק ויכונון מתל אברהם אבינו
פאבאחו ללגמהור אן יקרוא עלי אעתקאדהם
מן פעל אלחסנאת לתרני אלתואב ואגתנאב
אלסיאת כוף אלעקאב ויחצון עלי דלך ותקוי
עזאימהם פיה חתי ידרך אלמדרך פיערף
אלחק ואלוגה אלאכמל מא הו כמתל מא
נפעל באלצבי ענד אלתעלים עלי מא מתלנא
ונקדוא עלי אנטיגנס איש שוכו פי תצריחה פי
אלגמהור במא צרח וקאלוא פי דלך חכמים
הזהרו בדבריכם וכו' עלי מא סנבין פי
אבות ולא הם אלגמהור כאסרון מרה
ואחדה פי כונהם ימתתלון אלשריעה
לכוף אלעקאב ותרני אלתואב לכנהם גיר
כאמלין ואנמא יסתחב להם דלך לתחצל
להם מלכה וריאצה פי אמתתאל אלשריעה
וינתקלון אלי אלחק ויצירון עובדים מאהבה

והו קולהם עה לעולם יעסוק אדם
בתורה אפילו שלא לשמה שמתוך שלא
לשמה בא לשמה וממא יגב אן תעלמה אן
כלאם החכמים עה אנקסמו אלנאס פיה
תלת פרק אלפרקה אלאולי והי אכתר מן
ראיתה ומן ראית תואלפה ומן סמעת בה
תחמלה עלי טאהרה ולא תתאולה בונה
ותציר ענדהא אלממתנעאת כלהא ואגבה
אלוגוד ואנמא פעלוא דלך לגהלהם
באלעלום ובעדהם מן אלמעארף וליס
הם מן אלכמאל מן חית ינתבהון מן
תלקי אנפסהם ולא ונדוא מנהא
ינבההם פהם ירון אן לם ירידוא אלחכמים
בגמיע אקואלהם אלמחכמה אלא מא
פהמוא הם מנהא ואנהא עלי טואהרהא
ואן כאנת טואהר בעץ כלאמהם
מן אלשנאעה פי חיז לו וצף עלי אעתבארא
וקאלוא כיף יכון פי אלדניא שכץ יתכיל
הדא ויראה ראיא צחיחא נאהיך עץ
אסתחסאנה והדה אלטאיפה אלמסכינה ירתי
לגהלהא לאנהא עטמת אלחכמים בזעמהא
והי קד אחטתהם גאיה אלחטאט והי לא
תשער ואן כאן לעמר אללה הדה אלטאיפה

ea propter ut vocer Rabbi, ut accipiam mercedem in ſæculo futuro: docemur dicere ad diligendum Dominum, quicquid feceritis, ne faciatis niſi ex amore tantùm. Manifeſta ergò eſt hæc ſententia, conſtátque eam Legis ſcopum eſſe, & fundamentum ejus quod profitentur Sapientes, nec adeò cæcus eſt quis, ut eam non perſpiciat, niſi ſtultus, hebes, quem cogitationum ineptarum & imaginationum vitioſarum ſuggeſtus perdidit. Fuit autem iſte gradus *Abrahami* patris noſtri, quod ſcil. fuerit *Seviens* [*Deo*] *ex amore*, & ad hanc viam ſedulò nitendum eſt. Cùm autem perſpectum haberent Sapientes, quibus pax, obſcuram admodum eſſe hanc ſententiam, quámque non omnes capiunt, &, ſi intellexerint, non tamen ei ſtatim aſſentiunt, neque pro vera habendam eſſe cenſent. Neque enim facit quis opera aliqua, niſi ut iis conſequatur utilitatem, aut repellat damnum, ſin minus, futura eſt actio ipſius fruſtranea. Quomodo ergò dicetur ei qui Legem amplectitur, Facias hæc opera, aut, hæc ne facias, non ob metum pœnæ [à] Deo, neque ſpe mercedis ab ipſo conſequendæ. Durum admodum hoc erit, quia non omnes rerum veritatem capiunt, ut ſint *Abrahamo* patri noſtro ſimiles. Ideo permiſerunt vulgo ut in opinione ſua maneant; ſcil. facienda eſſe bona ſpe præmii, & mala metu pœnæ fugienda; útque ad hoc excitentur, & in ſententia ſua hac de re confirmentur, donec rebus meliùs apprehendendis [valeat] qui eas intelligere vult, ac quid verum, & quæ via perfectior ſit dignoſcat, quemadmodum cùm puero inter docendum, juxta ſimilitudinem præmiſſam, agimus: quare *Antigono Socenſi* vitio verterunt, quod ſententiam ſuam palàm coram vulgo protulerit, ideóque dixerunt Sapientes, *Cavete verbis veſtris, &c.* uti in *Aboth* explicaturi ſumus. Nec tamen prorſus operam perdunt iſti è vulgo dum Legi, metu pœnæ, & ſpe præmii obſequuntur, verum nondum ſunt perfecti: probatúrque in ipſis illud, quò ita acquiratur ipſis habitus atque exercitatio in obedientia Legis, ut indè ad veritatem tranſitum facientes, ſervi ex amore evadant: Atque hoc eſt quod dicunt, *Semper det homo operam Legi, etiamſi non ipſius gratiâ, quoniam ex hoc* [*quòd præſtet ipſam*] *non ſui gratiâ, eò perveniet* [*ut &*] *ſui gratiâ* [præſtet.] Ex iis autem quæ ſcire debes, eſt, in verbis Sapientum, quibus pax [interpretandis,] diſtribui homines in tres claſſes, Prima (atque hi plurimi ſunt eorum quos vel quorum ſcripta vidi, aut de quibus audivi) eorum eſt, qui ea juxta ſenſum literalem intelligi volunt, neque ea ullatenùs interpretantur, adeo ut his impoſſibilia quævis neceſſariò exiſtere videantur. Hoc autem fecerunt, quòd ſcientiarum prorſus rudes ſint, & à diſciplinis alieni, neque in eo perfectionis gradu ut ipſi ſibi monitores ſint, nec alium qui eos moneret, invenerint. Putant ergò iſti noluiſſe Sapientes in omnibus indubitatæ veritatis dictis ſuis aliud, quàm quod ipſi ex iiſdem perceperint, eáque prout ſonant verba intelligenda, etiamſi quod primò multis in ipſorum dictis apparet prorſus abſurdum ſit, adeò ut ſi juxta illud quod præ ſe ferunt verba conſiderantes, dicéntque, Quomodo fiet, ut quot in mundo ſunt hominum quiſpiam hoc imaginetur, & pro verâ habeat ſententiâ? tantum abeſt ut illud laudare velit. [Digna] autem eſt miſera hæc ſecta, cujus defleatur ſtultitia; nam dum ſe Sapientes extollere putat, in infimum eos gradum dejicit: neſciens interim

ſe ita facere. Quinimo certiſſimè ſecta iſta religionem honore ſuo ſpoliat, ejúſque ſplendorem obfuſcat, Legèmque Dei in contrarium ei ad quod ipſa dirigitur, detorquet. Nam cùm Deus in ipſo legis textu dicat, [e] *Qui audient omnia ſtatuta iſta, & dicent, Tantum populus ſapiens & intelligens, gens magna iſta*, genus hoc hominum contexit è ſono verborum Sapientum illud quod ſi audierint gentes [aliæ] dicerent, Certè populus ſtultus & fatuus eſt gens iſta parva. Qui autem plurimùm hoc faciunt, ſunt Homiliaſtæ, qui ea hominibus explicant, quæ ipſi non intelligunt, atque utinam cùm non intelligant, tacere vellent, [f] *Quis dabit tacendo taceretis, & eſſet vobis ad Sapientiam?* aut dicerent ſaltem, Neſcimus quid velint Sapientes hoc dicto, aut quomodo exponendum ſit; verùm ipſi illud ſe intelligere putant, atque hoc ſatagunt, ut hominibus explicent illud quod ipſi intellexerint, non quod dixerint Sapientes; coram vulgo explicationes [tract.] *Beracoth* & capitis *Chelek*, prout verba ad literam ſonant, proferentes.

Claſſis ſecunda numeroſa etiam eſt, iſtorum ſcil. qui cùm dicta Sapientum legerint aut audiverint, atque juxta ſonum verborum acceperint, rati nòluiſſe Sapientes aliud quàm quod præ ſe ferunt verba, incipiunt ſtultitiæ, fœditatis & abſurditatis incuſare illud quod abſurdum non eſt; ac frequenter verbis Sapientum illudunt, ſe illis ſapientiores & perſpicaciores eſſe judicantes, atque illos, quibus pax, deceptos fuiſſe, judicii expertes, omnium rerum ignaros, adeò ut nihil prorſus intelligerent. Eorum qui hanc opinionem amplectuntur plerique ſunt ex iis qui ſe medicos profitentur, quíque circa aſtrorum effectus ineptiunt. Sunt enim hi, opinione ſuâ, acuti, Sapientes, Philoſophi; at quàm longè abſunt ab eo ut pro hominibus habeantur apud vere Philoſophos. Sunt autem hi ſtultiores Claſſe priori, magíſque fatui. Secta certè maledicta, quòd hæc effutiat contra viros magnos de quorum ſcientia apud doctos liquidò conſtat. Quòd ſi diſciplinis operam navarent, ut ſcirent quomodo de Theologicis & ejuſmodi rebus ſermo, tum apud vulgus, tum apud doctiores, inſtituendus ſit, & partem Philoſophiæ practicam tenerent, tum demum conſtaret fuerintne Sapientes [noſtri] viri docti, annon: & manifeſtus eſſet ipſis eorum quæ ab illis dicta ſunt, ſenſus. Secta tertia paucorum admodum eſt, adeò ut non aliter ſecta audiat quàm ſol ſpecies: ſunt autem illi apud quos de merito Sapientum, & bonâ ipſorum intentione, inde conſtat, quòd dictis ipſorum involuta reperiantur verba, quæ ſenſus admodum veros innuant, quæ pauca licet fuerint, eáque ſparſim in [diverſis] locis librorum ab ipſis compoſitorum poſita, indicant quâ fuerint perfectione, ipſoſque rerum veritatem apprehendiſſe. Conſtat etiam ipſis de eorum quæ fieri non poſſunt impoſſibilitate, ejúſque quod neceſſarium eſt neceſſitate, norúntque illos, q. p. non locutos fuiſſe de eo quod fieri non poſſit, undè certò ſtatuunt ſubeſſe verbis ipſorum exterius [quid] & interius, ac quotieſcunque loquantur de rebus impoſſibilibus, habere verba ipſorum rationem ænigmatis & parabolæ; iſte enim mos fuit Sapientum magnorum, ideóque orſus eſt princeps Sapientum librum ſuum, dicendo, [g] *Ad intelligendum parabolam & facundiam, verba Sapientum, & ænigmata eorum.* No-

תדהב במחאסן אלדין ותטלם בהנתה
ותגעל דין אללה פי עכם מא אריד בה
לאן אללה יקול פי מחכם אלתנזיל אשר
ישמעון את כל החוקים וכו' והדה
אלטאיפה תסרד מן טואהר כלאם אלחכמים
מא אדא סמעתה אלמלל קאלו רק עם
סכל ונבל הגוי הקטן הזה ואכתר מן
יפעל הדא אלדרשנין אללדין יפהמון אלנאס
מא לם יפהמוה הם פיא ליתהם אד
לא יפהמוא לו סכתוא מי יתן יחרש
תחרישון ותהי לכם לחכמה או כאן יקולון
מא נעלם מא אראד אלחכמים בהדא
אלכלאם ולא כיף יתאול בל יזעמון
פהמה ויגעלון אידיהם פי תפהים אלנאס
מא פהמוא הם באנפסהם לא מא
קאל אלחכמים ויעלנין עלי ראווס אלנמהור
בדרשות ברכות ופרק חלק וגירהמא עלי
טואהרהא חרפא בחרף ואלטאיפה אלתאניה
כתירה איצא והם אללדין ראוא כלאם
אלחכמים או סמעוה פחמלוה עלי טאהרה
וזעמוא אן מא ארادוא אלחכמים בדלך
גיר מא דל עליה טאהר אלכלאם
פאקבלוא עלי תסכיפה ותקביחה ותשניע
מא ליס בשניע ויעיגו על דברי חכמים
מע אלאחיאן ויזעמון אנהם אעקל מנהם
ואדכי דהן ואנהם עליהם אלסלאם
מנבדעין נאקצי אלראי גאהלין כגמלה
אלוגוד חתי לם ידרכוא שיא בוגה ואכתר
מן יקע פי הדא אלאעתקאד מדעיי אלטב
ואלהאדיין בקצאיא אלנגום לאנהם בזעמהם
חדאק חכמא פלאספה ומא אבעדהם מן
אלאנסאניה ענד אלפלאספה עלי אלחקיקה
והם אנהל מן אלפרקה אלאולי ואכתר
גבאוה והי טאיפה מלעונה לתהאפתהא
לאשבאין עטמא אלקדר קד באן עלמהם
ענד אלעלמא ולו אנהם ראצוא אנפסהם
פי אלעלום חתי יעלמון כיף ינבגי אן יוקע
אלכלאם פי אלאלאהיאת ושבההא מן
אלאמור ענד אלגמהור וענד אלכואץ
ויחכמון אלגז אלעמלי מן אלפלספה לבאן
להם הל אלחכמים עלמא או לא וכאן
ינפהם להם מעאני כלאמהם ואלטאיפה
אלתאלתה והי לעמר אללה קלילה גדא
חתי לא יקאל להא טאיפה אלא כמא
יקאל ללשמש נוע והם אלאקואם אללדין
תקרר ענדהם עטם אלחכמים וגודה
אפכארהם במא וגד פי טי כלאמהם
כלמאת תדל עלי מעאני צחיחה גדא ואן
כאנת קלילה ומפתרקה פי מואצע מן
מדונאתהם לכנהא דלת עלי כמאלהם
ואדראכהם אלחקאיק ותקרר איצא ענדהם
אמתנאע אלמתנע ווגוב אלואגב פעלמוא
אנהם עה לא יתכלמון פי מחאל פתיקנוא
אן כלאמהם להֵ טאהר ובאטן ואנה כל
מא יקולון מן אלאשיא אלגיר ממכנה אנמא
כלאמהם פיהא עלי סביל אללגז ואלמתל
והכדא שאן אלחכמא אלכבאר ולהדא
צדר כתאבה ריים אלחכמא וקאל להבין
משל ומליצה דברי חכמים וחידותם וקד
עלם מן ערף אללגה אן חידה הו אלכלאם

[e] Deut. iv. 6. [f] Job xxiii. 5. [g] Prov. i. 6.

אלדי גרצה פי באטנה לא פי טאהרה
וכמא קאל אחודה נא לכם חידה וכו׳
לאן כלאם אהל אלעלם כלהם פי אלאמור
אלרפיעה אלתי הי אלנאיה אנמא הו לגז
ומתל וכיף יסתנבר יא קום תאליפהם
אלעלם עלי טריק אלמתל ואלתשביה
באמור כסיסה עאמיה ותרי אחכם אלנאס
קד פעל דלך ברוח הקודש אעני שלמה
פי משלי שיר השירים ובעץ קוהלת וכיף
יסתנבר תאויל כלאמהם ואכראגה עז
טאהרה חתי יטאבק אלעקל ויואפק אלחק
וכתב אלתנזיל והם באנפסהם יתאולון
נצוץ אלכתב ויכרגונהא עז טאהרהא
ויגעלונהא מתל והו אלחק כמא נגדהם
יקולון אן קול אלכתאב הו הכה את שני
אריאל מואב כלה מתל וכדלך קולה
הו הכה את הארי בתוך הבור וכו׳ מתל
וקולה מי ישקיני מים ואיר מא נרי כל
דלך מתל וכדלך ספר איוב בנמלתה קאל
בעצהם משל היה ולם יבין לאי מעני
געל הדא אלמתל וכדלך מתי יחזקאל
קאל בעצהם משל היה וכתיר מתל הדא
פאן כנת יא הדא מן אחדי אלפרקתין
אלאולתין פלא תנטר כלאמי פי שי מן
הדא אלגרץ לאן לא יטאבקך מנה שי
בל יוריך ותשנאה וכיף תלאום אלאגדיה
אלכפיפה אלכמיה אלמעתדלה אלכיפיה
לשכין קד אעתאד אלאגדיה אלסו אלתקילה
בל תאדיה וישנאהא אלא תרי קול מן
אעתאד אכל אלבצל ואלתום ואלסמך
פי אלמן מה הו ונפשינו קצה בלחם
הקלקל ואן כנת מן אהל אלפרקה
אלתאלתה ומתי מא ורד עליך שי מן
כלאמהם ממא יבעדה אלעקל תקף ענדה
ותעלם אנה לגז ומתל ותבית שניל
אלכאטר עאמר אלפכרה פי תאוילה מהתם
לונוד מדהב אלהק וראי אלצואב כמא
קאל למצוא דברי חפץ וכתוב יושר דברי
אמרת פתאמל כלאמי תפד אן שא
אללה תעאלי ואלאן אבתדי באלכלאם
פי מא ארדתה אעלם אנה כמא לא
ידרך אלאעמי אלאלואן ולא ידרך אלאצם
אלאצואת ולא אלעין שהוה אלנמאע
כדלך לא תדרך אלאגסאם אללדאת
אלנפסאניה וכמא לא יעלם אלחות
אסטקס אלנאר לכונה פי צדה כדלך
לא יעלם פי הדא אלעאלם אלנסמאני
בלדאת אלעאלם אלרוחאני בל ליס
ענדנא בונה להה גיר להה אלאגסאם
פקט ואדראך אלחואס מן אלטעאם
ואלשראב ואלנכאח ומא סוי דלך פהו
ענדנא גיר מוגוד ולא נמיזהא ולא
נדרכהא עלי באדי אלראי אלא בעד
תחדק כתיר ואנמא ונב דלך לכוננא פי
אלעאלם אלנסמאני פלא נדרך אלא
לדתה פאמא אללדאת אלנפסאניה פהי
דאימה גיר מנקטעה ולים בינהא ובין הדה
אללדאת נסבה בונה מן אלגוה ולא יצח
לנא פי אלשרע ולא ענד אלאלאהיין מן
אלפלאספה אן נקול אן אלמלאיכה

vit autem, qui verborum ſignificatus novit, *Chiddah* eſſe orationem cujus ſcopus in interiori ejus parte, non in cortice habetur: quemadmodum dicit, *proponam jam vobis ænigma*, &c. Sermones enim doctorum omnium ſunt de rebus ſublimibus, quæ ſunt finis, ipſi autem ænigmatici ſunt & parabolici. Quomodo autem vitio vertetur (heus homines) quòd ſcientiam tradant per parabolas & ſimilitudines rerum humilium & vulgarium, cùm videas hominum ſapientiſſimos idem feciſſe [inſtinctu] Sp. Sancti, ipſum nempe *Salomonem* in *Proverbiis*, & *Cantic. Canticorum*, & parte *Eccles.* & quomodo reprehendatur qui verba ipſorum interpretatus, ea à ſenſu, quem præ ſe ferunt, abducat, ut ita intellectui conſentanea ſint, & veritati libríſque cœlitùs datis congrua, cùm ipſi expreſſa Scripturæ verba ita exponant, ut à verbis abducant, & pro parabolicis habeant? quod verum eſt. Inveniemus enim eos dixiſſe dictum Scripturæ, [h] *Ipſe percuſſit duos Ariel Moab*, totum eſſe figuratum: eodémque modo quod dixit, *Ipſe percuſſit Leonem in medio ciſternæ*, &c. figuram eſſe. Item dictum ipſius, [i] *Quis potabit me aquâ?* cæteráque quæ [ibi] narrantur omnia figuram eſſe. Similiter liber *Jobi* integer, juxta quoſdam, parabola fuit, nec quem in finem poſita ſit declaratur. Eodémque modo quod locutus eſt *Ezekiel*, dixerunt quidam eorum, Parabolam fuiſſe, multáque ſunt ejuſmodi. Quòd ſi fueris (heus tu) utriuſvis harum Sectarum priorum, verbis meis de re aliqua huc ſpectante ne attendas, neque enim expediet tibi ex iis quicquam; ſed è contra tibi nocitura ſunt, túque illa odio habiturus: quomodo enim convenient alimenta quantitate tenuia, qualitate benè temperata, viro qui aſſuetus fuerit alimentis malis, craſſis? ſunt enim ipſi noxia, & faſtidio futura. Annon vides quid dixerit qui aſſuetus fuerat cepis & allio & piſcibus, de Manna, *Quid hoc eſt*, *& anima noſtra averſatur panem levem*, &c. Quòd ſi ex iis fueris qui tertiæ Claſſis ſunt, quotieſcunque occurrit tibi quid in verbis eorum quod refugiat intellectus, fac ibi ſubſiſtas, ac ſcias ænigma eſſe & parabolam, ac pernoctes animo occupatus, ac cogitationibus defixus in ejus interpretatione, ſollicitè rationem veri indagans, & ſententiam rectam, ſicut dicit, [k] *Ad inveniendum verba voluntatis, & ſcripturam rectitudinis, verba veritatis.* Perpende autem verba mea, è quibus utilitatem, volente Deo, capturus es. Ac jam de eo quod inſtitui dicere incipiam. Scias, ſicut nec cœcus colores, nec ſurdus voces, neque impotens veneris voluptatem veneris percipit; ita nec corpora voluptates animi proprias aſſequi; & quemadmodum piſcis elementum ignis non habet cognitum, cùm ipſe in ejus contrario degat; ita nec in mundo hoc corporeo voluptates mundi ſpiritualis dignoſci; ac certè non eſt apud nos ulla omnino præter eam corporis, & quam ſenſus è cibo, potu, & venere percipiunt, voluptas. Quicquid ultra eſt, nobis planè incompertum eſt, adeò ut illud cogitationum primordiis, aut aliter quàm multâ adhibitâ diligentiâ, diſcernere atque apprehendere nequeamus. Atque ita ſe res habeat neceſſe eſt, cùm in mundo ſimus corporeo, ideóque non aliam quàm ejus voluptatem percipiamus; quod ad voluptates autem ſpirituales, eæ perpetuæ ſunt, nunquam ceſſaturæ, nec ulla eſt omnino inter ipſas & has proportio, neque nobis vel lege vel Metaphyſicorum inter Philoſophos

[h] 2 Sam. xxiii. 20. [i] Ib. v. 15. [k] Eccleſ. xii. 10.

[ſententiâ] conceditur, ut Angelis, ſtellis, & ſphæris, nullam eſſe voluptatem aſſeramus. Quinimo magna admodum iis, ex eo quod de Creatore intelligunt, oritur voluptas: atque inde fit ut perpetuâ fruantur & quæ nunquam ceſſat voluptate: non eſt tamen ipſis voluptas [aliqua] corporea, nec eam percipiunt, cùm non ſint illis, ut nobis, ſenſus, quibus ea quæ nos percipimus aſſequantur: eodémque modo, cùm è nobis quis dignus factus fuerit qui gradum iſtum poſt mortem conſequatur, non ampliùs voluptates corporeas percepturus eſt, eáſve appetiturus, magis quàm Rex, magni regni Dominus, regno ſuo exui cupiat, ut ad pili luſum in plateis redeat, etiamſi fuerit tempus quo ſine dubio luſum iſtum pili regno anteferret, viz. cùm adhuc puer utramque rerum iſtarum ſimul expertus non fuiſſet: ſicut & nos hodie voluptatem corpoream, ei quæ animæ propia eſt, anteferimus. Cùm autem voluptatum iſtarum binarum qualitatem perpenderis, unius vilitatem, & alterius dignitatem, etiam in hoc mundo, facilè dignoſces. Homines enim pleroſque, vel potiùs omnes, cernimus animis ac corporibus ſuis moleſtiam & laborem, quo nullus gravior eſſe poteſt, imponere, ut gradum ſublimem conſequantur, aut magni ab hominibus fiant; non eſt autem hæc voluptas eadem cum illa quæ à cibo aut potu provenit. Similiter multi vindictam de inimicis ſumendam multis corporis voluptatibus præferunt: quin & multi etiam maximas inter corporis delectationes fugiunt, vel opprobrii & dedecoris ipſas ſecuturi metu, vel famæ conſequendæ deſiderio. Cùm ergò ita comparatæ ſint res in hoc etiam mundo corporeo, quanto magis in futuro, ubi animæ noſtræ de Creatore, quantum corpora cœleſtia, aut etiam amplius, percepturæ ſint. Neque enim voluptas iſta in partes diſtribuitur, neque enarrari poteſt, neque reperitur ſimilitudo aliqua quacum comparari poſſit; verùm, uti dixit Propheta, ejus magnitudinem admiratus, [l] *Quàm magna eſt bonitas tua, quam recondiſti timentibus te, & feciſti ſperantibus in te!* Atque ita dixerunt, q. p. *In mundo futuro nec eſt eſus, nec potus, nec lotio, nec unctio, neque uſus lecti conjugalis, verùm ſedent juſti coronas in capite geſtantes, & voluptatem è ſplendore majeſtatis divinæ capientes*; ubi verbis iſtis, *Coronas in capite geſtantes*, innuit duraturam eſſe animam duratione objecti ſcientiæ ſuæ, eſſéque ipſam & ipſum rem unam, ſicut & à Philoſophis peritioribus multis modis, quos hîc explicare longum eſſet, declaratum eſt: eo autem quod dicit, *Voluptatem capientes è ſplendore divinæ Majeſtatis*, animas iſtas eo quod de Creatore intelligunt, oblectari, quemadmodum animalia ſancta, & reliqui angelorum ordines, eo quod de eſſentia ipſius percipiunt. Beatitudo autem & finis ultimus eſt, ut quis ad hunc cœtum ſupremum pertingat, & gradum iſtum conſequatur, durétque anima in eo quem deſcripſimus ſtatu, in æternum, juxta durationem Creatoris glorioſi, qui cauſa eſt durationis ejus, eo quod ipſum apprehendat, quemadmodum in Philoſophia prima traditum eſt: atque hoc certè bonum eſt magnum, cui æquari aliud non poteſt, cuique nulla voluptas ſimilis eſt. Quomodo enim comparabitur quod perpetuum eſt ſine termino, rei quæ finem habet? atque hoc eſt quod dixit Deus, [m] *Ut benè ſit tibi, & prolonges dies:* cujus dicti explica-

ואלכואכב ואלאפלאך ליסת להא לוה כל
להם לוה עטימה גדא במא עקלוה מן
אלבארי עז וגל והם בדלך פי לוה דאימה
גיר מנקטעה ולא לוה נסמאניה ענדהם
ולא ידרכונהא לאן ליס להם חואס
מתלנא ידרכון בהא מא נדרך נחן וכדלך
נחן אדא תזכי מנא מן תזכי וצאר לתלך
אלדרגה בעד אלמות לא ידרך אללדאת
אלנסמאניה ולא ירידהא אלא מא יריד
אלמלך אלעטים אלמלך אן ינבלע מן
מלכה וירגע ילעב אלכרה פי אלאסואק
וקד כאן פי זמאן מא בלא מחאלה יפצל
אללעב בתלך אלכרה עלי אלמלך ודלך
פי חין צגר סנה וענד נהלה באלאמרין נמיעא
כמא נפצל נחן אליום אללוה אלנסמאניה
עלי אלנפסאניה ואדא תאמלת אמר האתין
אללדתי תגד כסאסה אללוה אלואחדה
ורפעה אלתאניה ולו פי הדא אלעאלם
ודלך אנא נגד אכתר אלנאס בל כלהם
יחמלון אנפסהם ואנסאמהם מן אלשקא
ואלתעב מא לא מזידא עליה כי ינאל
רפעה או יעטמה אלנאס והדה אלדה
ליסת בלדה טעאם ולא שראב וכדלך כתיר
מן אלנאס יותר אלאנתקאם מן עדוה
עלי כתיר מן לדאת אלנפס וכתיר מן
אלנאס יגתנב אעטם מא יכון מן אללדאת
אלנסמאניה כשיתה אן ינאלה פי דלך
כזי או חשמה מן אלנאס או טלב תנא
חסן פאדא כאנת חאלנא פי הדא אלעאלם
אלנסמאני הכדא פנאהיך פי אלעאלם
אלנפסאני והו העולם הבא אלדי תעקל
אנפסנא מן אלבארי פיה מתל מא תעקל
אלאגראם אלעלויה או אכתר פאן תלך
אללדה לא תתגזא ולא תתצף ולא יונד
מתאל תמתל בה תלך אללוה בל כמא
קאל אלנבי מתעגבא מן עטמהא מה רב
טובך אשר צפנת ליריאיך פעלת לחוסים
בך והכדא קאלוא עה העולם הבא אין
בו לא אכילה ולא שתיה ולא רחיצה ולא
סיכה ולא תשמיש אלא צדיקים ישבים
ועטרותיהם בראשיהם ונהנין מזיו השכינה
יריד בקולה עטרותיהם בראשיהם בקא
אלנפס בבקא מעלומהא וכונהא הי והו
שי ואחד כמא דכרוא מהרה אלפלאספה
בטרק יטול שרחהא הנא וקולה נהנין
מזיו השכינה יריד בדלך אן תלך אלאנפס
תסתלד במא תעקל מן אלבארי כמא
תסתלד חיות הקודש וסאיר טבקאת
אלמלאיכה במא עקלוא מן ונודד
פאלסעאדה ואלנאיה אלקצוי הי אלוצול
אלי הדא אלמלא אלאעלי ואלחצול פי
הדא אלחד ובקא אלנפס כמא וצפנא אלי
מא לא נהאיה בבקא אלבארי דל תנאוה
אלדי הו סבב בקאהא לאדראכהא לה
כמא יבין פי אלפלספה תאולי והדא הו
אלכיר אלעטים אלדי לא כיר יקאם בה
ולא לדה ימתל בהא וביך ימתל אלדאים
אלי לא נהאיה באלשי אלמנקטע והו קולה
תעאלי למען ייטב לך והארכת ימים
וגאנא אלנקל עלי אידיהם בשרח דלך

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[l] Pſal. xxxi. 19.

[m] Deut. iv. 40.

למען ייטב לך לעולם שכולו טוב והארכת
ימים לעולם שכולו ארוך ואלשקאוה
אלכאמלה הו אנקטאע אלנפס ותלאפהא
ואן לא תחצל באקיה והו אלכרת אלמדכור
פי אלתורה ומעני אלכרת אנקטאע אלנפס
כמא בין וקאל הכרת תכרת הנפש ההיא
וקאלוא עליהם אלסלאם הכרת בעולם
הזה תכרת לעולם הבא וקאל אלכתאב
והיתה נפש אדוני צרורה וכו פכל מן כלד
אלי אללואת אלנסמאניה ונבד אלחק
ואתר אלבאטל אנקטע מן דלך אלעלו
ויבקי מאדה מנקטעה פקט וקד בין אלנבי
אן העולם הבא ליס ידרך באלחואס
אלנסמאניה והו קולה עין לא ראתה
אלהים זולתך יעשה למחכה לו וקאלוא
פי שרח דלך כל הנביאים כולם לא
נתנבאו אלא לימות המשיח אבל העולם
הבא עין לא ראתה אלהים זולתך ואנמא
אלועד ואלועיד אלמדכור פי אלתורה
פתאוילה מא אצף לך ודלך אנה יקול
לך אן אמתלת הדה אלשראיע נעינך
עלי אמתאלהא ואלכמאל פיה ונקטע
ענך אלעואיק כלהא לאן אלאנסאן לא
תמכנא אלעבאדה לא מריץ ולא נאיע
ולא עאטש ולא פי פתנה פועד בזואל הדה
כלהא ואנהם יצחון ויתהדנון חתי תכמל
להם אלמערפה ויזכו לחיי העולם הבא
פלים נאיה אלתורה אן תכצב אלארץ
ותטול אלאעמאר ותצח אלאנסאם ואנמא
יעאן עלי אמתאלהא בהדה אלאשיא
כלהא וכדלך אן תעדוא כאן עקאבהם
אן תחדת תלך אלעואיק כלהא חתי לא
ימכנהם אן יעמלוא צאלחה וכמא קאל
תחת אשר לא עבדת את י"י וכו' פאדא
תאמלת הדא אלתאמל אלעניב תגדה
כאנה יקול אן פעלת בעץ הדה אלשראיע
במחבה וחרץ נעינך עליהא כלהא באן
נזיל ענך אלעואיק ואלמואנע ואן ציעת
מנהא בעצהא אסתכפאפא נגלב לך
מואנע תמנעך מן גמיעהא חתי לא יחצל
לך כמאל ולא בקא והדא הו מעני קולהם
עה שכר מצוה מצוה ושכר עברה עברה
ואנמא גן ועדן פמוצע כציב מן כרה אלארץ
כתיר אלמיאה ואלתמאר סיכשפה אללה
ללנאס פי אלמסתקבל וירלהם עלי טריקה
פיתנעמון בה ולעל יוגד פיה נבאתאת
גריבה גדא עטימה אלנפע כתירה אללה
גיר הדה אלמשהורה ענדנא והדא כלה
גיר ממתנע ולא בעיד בל קריב אלאמכאן
לו לם תדכרה אלשריעה פכיף וקד באן
הדא פי אלשריעה ושהר ואנמא גהנם
פהי עבארה עז אלם ידרך אלרשעים לם
יבן פי אלתלמוד צפה הדא אלאלם בל
בעצהם יקול אלשמס תקרב מנהם
פתחרקהם ויסתדל בקולה כי הנה היום
בא בוער כתנור וכו' ובעצהם יקול חרארה
גריבה תחדת פי אנפאסהם פתחרקהם
ויסתדל מן קולה רוחכם אש תאכלכם

tionem traditione accepimus, *Ut bene ſit tibi*, in ſæculo quod totum eſt bonum, *& prolonges dies*, in ſæculum quod totum eſt longum. Miſeria autem perfecta eſt, ut exciſa pereat anima, ne durationem conſequatur, quod eſt *Cereth*, cujus in lege fit mentio. Significatus autem *Cereth* eſt, Excidium animæ, quemadmodum explicavit, dicens, *Exſcindendo exſcindetur anima iſta:* dicunt autem q. p. [n] *Exſcindendo in hoc ſæculo, Exſcindetur in ſæculo futuro:* dicítque Scriptura, *Sit anima Domini mei colligata in faſciculo vitæ, &c.* Quicunque enim voluptates corporeas ſectatur, &, rejectâ veritate, quod falſum eſt amplectitur, gradu iſto excelſo excidit, & materia tantum ſeparata remanet. Sæculum verò futurum ſenſibus corporeis nequaquam apprehendi indicat Propheta hoc ipſius dicto, [o] *Oculus non vidit, O Deus, præter te quid faciat expectanti ipſum.* Ad quod explicandum dixerunt, *Omnes Prophetæ univerſim non prophetarunt, niſi de diebus Meſſiæ, at quod ad mundum futurum, oculus non vidit, ô Deus, præter te.* Quod autem ad promiſſa & minas quorum mentio eſt in lege, eorum interpretatio hæc eſt quam tibi indicaturus ſum: ſcil. dicere ipſum, ſi obſecutus fueris iſtis præceptis, opem tibi feremus ad ea præſtanda, & perfectionem iis [acquirendam] omniáque quæ te impediant tollemus: neqúe enim poteſt quis ipſi cultum præſtare, ſi vel morbo laboret, vel fame opprimatur, vel ſiti, neque bello [vexatus.] Hæc igitur omnia ſe amoturum promittit, ipſóſque bonâ valetudine & tranquillitate fruituros, quo perficiatur ipſis ſcientia, & vitâ mundi futuri digni fiant. Neque enim is legis finis eſt, ut uberes proventus faciat terra, & producantur hominum vitæ, ac convaleſcant corpora, verùm ut his rebus omnibus adjuventur homines ad ipſam præſtandam. Eodemque modo, ſi tranſgreſſi eſſent, hoc erit ipſis in pœnam, quòd contingerent ipſis iſta impedimenta omnia, adeò ut bonum facere non poſſent, ut & dixit, [p] *Propterea quod non colueris Dominum, &c.* Ubi autem ſententiam hanc admirandam perpenderis, invenies perinde ſe habere ac ſi dixiſſet, Si quædam horum præceptorum ex amore ſedulò præſtiteris, opem tibi ad ea omnia [præſtanda] feremus, à te obſtacula & impedimenta auferendo. Quod ſi aliqua ipſorum neglexeris, ea vili pendens, impedimenta tibi quæ ab iis omnibus impedient, immiſſuri ſumus, adeò ut perfectionem conſequi non valeas neque durationem: atque hic ſenſus eſt ejus quod dicunt, q. p. *Merces præcepti præceptum, & merces tranſgreſſionis tranſgreſſio.* Quod autem ad Paradiſum, locum, ſcil. fertilem in ſphærâ terræ, aquis irriguum, fructibus abundantem, quem futurum eſt ut Deus hominibus detegat, iíſque viam ad ipſum monſtret, ut in eo oblectentur, ac in quo forſitan reperientur plantæ admodum miræ, magnæ utilitatis ac ſuavitatis, ab his quæ nobis notæ ſunt, diverſæ; hæc omnia ejuſmodi ſunt quæ fieri poſſunt, neque longe ab intellectu remota, ſed conceſſu facilia, etiamſi eorum non meminiſſet lex, multo magis cùm in lege expreſſa fuerint, & manifeſta. Quod ad Gehennam verò, eſt illud nomen cruciatus quo torquendi ſunt mali, cujus deſcriptio manifeſta in Talmude non habetur. Dicunt autem nonnulli, appropinquaturum ipſis ſolem eóſque torrefacturum, ad quod probandum adhibent dictum ipſius, [q] *Quia ecce dies venit, ardens inſtar fornacis, &c.* Autumant alii, æſtum mirum in corporibus ipſorum oriturum, qui ea comburat,

[n] 1 Sam. xxv. 29. [o] Iſa. lxiv. 4. [p] 1 Sam. xxviii. 18. [q] Mal. iv. 1.

burat, quod probant dicto ipsius, [r] *Spiritus vester, ignis comedet vos.* Quod ad resurrectionem autem mortuorum, est ea fundamentum è fundamentis legis *Mosis*, quam si quis non credat, non est ipsi in Judæorum Religione sors aut locus. Pertinet ea ad solos virtute præstantes. Expresse enim dicitur in *Bereshith Rabba*, *Demissio pluviæ justornm simul est & injustorum, at resurrectio mortuorum justorum tantùm.* Ac quomodo victuri sunt injusti, cùm mortui sint etiam dum vivunt? ita dixerunt, q. p. *Mali etiam dum vivunt mortui appellantur: at justi etiam post mortem vivi audiunt.* Scias autem hominem necessariò mori, & in illud è quo compositus est resolvi. Quod ad dies *Messiæ* autem, sunt illi tempus, quo restituendum est *Israeli* regnum, ipsique in *Palæstinam* redituri. Erit autem Rex iste potens, cujus regni metropolis erit *Zion*, cujus nomen celebre ac ultimas terræ partes famâ impleturum, *Salomone* major ac ditior, quocum pacem inituræ sunt gentes & obsequium ipsi præstitutæ provinciæ, ob insignem ipsius justitiam & quæ ab ipso fient miracula. Quod si quis in ipsum insurrexerit, perditum illum in manum ipsius tradet Deus. Omnes autem scripturæ textus, tum ipsius, tum nostram quam per eum [consequemur] felicitatem prædicant. At non mutabitur in rerum natura quicquam ab eo quo nunc est statu, nisi quod regnum penes Israelem futurum sit. Ita expresse dixerunt Sapientes, *Non est inter sæculum hoc & dies Messiæ* [discrepantia] *præter subjugationem regnorum tantum.* Erúntque sub ipso alii aliis fortiores & debiliores; verùm istis diebus facilis admodum paratu hominibus erit victus, adeò ut quam minimâ fieri possit molestiâ magnum quis assequatur lucrum; atque huc spectat quod dicunt, *Futurum est ut producat terra Israelis placentas &* Melotas. *vestes sericas* [s]: dicunt enim vulgo, cùm quis rem facilè & in promptu invenerit, *Invenit* ὁ *σῖτα panem pistum & cibum coctum:* quod ut indicant Scripturæ verba, [t] *Eruntque alienigenæ agricolæ vestri & vinitores vestri*; ita simul futuram tunc temporis arationem & messem probant; quare iratus est Sapiens ille qui hanc sententiam protulit Discipulo suo, qui hanc ipsius sententiam non intelligens, verbis prout sonant acceptis, ipsi pro modulo captus sui responsum, quod revera nullum est, reddidit. Neque enim ipsum prout veritati consentaneum est respondisse, argumento est quod reponit, [u] *Ne respondeas stulto juxta stultitiam suam.* Magna autem temporum istorum fœlicitas erit, quòd tunc à jugo regni mali, quod nos ab omnium virtutum studio retinet, liberabimur, ac multiplicabitur scientia, sicut dixit, [x] *quia replebitur terra scientiâ Domini*, tollentúrque lites & bella, ut & dixit, [y] *Nec tollet gens in gentem gladium*, concessâ illis qui tunc vivent perfectione magnâ quâ ad vitam sæculi futuri pertingant. Morietur autem *Messiah*, regnabúntque post ipsum filius & nepotes. Moriturum enim ipsum indicat Deus, [z] *Non caligabit, nec frangetur, donec ponat in terra judicium, &c.* At diutissimè duraturum est regnum ipsius, ac longævi tunc homines futuri. Sublatis enim doloribus & molestiis prolongantur vitæ: neque certè alienum à vero est,

[r] Isa. xxxiii. 11. [s] Prior Editio sic habuit, [*vestes, Melotas, sericas.*]—*Melotas* autem in Margine ponendum, ut vocis Hebraicæ sonum magis quam sensum hoc loco exprimat, quamvis enim Heb. מילת, Vestes Sericæ, à מנלוש formari videatur, aliter tamen à Judæis exponitur, scil. קמאש חריר ומרקום בנקש ותזאויק ונחו דלך, Supellex serica, & opere variegato, auróque ornata, & ejusmodi. Verba sunt R. Tanchum, qui מילת & מילא synonyma esse ait, נקש ותזויק res opere variegato, auroque, sive picturâ exornare, denotantia. *Ita correxit Cl. Auctor in not. ad finem hujus tractatus.*
[t] Isa. lxi. 5. [u] Prov. xxvi. [x] Hab. ii. 14. [y] Mic. iii. 2. [z] Isa. xlii. 4.

איאם אלמשיח לא ליכתיר אלזרע ואלמאל
ולאלנרכב אלכיל ונשרב באלאת אללהו
כמא יתן אלמכתלטי אלעקול ואנמא
תמנאתהא אלאנביא ותשוקתהא אלפצלא
למא יכון פיהא מן אלגמע אלפאצל
ואלסירה אלחסנה ואלעם ועדל אלמלך
ועתים עלמה וקרבה מן באריה כמא קאל
לה בני אתה ואמתתאל גמלה שריעה
משה מן גיר מלל ולא קלק ולא גבר
כמא ועד לא ילמדו איש את רעהו וכו׳
כי כולם ודעו אותי למגדולם ועד קטנם
ונתתי תורתי בלבם והסירותי לב האבן
מבשרכם וכתיר מן הדה אלנצוץ פי הדה
אלאגראץ פינאל בהדה אלאחואל העולם
הבא נילא קויא ואלגאיה אנמא הי העולם
הבא ונחוהא הו אלסעי ולדלך נטר הדא
אלמויד באלחק פי אלגאיה אלקצוי ותרך
מא סוי דלך פקאל כל ישראל יש להם
חלק לעולם הבא ומע כונהא אלגאיה
לא ינבגי למן יריד אן יכון עובד מאהבה
אן יעבד לינאל העולם הבא כמא בינא
פי מא תקדם ואנמא יעבד עלי וגה אצח
ודלך אנה אדא אעתקד באן תם עלם
וצל אלי אלאנביא מן קבל אללה עלמהם
בה אן אלפצאיל הי כדא ואלרדאיל הי
כדא לזמה מן חית הו אנסאן מעתדל אן
יאתי אלפצאיל ויתנב אלרדאיל פאדא
פעל הדא כמל פיה מעני אלאנסאן ואנפצל
ען אלבהאים ואדא חצל אנסאן כאמל
כאן מן פצול אלאנסאן אלדי לם יעוקה
עאיק אן תבקא נפסה בבקא מעלומהא
והדא הו העולם הבא כם אבינא והדא
הו מעני קולה אל תהיו כסוס כפרד אין
הבין וכו׳ יעני אלתי מאנעהא ען אלתסיב
אנמא הו שי מן כארג כאללגאם ואלזמאם
ליס יכון אלאנסאן כדלך ואנמא יכון מאנעה
מנה נפסה אעני צורתה אלאנסאניה אדא
כאנת כאמלה הי תמנעה ממא ימנעה
אלכמאל והי תתסמי רדאיל והי תחצדה
עלי מא יכמל בה והי אלפצאיל והדא
הו אלדי תחצל ענדי מן גמלה כלאמהם
פי הדא אלמעני אלרפיע אלעטים אלכטר
וסאולף תאליפא אגמע פיה גמיע אלדרשות
אלמוגודה פי אלתלמוד וגירה ואבינהא
ואתאולהא תאוילא יטאבק אלחקאיק
ואסתדל עלי דלך כלה בכלאמהם איצא
ונטהר מא מנהא עלי טאהרה ומא מנהא מתל
ומא מנהא גרי פי אלנום ודכרוה בקול מרסל
כאנה גרי פיאליקטה ופי דלך אלתאליף נבין לך
אעתקאדאת כתירה ופיה נבין גמלה אלאשיא
אלתי אעטיתך מנהא פי כלאמי הדא
אנמודגאת יסירה תקיס עליהא ולא ינתקד
עלי מא גרי פי כלאמי מן אלתסמח פי בעץ
אלאלפאט ומעאני ינתקדהא אהל
אלחכמה לאני תסמחת פי הדא אלקדר
לנפהם מן לם תתקדם לה חנכה בשי

est, duraturum regnum ipsius ad quædam annorum millia. Asserunt enim, Bonorum consortium, ubi coaluerit, non facile dissolvi. Non autem adeo desiderandi sunt dies *Messiæ*, ut vel multiplicentur frumentum & opes, vel ut equis vehamur, aut adhibitis instrumentis musicis compotemus, ut existimant qui confusi sunt intellectu; verùm eos optarunt Prophetæ & avidè expectarunt viri præstantes ob illam, quæ tunc futura est, bonorum societatem, conversationem probam, & scientiam, Regísque justitiam & insignem scientiam, gradúmque quo ad creatorem suum est, propinquum (sicut ipsi dixit, [a] *Tu es filius meus*) quódque tota *Mosis* Lex sine fastidio, perturbatione aut coactione præstanda sit, sicut promisit, [b] *Non docebunt quisque proximum suum, &c. quoniam omnes me cognoscent à magno eorum usque ad parvum eorum: ponámque Legem meam in corde ipsorum, & auferam cor lapideum è carne vestra, &c.* (cùm multis ejusmodi Scripturæ locis eodem spectantibus:) quibus moribus firmitèr apprehenditur sæculum futurum. Quod autem ad finem ultimum, est ille sæculum futurum, quò enitendum. Ideóque finem illum respiciens [Doctor] iste veridicus, omissis aliis, *Omni Israelitæ* (inquit) *sors est in sæculo futuro.* Quamvis autem sit ipsum finis, non tamen debet ille, qui se servum ex amore præstare velit, ideò Deum colere ut mundum futurum acquirat; uti in præcedentibus explicavimus; sed eâ quam descripturus sum ratione: sc. quod ubi crediderit collatam prophetis à Deo scientiam quâ eos docuit ita se habere virtutes, ita vitia, oporteat ipsum, quà hominem rectè dispositum, virtutes sectari, vitia autem fugere: quod cùm fecerit, impletum est in ipso illud quod hominis nomine innuitur, ipséque à bestiis distinctus. Cúmque jam evaserit homo perfectus, est è differentiis hominis, cui non obstat impedimentum aliquod, hoc, ut anima ipsius duratione ejus quod scit, perduret, quod est (uti explicavimus) sæculum futurum. Atque hùc spectat illud quod dicit, [c] *Ne sitis ut equus & mulus quibus non est intellectus, &c.* i. e. quibus, illud quod eos retinet, ne liberè evagentur, aliquid est exteriùs additum, frœnum putà aut capistrum; homini verò non ita, cùm quod ipsum retineat ipse sit; *viz.* forma ipsius humana, quæ, ubi perfecta fuerit, ipsum retrahet ab eo quod perfectioni ipsius obstat, qualia sunt quæcunque Vitiorum nomine appellantur: at è contra incitabit ad illud quo perficiatur; nimirum Virtutes. Atque hoc est quod ex iis omnibus, quæ de insigni hoc ac magni momenti argumento locuti sunt, liquere arbitror. Compositurus sum autem librum, in quo explicationes mysticas, quæ in *Talmude* aliísque libris reperiuntur, omnes simul collectas explicabo, atque interpretatione veritati congruâ exponam, quam etiam totam ex ipsorum verbis confirmans, indicabo quænam ex illis prout sonant [accipiendæ;] quænam parabolæ sint; quænam, cùm in somno acciderint, oratione tamen liberiori enarrentur, quasi vigilantibus contigissent: quo etiam explicaturus sum tibi opiniones multas, rèsque non paucas, quarum exempla tibi aliquot in hoc sermone meo dedi, è quibus de reliquis conjecturam facias. Ne autem mihi vitio vertatur illud, quod in oratione mea accidit, ut verbis quibusdam & notionibus, quæ improbant sapientes, liberiùs utar; hanc enim mihi libertatem indulsi, quò intelligere facerem

[a] Psal. ii. 7. [b] Jer. xxxi. 34. [c] Psal. xxxii. 10. 2

cerem illum, qui non priùs in aliquibus ad materiam hanc ſublimem, quam non omnes capiunt, ſpectantibus, inſtitutus fuerit.

Quod ad nomen *Epicurus*, vox eſt *Syriaca*, cujus ſignificatus eſt, Deſpectus & contemptus legis aut eorum qui legem præ ſe ferunt; ideóque nomen hoc generaliter ei qui fundamenta legis non crediderit, quíve Sapientes, aut quemlibet ipſorum diſcipulum, aut præceptorem ſuum contemptui habuerit, attribuitur. Libros exoticos vocant, libros hæreticorum, eodémque modo libros *Ben Siræ*. Fuit autem ille vir quidam qui libros de rebus futilibus ad artem conjectandi ſpectantibus, quibus nulla ineſt vel ſcientia, vel utilitas, ſed inane temporis diſpendium, compoſuit: quales ſunt & libri iſti qui reperiuntur apud *Arabes*, Hiſtorici ſcil. & de rebus geſtis Regum, *Arabumque* genealogiis, & Cantilenarum, cum ejuſmodi aliis, in quibus neque ulla eſt ſcientia, nec utilitas ad corpus redundans verùm mera temporis jactura.

Qui adſuſurrat plagæ: eâ nempe conditione, ut cum emiſſione ſputi fiat; quoniam in hoc eſt contemptus nominis divini. *Et qui pronuntiat nomen literis ſuis:* ut ſcil. proferat *Yod*, *He*, *Vau*, *He*, quod eſt nomen expreſſum. Quin & alia recenſent quæ qui fecerit nullam eſt [ibi] habiturus partem. Dicunt enim, *Qui pudore afficit ſocium ſuum coram multis, non eſt illi pars in mundo futuro: neque ei qui ſocium ſuum agnomine appellat: aut qui contemptu ſocii ſui ſibi gloriam quærit.* Neque enim horum factorum aliquod, etiamſi parva alicui videantur, aliunde procedit, quàm ab animo vitioſo neutiquam perfecto, quíque vitæ ſæculi futuri idoneus non ſit. Porrò, ex iis quæ opus eſt ut hîc tibi commemorem, (eſt enim hic locus illi commemorando aptiſſimus,) eſt articulos legis noſtræ, ejúſque fundamenta numero tredecim eſſe.

Fundamentum primum eſt, *Eſſe Creatorem* (cui laus:) Scil. Eſſe qui ſit perfectiſſimo eſſendi modo; quìque ſit cauſa quòd ſint ea quæ ſunt omnia, quóque ſuſtineatur eſſentia ipſorum, & à quo durationem habeant, [adeò ut] ſi ſuppoſuerimus ſublatam eſſe eſſentiam ipſius, tolleretur protinus eſſentia omnium quæ ſunt, nec duraret quicquam ſibi ad hoc ut eſſet ſufficiens: Quòd ſi ſuppoſuerimus ſublata eſſe quæ ſunt omnia præter ipſum, non telleretur eſſentia ipſius, nec defectum pateretur. Eſt ſiquidem Ipſe celſiſſimus nullius indigens ad hoc ut ſit, cùm quicquid præter ipſum eſt, ſive Intelligentiæ, (Angeli, ſcil. & orbes cœleſtes) ſive quæ infra eas ſunt omnia, ipſo, ad hoc ut exiſtant, indigeant. Atque hoc eſt fundamentum primum, quod innuitur voce, *Ego Dominus, &c.*

Fundamentum ſecundum eſt *Unitas Dei.* ſcil. Illum [qui] omnium cauſa eſt, unum eſſe; non tamen ut unum genere, vel ſpecie, vel ut individuum unum compoſitum quod in unitates multas dividitur; vel ut corpus ſimplex unum numero quod diviſionis & diſtributionis in partes infinitas capax eſt, verùm eum unum eſſe unitate cui non ſit alia aliqua ullo modo ſimilis. Atque hoc eſt fundamentum ſecundum, quod indicatur dicto ipſius, *Audi Iſrael, Dominus Deus tuus unus eſt.*

מן הדא אלגרץ לרפיע אלדי לא ידרכה
כל אלנאס ולפטה אפיקורוס הי לפטה
סריאניה מענאהא אלאסתכפאף ואלתהאון
באלשריעה או בחמלה אלשריעה ולדלך
יטלקון הדא אלאסם עלי מן לא יעתקד
קואעד אלשרע או מן יהון אלחכמים
או אי תלמיד חכמים כאן או אסתאדה
וספרים החיצונים קאלוא ספרי מינים
וכדלך ספרי בן סירא וכאן רגל ולף
כתב פי הדיאן מן מעאני אלפראסה לא
עלם פיהא ולא פאידה אלא תלאף
אלדהר פי פארג נחו הדה אלכתב אלמונודה
ענד אלערב מן כתב אלתוארך וסיר
אלמלוך ואנסאב אלערב וכתב אלאגאני
ונחוהא מן אלכתב אלתי לא עלם
פיהא ולא פאידה גסמאניה אלא תלאף
אלזמאן פקט והלוחש על המכה בשרט
ברקיקה לאן פי דלך אהאנה אלשם
וההונה את השם באותותיו אן יתהגא
יור הא ואו הא אלדי הוא שם המפורש
וקד ד׳כרוא אשיא גיר הדה ופאעלהא
אין לו חלק קאלוא המלבין פני חבירו
ברבים אין לו חלק לעולם הבא והקורא
לחבירו בכנויו והמתכבד בקלון חברו
לאן לא יצדר פעל מן הדה אלאפעאל
ואן כאנת צגאיר בזעם אלזאעם אלא
עון נפס נאקצה לם תכמל ולא תצלח
לחיי העולם הבא וממא יגב אן אד׳כרה
הנא והדא אחק מוצע בד׳כרה אן אצול
שריעתנא וקואעדהא תלת עשרה קאעדה:
אלקאעדה אלאולי וגוד אלבארי סבחאנה
ודלך אן תם מוגוד באכמל אנהא אלוגוד
הו עלה וגוד אלמוגודאת כלהא ובה
קואם וגודהא ומנה תסתמד אלבקא ולו
קדרנא ארתפאע וגודה לבטל וגוד כל
מוגוד ולם יבק מסתקל בוגודה ולו
קדרנא ארתפאע אלמוגודאת כלהא גירה
למא בטל וגודה תעאלי ולא נקץ לאנה
תעאלי גני ניר מפתקר פי וגודה לגירה
וכל מא סואה מן אלעקול אעני
אלמלאיכה ואגראם אלאפלאך ומא דונהא
אלכל מפתקר פי וגודה אליה והדה
אלקאעדה אלאולי הי אלמדלול עליהא
בכלמה אנכי:
ואלקאעדה אלתאניה והדתה תעאלי
ודלך אן הדא עלה אלכל ואחד לים
כואחד אלגנס ולא כואחד אלנוע ולא
כאלשכץ אלואחד אלמרכב אלדי הו
ינקסם לאחאד כתירה ולא ואחד כאלגסם
אלבסיט אלואחד באלעדד אלדי יקבל
אלאנקסאם ואלתגזי אלי מא לא נהאיה
בל הו תעאלי ואחד בוחדה לים כמתלהא
וחדה בוגה והדה אלקאעדה אלתאניה
הי אלמדלול עליהא בקולה שמע ישראל
י׳י אלהינו י׳י אחד:
ואלקאעדה אלתאלתה נפי אלגסמאניה ענה
ודלך אן הדא אלואחד מא הו גסם ולא

Fundamentum tertium eſt, *Amotio corporeitatis à Deo*; ſcil. quod *Unus* iſte non ſit corpus, neque potentia in corpore, neque accidant ipſi corporum accidentia, veluti motus, & quies, vel

per

קוה לנסם ולא תלחקה לואחק אלאגסאם
מתל אלחרכה ואלסכון לא באלדאת
ולא באלערץ ולדלך נפו ענה עליהם
אלסלאם אלאתצאל ואלאנפצאל וקאלוא
לא ישיבה ולא עמידה ולא עורף ולא
עפוי יענון לא אנפצאל והו עורף ולא
אתצאל לאן עפוי מן קולה ועפו בכתף
פלשתים יעני ידפעונהם באלכתף
לאתצאלהם בהם וקאל אלנבי ואל מי
תדמיון אל וכו׳ ואל מי תדמיוני ואשוה
וכו׳ ולו כאן נסם לשבה אלאגסאם
וכל מא גא פי אלכתב מן וצפה באוצאף
אלאגסאם מתל אלתנקל ואלקיאם
ואלקעוד ואלכלאם ונחו דלך פהי כלהא
מגאז וכמא קאלוא דברה תורה כלשון
בני אדם וקד תכלם אלנאס פי הדא
אלבאב כתיר׳ והדה אלקאעדה אלתאלתה
הי אלמדלול עליהא בקולה כי לא ראיתם
כל תמונה יעני לם תדרכוה דא תמונה
לאנה כמא קלנא לא נסם ולא קוה
לנסם:

ואלקאעדה אלראבעה אלקדם ודלך
אן הדא אלואחד אלמוצוף הו אלקדים
עלי אלאטלאק וכל מוגוד גירה פהו גיר
קדים באעתבארה אליה ודלאיל הדא
פי אלכתב כתירה והדה אלקאעדה
אלראבעה הי אלמדלול עליהא בקולה
מעונח אלהי קדם:

ואלקאעדה אלכאמסה אנה תעאלי הו
אלדי ינבגי אן יעבד ויעטם ויעלן בתעטימה
וטאעתה ולא יפעל דלך למן דונה פי
אלוגוד אן אלמלאיכה ואלאפלאך
ואלאסטקסאת ומא תרכב מנהא לאנהא
כלהא מטבועה עלי אפעאלהא לא חכם
להא ולא אכתיאר אלא חבה תעאלי
ולא תתכד וסאיט ללתוצל אליה בל נחוה
תעאלי תקצד אלאפכאר ותצרב עמא
דונה והדה אלקאעדה אלכאמסה הי אלנהי
ען עבודה זרה ואכתד אלתורה פי אלנהי
ענהא:

ואלקאעדה אלסאדסה אלנבוה ודלך באן
יעלם אן הדא אלנוע אלאנסאני קד יוגד
פיה אשכאץ להם פטר פאיקה גדא וכמאל
כתיר ותתהיא נפוסהם חתי בקבל צורה
אלעקל תם יתצל דלך אלעקל אלאנסאני
באלעקל אלפעאל פיפיץ עליהם מנה פיץ
כרים ואולאיך הם אלאנביא והדה הי
אלנבוה והדא מענאהא ותבין הדה
אלקאעדה עלי אלכמאל יטול גדא ולים
קצדנא תברהן כל קאעדה מנהא ותבין
ונוה אדראכהא אד הדא הו גמלה אלעלום
כלהא ואנמא נדכרהא עלי גהה אלכבר
פקט ונצוץ אלתורה תשהד בנבוה אנביא
כתירין:

ואלקאעדה אלסאבעה נבוה משה רבינו
ודלך באן יעתקד אנה אביהן של כל
הנביאים אלמתקדמין קבלה ואלמתאכרין
בעדה אלכל הם דונה פי אלרתבה והו

per ſe, vel per accidens: ideóque negârunt, q. p. ipſi attribuendas eſſe conjuctionem & ſeparationem, dicentes, *Neque ſeſſus, neque ſtatio, neque* Oreph, *neque* Ippui, id eſt, neque ſeparatio (quod per *Oreph* intelligunt) neque conjunctio: quoniam nomen *Ippui* deſumptum eſt ab eo quod dicitur, [d] *Et volabunt in humerum Philiſtæorum:* i. impellent illos humero utpote iis conjuncti. Dicit autem Propheta, *Cui aſſimilabitis Deum, &c. & cui aſſimilabitis me ut ſim æqualis, &c.* quòd ſi corpus eſſet, aſſimilaretur corporibus. Sicubi igitur in Scripturis epithetis corporum propriis deſcribitur, e. g. motu à loco ad locum, quòd ſurgat & quòd ſedeat, aut loquatur, & quæ hujuſmodi ſunt, eſſe ea omnia Metaphorica, & quemadmodum dicunt, *Locuta eſt lex linguâ hominum.* Multa autem de hoc argumento dixerunt homines. Hoc igitur fundamentum tertium eſt, quod innuitur eo quod dixit, [e] *Quia non vidiſtis omnem ſimilitudinem, &c.* i. e. non apprehendiſtis ipſum ſub aliquâ ſimilitudine, cum ipſe (ut diximus) neque ſit corpus, neque potentia in corpore.

Fundamentum quartum eſt, *Æternitas:* ſcil: Unum hunc quem deſcripſimus, eſſe ſimpliciter æternum, quicquid autem præter ipſum exiſtit, non eſſe, reſpectu ipſius, æternum. Hujus probationes in Scripturis multæ ſunt, atque ad ipſum intenditur digitus, eo quod dixit, [f] *Habitaculum eſt Deus æternus.*

Fundamentum quintum, *Illum eſſe qui colendus ſit*, cújuſque veneratio & obſequium prædicanda, neque hoc alicui [eorum] qui ipſo eſſentiâ inferiora ſunt, Angelorum nempe, ſtellarum, orbium cœleſtium, elementorum, aut quicquid ex iis componitur, præſtandum; cùm hæc omnia naturâ ad opera ſua peficienda ordinata ſint, neque ſit ipſis arbitrium aut electio, ſed amor Dei tantùm; neque aſſumenda eſſe ea pro mediatoribus, quorum ope ad ipſum accedamus, verùm ad ipſum [unum] dirigendas eſſe cogitationes, & ab omnibus, ipſo excepto, avertendas. Atque hoc Fundamentum quintum prohibitio eſt cultûs Idololatrici, in quo vetando maxima legis pars occupatur.

Fundamentum ſextum eſt *Prophetia*, ſcil. ſciendum eſſe, reperiri in genere humano quoſdam indole admodum præſtanti magnàque perfectione præditos, quorum cùm animæ ad recipiendam formam intellectûs diſpoſitæ fuerint, ac deinde intellectus iſte humanus cum intellectu agente conjungatur, nobilis quædam ab eo in ipſos influentia derivatur; ſunt autem hi Prophetæ, hæc prophetia, hícque ejus ſignificatus; quod Fundamentum plenè dilucidare longum foret valdè. Neque verò hoc nobis propoſitum eſt, ut horum fundamentorum ſingula demonſtrationibus probemus, aut quomodo percipi poſſint oſtendamus, cùm hoc omnium eſſet ſcientiarum aggregatio, verùm ut hiſtoricè tantum ea enarremus. Scripturæ autem loca quibus Prophetarum muneri teſtimonium perhibetur, multa ſunt.

Fundamentum ſeptimum eſt *Prophetia Moſis* doctoris noſtri; ſcil. ut credatur, ipſum omnium Prophetarum, qui vel ante ipſum vel poſt ipſum fuerint, patrem eſſe, qui omnes gradu ſunt ipſo inferiores, ipſumque è toto genere humano à Deo electum

[d] Iſa. xi. 14. [e] Deut. iv. 15. [f] Ib. xxxiii. 27.

electum esse qui de ipso plus quàm apprehenderit, aut apprehensurus est, alius quispiam qui vel fuerint, vel futuri sint hominum, apprehendit; ipsum autem eò ultra humanæ naturæ terminos evectum, ut ad regni [cœlestis]gradum pertigerit, & in Angelorum ordinem relatus fuerit, adeò ut non restaret ipsi velum quod non perrumperet, neque obstaret illi remora aliqua corporea, neque admistum ei fuerit quicquam omninò, sivè minus sive plus, defectûs. Quin & sublatæ sunt ab eo potentiæ imaginatrices & sensitiva cum suis apprehendendi modis, obstupuítque facultas ejus appetitrix manente tantum intellectu; quam ob rationem, indè quod [g] Deum allocutus sit sine mediatione, Angelorum cognomen accepit. Porrò sententiam istam miram hoc loco elucidare, unáque textus Legis obseratos recludere, necnon [verborum, istorum] *Ore ad os*, intellectum cum toto isto contextu, aliísque eòdem spectantibus enodare voluissemus, nisi viderem notiones istas valdè subtiles esse, quæque fusiori tractatione, præfationibúsque & similitudinibus indigeant; priúsque probandum esse dari Angelos, & Ordines, in quos à Creatore distincti sunt, diversos; ac de animâ, omnibúsque ejus facultatibus dicendum: atque hoc pacto ampliatum iri circulum, adeo ut loquendum esset etiam de formis quas tribuerunt Prophetæ Creatori & Angelis. Neque sufficerent ad absolvenda quæ ad hanc solam spectant materiam, etiamsi quàm compendiosissimè agerem, vel centum folia; quare illud loco suo relinquam, sive in lib. explicationis allegoriarum quem promisi, sive in lib. Prophetiæ in quo jam defixus sum, aut in lib. quem de explicatione horum fundamentorum compositurus sum. Jam autem ut ad septimi hujus fundamenti scopum revertar, Dico prophetiam *Mosis* distinctam esse à prophetia reliquorum Prophetarum quatuor differentiis. Prima est, Quòd quemlibet [aliorum] Prophetarum non allocutus fuerit Dominus, nisi per mediationem, at *Mosen* sine mediatore, sicut dixit, *Ore ad os alloquar ipsum.* Secunda, quód ad cæteros prophetas omnes non perveniret visio nisi inter dormiendum, sicut dixit in diversis locis, *in somnio, noctu*; & *somiavit: In somnio in visione noctis*, &c. cujusmodi multa sunt: aut tempore diurno, post soporem, qui Prophetæ obtingeret, aut statum quo cessantibus ab officio suo sensibus vacuæ relinquerentur cogitationes ipsius, ut in somno fieri solet, qui status vocatur *Machazeh*, & *Mareeh*, i. Visio, de quibus dicit, *In visionibus Dei:* at ad *Mosen* interdiu delatus est sermo stante ipso inter binos Cherubin, sicut promisit ipsi Deus, [h] *Et conveniam te illic, ibique loquar tecum*, &c. Dixit Deus, [i] *Si fuerit è vobis Propheta, Dominus in visione ipsi fiam notus, in somnio loquar ad eum. Non sic servus meus Moses*, &c.

Tertia differentia, quòd cùm ad Prophetam facta esset revelatio, etiamsi in visione & mediante Angelo, infirmari tamen natura ipsius, & debilitari corporis status irruente in ipsum consternatione admodum magnâ, quò parum aberat, quin animam ageret; uti in *Daniele*, alloquente ipsum *Gabriele* per visionem, liquet; dicit enim, [k] *Neque remansit in me fortitudo*, &c. Necnon, *Fui ego soporatus super faciem meam, & facies mea ad terram.* Dicit etiam, [l] *In visione conversi sunt dolores mei in me.* At cum *Mose* non ita se

res

[g] Vocant eum Arabes الله كليم. [h] Exod. xxix. 52. [i] Numb. xii. 6, 7. [k] Dan. x. 8. [l] Ver. 16.

אלכטאב פלא ילחקה אצטראב בונה
והו קולה ודבר י׳ אל משה פנים אל
פנים כאשר ידבר איש אלרעהו יעני
כמא לא יציב אלאנסאן אנזעאג מן כלאם
צאחבה כדלך הו עליה אלסלאם מא
כאן ינזעג מן אלכטאב ואן כאן פנים
בפנים והדא לשדה אתצאלה באלעקל
כמא קלנא ואלפצל אלראבע אן נמיע
אלאנביא לים יאתיהם אלוחי באכתיארהם
בל באראדה אללה פקד יבקי אלנבי
מדה סנין לא יאתיה וחי וקד יטלב מן
אלנבי אן יכבר בוחי פיבקי חתי ינבי בה
בעד איאם או בעד אשהר או לא יעלם
בה בונה וקד ראינא מנהם מן יתהיי
באן יבסט נפסה ויצפי פאטרה כמא
פעל אלישע פי קולה ועתה קחו לי
מנגן פנאוה אלוחי ולים הו צרורי אן יוחי
אליה מתי תהיא ומשה רבינו מתי שא
קאל עמדו ואשמעה מה יצוה י׳ לכם
וקאל דבר אל אהרן אחיך ואל יבוא
בכל עת וקאלוא אהרן בכל יבוא
ואין משה בכל יבוא ואלקאעדה
אלתאמנה הי תורה מן השמים ודלך באן
יעתקד אן נמיע הדה אלתורה אלמונוחה
באידינא יומנא הדא הי אלתורה
אלמנזלה עלי משה ואנהא כלהא מפי
הגבורה אעני אנהא וצלת לה כלהא
מן קבל אללה אלוצול אלדי יסמיה עלי
סביל אלמנאז כלאם ולא יעלם כיפיה
דלך אלוצול אלא הו עליה אלסלאם
אלדי וצל אליה ואנה במנזלה נאסך
ימלי עליה ויכתב נמיעהא תוארכהא
ואכבארהא ושראיעהא וכדא סמי מחוקק
ולא פרק בין ובני חם כוש ומצרים ופוט
וכנען ושם אשתו מהיטבאל בת מטרד
או אנכי י׳ ושמע ישראל י׳ אלהינו י׳
אחד אלכל מפי הגבורה ואלכל תורת י׳
תמימה טהורה קדושה אמת ואנמא צאר
מנשה ענדהם אשד כפר ונפאק מן כל
כאפר לטנתה אן פי אלתורה לב וקשר
ואן הדה אלתוארך ואלאכבאר לא פאידה
פיהא ואנהא מן ענד משה והו מעני
אן תורה מן השמים קאלוא הו אלדי
יעתקד אן כל התורה כולה מפי הגבורה
חוץ מפסוק אחד שלא אמרו הקבה״ אלא
משה מפי עצמו וזה הוא דבר י׳ בזה
תעאלי אללה עז קול אלכאפרין בל כל
חרף מנהא פיה אלחכם ואלעגאיב למן
פהמה אללה ולא תדרך גאיה חבמתהא
ארוכה מארץ מדה ורחבה מני ים ולים
ללאנסאן אלא אלהדו נחו דור משיח
אלהי יעבק אלדי דעי גל עיני ואביטה
נפלאות מתורתך וכדלך תפסירהא
אלמרוי הו איצא מפי הגבורה והדא
אלדי נעלמה אליום מן צפה אלסוכה
ואללולב ואלשופר ואלציצית ואלתפלים
וגירהא הי בעינהא אלצפה אלתי קאל

res habuit, quem, veniente ad ipſum alloquio, nulla prorſus apprehendit perturbatio, ſicut dicit, [m] *Et allocutus eſt Dominus Moſen facie ad faciem, ſicut alloquitur vir ſocium ſuum*, i. quemadmodum nulla accidit homini commotio ab alloquio ſocii ſui, ita nec ille, c. p. alloquente ipſum [Deo,] etiam facie ad faciem, commotus eſt, quod ob arctam cum intellectu conjunctionem, uti explicavimus, factum. Differentia quarta. Quòd cæteris prophetis haudquaquam ad arbitrium ſuum afflatus divinus contingeret, ſed fluerent aliquando prophetæ alicui anni aliquot, quibus nulla ipſi viſio patefieret, quin & ſæpe ut quid de re aliquâ revelaretur, oſtenderet, rogatus, non niſi poſt dies aliquot aut menſes prophetiam ederet, aut fortè nihil omnino de ipſa notum haberet. Videmus etiam aliquot ex ipſis, quo animam ſuam recrearent, ac cogitationes defæcarent adhibendo ſe parâſſe, ſicuti fecit *Eliſha* cùm diceret, [n] *Afferte mihi nunc fidicinem*, quo facto ſpiritu prophetico afflatus eſt, nec tamen neceſſe erat ut vel ita parato patefieret aliquid. *Moſes* autem Doctor noſter quandocunque liberet, dicere [ſolebat] [o] *Subſiſtite & audiam quid præceptturus ſit vobis Dominus*. Et dictum eſt, [p] *Alloquere Aharonem fratrem tuum ne intret omni tempore*. Dixerunt, *Aharon omni* [*tempore*] *ingrediebatur, & Moſes non ingrediebatur*.

Fundamentum octavum eſt, Lex è cœlo [demiſſa.] ſcil. ut credatur, univerſam Legem iſtam, quæ apud nos hodie reperitur, eſſe ad *Moſen* [cœlitùs] demiſſam, totámque ex ore Dei profectam, *viz.* perveniſſe eam totam ad ipſum à Deo eo perveniendi [modo] quem formâ loquendi Metaphoricâ Sermonem appellat, cùm qualitatem modi iſtius haud alius præter ipſum c. p. ad quem pervenit, noverit: fuiſſe autem ipſum inſtar Scribæ qui ipſam ſibi dictatam totam deſcriberet; ejus [ſcil.] hiſtorias, narrationes, & præcepta, unde *Mechokek* [Scriba] audit: nec ulla eſt differentia inter [verba] [q] *Et filii Chami, Cuſh, & Mitſraim, & Put, & Canaan, &c. & nomen uxoris ipſius Mahtabeel, f. Matred*, & [iſta] *Ego ſum Dominus, &c.* &, *Audi, Iſrael, Dominus Deus tuus Dominus unus*. Omnia enim ex ore Omnipotentis profecta ſunt, ſúntque omnia Lex Domini perfecta, pura, ſancta, veritas. Ideóque ipſorum ſententiâ omnes infideles, infidelitate & hypocriſi ſuperabat *Manaſſes*, quòd putaret eſſe in lege medullam & corticem, atque genealogias iſtas & hiſtorias nulli rei utiles eſſe, ac ab ipſo *Moſe* fuiſſe, quod illis innuunt verbis, *Non eſt Lex de cælo*; ille, inquiunt, qui confeſſus fuerit totam Legem ex ore Domini profectam eſſe unico excepto verſiculo quem non protulit Deus Sanctus, Benedictus, ſed ipſe *Moſes*; atque hoc eſt quod dicitur, [r] *Verbum Domini ſprevit*, (longè elatus eſt Deus ſupra infidelium dicta,) verùm unuſquiſque apex ejus judicia & res miras ſuppeditat illi qui ipſum intelligit, nec certè apprehendi poteſt terminus ſapientiæ ejus, [s] *Longa eſt præ terra menſura ejus, & latior mari*; nec quid homini ſupereſt, quàm ut *Davidem* unctum Dei *Jacob* imitetur, qui precatus eſt, [t] *Aperi oculos meos, ut videam mirabilia è lege tua*. Similiter expoſitio ejus traditione accepta eſt, & ipſa ex ore Omnipotentis [profecta,] iſtáque, quam hodiè docemus, tabernaculi, rami palmæ, buccinæ, peniculamenti & *Tephillin*, cæterorúmque forma ipſiſſima eſt quam Dominus *Moſi*, ille nobis dictavit,

[m] Exod. xxxiii. 11. [n] 2 Reg. iii. 15. [o] Numb. ix. 8. [p] Lev. xvi. 2. [q] Gen. x. 6. [r] Numb. xv. 31. [s] Job xi. 9. [t] Pſal. cxix. 18.

tavit, cùm nobis nuntium ab ipso ferens se in eo ferendo fidelem præstiterit. Dictum autem quo ad hoc Fundamentum digitus intenditur est illud quod dixit, [u] *Hoc scietis quòd Dominus miserit me, &c. quòd non è corde meo, &c.*

Fundamentum nonum est, [de abrogatione Legis] scil. Non abrogatum iri legem istam *Mosis*, neque aliam præter ipsam à Deo datum iri, neque additum ipsi quippiam, neque diminutum, sive in textu, sive in interpretatione: Dicit, e. *Non addetis illi, nec diminuetis ab eo.* Jam autem explicavimus quod explicare convenit de hoc fundamento in hujus operis præfatione.

Fundamentum decimum est, Deum nosse hominum facta, neque ea neglectui habere, neque res se habere juxta sententiam ejus qui dixit, [x] *Reliquit Dominus terram*, sed quemadmodum dixit, [y] *Magnus consilio, & multus opere, quia oculi tui aperti super omnes vias filiorum hominis, &c.* Dixit etiam, [z] *Et vidit Dominus quòd multa esset malitia hominis in terra.* Rursum, [a] *Clamor Sodom & Gomorræ quia multiplicatus est.* Atque hæc fundamentum hoc decimum probant.

Fundamentum undecimum, Deum remuneraturum eos qui præstiterint mandata Legis, & pœnas iis qui eâdem vetita patraverint inflicturum, maximum autem præmium esse Mundum futurum, & maximam pœnam Excidium. De hoc autem hoc ipso capite diximus quantum sufficiat. Locus Scripturæ quo probatur hoc Fundamentum, est illud ipsius dictum, [b] *Et nunc si auferes peccatum eorum; & si non, dele me nunc de libro tuo, &c.* Et responsum Dei, *Qui peccavit mihi, delebo eum è libro meo*, quo indicat hoc obventurum obedienti & rebelli, ut ille mercedem, hic pœnam ferat.

Fundamentum duodecimum est Dies *Messiæ*, *viz.* ut credat quis & persuasum habeat venturum ipsum, neque illum tardare putet, [c] *Si tardaverit expectes eum*, nec illi terminum constituat, aut ita exponat textus Scripturæ ut ex iis tempus adventûs ipsius eliciat. Dicunt Sapientes, *Infletur sententia eorum qui periodos temporum computant.* Et ut credat celebrandum ipsum, honoréque, amore & comprecationibus excipiendum, juxta ea quæ de ipso ab omnibus Prophetis, à *Mose* usque ad *Malachiam*, tradita sunt. Quòd si quis de eo dubitaverit, aut ipsum parvi penderit, [illum] mendacii legem arguere, quæ ipsum [venturum] expressè promisit in Sectione *Balaam*, & [Sect.] [d] *Vos statis.* Sub hoc Fundamento comprehenditur etiam, Non esse *Israeli* Regem nisi *Davide* oriundum, eúmque è progenie *Salomonis.* Quicunque autem hujus familiæ imperio obstiterit, Deum & verba Prophetarum ejus diserta abnegare.

Fundamentum decimum tertium est, *Resurrectio mortuorum*, quam jam explicavimus.

Cùm autem fidem obtinuerint apud aliquem omnia hæc fundamenta, ipsúmque ea amplecti constiterit, admittitur ille in cœtum *Israelitarum*, ipsúmque amore & affectu prosequi decet, & erga illum quicquid nobis mutui amoris & fraternæ charitatis præcepit Deus, exercere. Quòd si contigerit illum in aliquibus, præ concupiscentiæ & naturæ vitiosæ prævalentiâ, transgredi, pœnas dabit juxta transgressionis suæ rationem, futura tamen est illi sors [in vitâ fururâ] cùm sit *ex iis qui*

אללה למשה וקאל לנא והו מוצל
רסאלה נאמן פי תוצילה ואלקול אלמדלול
בה עלי הדה אלקאעדה אלתאמנה והו
קולה בזאת תדעון כי י׳ שלחני וכו׳ כי
לא מלבי׃
ואלקאעדה אלתאסעה אלנסך ודלך
אן הדה שריעה משה לא תנסך ולא
תאתי שריעה מן קבל אללה גירהא ולא
יזאד פיהא ולא ינקץ מנהא לא פי אלנץ
ולא פי אלתפסיר קאל לא תוסף עליו
ולא תגרע ממנו וקד בינא מא ינבגי אן יבין
פי הדה אלקאעדה פי צדר הדא אלתאליף׃
ואלקאעדה אלעאשרה אנה תעאלי
יעלם אפעאל אלנאס ולא יהמלהא
ולים כראי מן קאל עזב י׳ את הארץ
בל כמא קאל גדול העצה ורב
העלילה אשר עיניך פקוחת על כל דרכי
בני האדם וקאל וירא י׳ כי רבה רעת
האדם בארץ וקאל זעקת סדום ועמורה
כי רבה פהדא ידל עלי הדה אלקאעדה
אלעאשרה׃
ואלקאעדה אלחאדה עשר אנה תעאלי
ינאזי מן ימתתל אואמר אלתורה ויעאקב
מן ירתכב נואהיהא ואן אעטם גזאה
העולם הבא ואשר עקאבה אלכרת וקד
קלנא פי הדא אלפצל מא פיה כפאיה
ואלנץ אלמדלול בה עלי הדה אלקאעדה
קולה אם תשא חטאתם ואם אין מחני
נא מספרך ונואבה תעאלי מי אשר הטא
לי דליל עלי תחציל אלטאיע ואלעאצי
לינאזי הדא ויעאקב הדא׃
ואלקאעדה אלתאנה עשר ימות המשיח
והו אלאימאן ואלתצדיק במגיה ולא יסתבטי
אם יתמהמה חכה לו ולא יצרב לה
אגל ולא תתאול אלנצוץ לאבראג וקד
מגיה אלחכמים יקולון תפוח דעתן של
מחשבי קצין ואן יעתקד פיה מן אלתעטים
ואלמחבה ואלדעא לה עלי קדר מא גא
פיה עלי ידי כל נבי מן משה אלי מלאכי
ומן שך פיה או אסתקל אמרה כדב
אלתורה אלתי ועדת בה בתצריח פי פרשת
בלעה ואתם נצבים ומן גמלה הדה
אלקאעדה אן לא מלך לישראל אלא מן
דוד ומן נסל שלמה כאצה וכל מן כאלף
אמר הדה אלביתה כפר באללה ובנצוץ
אנביאה׃
ואלקאעדה אלתאלתה עשר תחיית
המתים וקד בינאהא פאדא סלמת
ללאנסאן הדה אלקואעד כלהא וצח
אעתקאדה להא פהו דאכל בכלל
ישראל וילזם מחבתה ואלשפקה עליה
וכל מא אפרץ אללה לבעצנא עלי בעץ
מן אלמחבה ואלאכא ולו פעל מא עסי
אן יכון מן אלעברות מן אגל אלשהוה
וגלבה אלטבאע אלנאקצה פהו יעאקב עלי
קדר עציאוה ויש לו חלק והו מן פושעי
ישראל ואדא אכתלת ללשכין קאעדה

[u] Numb. vi. 26. [x] Ezek. viii. 2. [y] Jer. xiii. 9. [z] Gen. vi. 5. [a] Ib. xviii. 20. [b] Exod. xxxii. 32, 33. [c] Hab. ii. 3. [d] Deut. xxix. 10.

מן הדה אלקואעד פקד יצא מן הכלל וכפר בעיקר ויתסמי מין ואפיקורוס וקוצץ בנטיעות וילזם בנצתה והלאכה וענה יקול הלא משנאיך י׳ אשנא וכו׳ וקד טולת אלכלאם גרא וכרגת עז גרץ תאליפי לכני פעלת דלך למא ראיתה מנפעה פי אלאעתקאד לאני גמערת לך אשיא כתירה מפידה מפתרקה פי דואין עטימה פכן בהא סעידא וברד כלאמי הדא מראת ותאמלה תאמלא חסנא ואן אטמעתך המתך אנך חצלת אנראצה מן מרה או מן עשר פקד עלם אללה אטמעתך במחאל פלא תעגל פיה לאני לם אצעה כיף אתפק אלא בעד תאמל ותתבת ומטאלעה ארא צחיחה וגיר צחיחה ותחציל מא ילזם אן יעתקד מנהא ואסתטהאר בחגג ודלאיל עלי כל מעני ומעני ומן אללה אסאל אלתופיק נחו אלצואב וארגע אלי גדץ אלפרק:

qui in Iſraële tranſgrediuntur. Sin verò minùs firmum cuipiam viſum fuerit quodlibet horum fundamentorum, *Iſraëlis* cœtum deſeruit, negavítque fundamentum, ac *Hæreticus*, *Epicureus*, *& excindens plantas* audit, quem odio habere & perdere decet, cùm de eo dictum ſit, [e] *Annon oſores tuos*, *Domine*, *odio habeo*, &c.

Prolixior autem jam fui, & à ſcopo operis mei digreſſus ſum, quod tamen ideò feci quia multum eo ad fidem conferri viderim, cùm multa tibi utilia quæ in libris magnis diſperſa habentur collegerim. Sis ergò illis felix, ac ſæpiùs tecum ea quæ dixi revolvas, benéque animo perpendas. Quòd ſi perſuaſerit tibi animus aſſecuturum te eorum ſcopum, ſemel, imò decies [illa legendo,] certè illud quod fieri non poteſt tibi perſuaſit; Ne igitur hâc in re feſtines; neque enim ipſe hæc prout caſu accidit poſui, ſed poſt deliberationem certámque ſcientiam, ac ſententiarum tam verarum quàm falſarum indagationem, & quid in ipſis credere oporteat deprehenſum, ſingulaſque ſententias argumentis, & probationibus demonſtratas. Deo autem rogato ut nos ad veritatem dirigat, ad inſtitutum capitis revertor.

[e] Pſal. cxxxix.

Nota, in tribus Exemplaribus, ad finem quarti Fundamenti, hæc in Margine apponi:

ואעלם אן קאעדה שריעה משה רביני אלכברי הי כון אלעאלם מחדת כונה אללה וכלקה בעד אלעדם אלמחץ והדא אלדי תראני נחום חומה מן קדמה עלי ראי אלפלאספה הו לאטלאק אלברהאן עלי וגודה תעאלי כמא בינת ואוצחרת פי אלדלאלה:

i. e. Scias autem præcipuum Legis *Moſaicæ* articulum eſſe, Mundum de novo productum, condente ac creante ipſum Deo poſt privationem meram. Quòd autem adeò multum fuiſſe me in argumento de ipſius æternitate, juxta ſententiam Philoſophorum, cernis, ideo factum eſt ut omnimodè Dei exiſtentiam demonſtrarem, uti in libro *Moreh Nevochim* à me oſtenſum atque explicatum eſt.

Hæc licet Authoris nomine prolata, huc tamen rejicienda cenſui, quòd ab ipſo poſtea adjecta videantur, cùm in iis mentio fiat libri ab ipſo non paucis poſt hoc opus annis compoſiti.

תמאנה

תמאניה פצול לרמבם"

Sive Octo Capitula à R. MOSE MAIMONIDE *Commentario ſuo in* PIRKE ABOTH *præmiſſa.*

JAM initio hujus operis declaravimus, quænam cauſa impulerit Authorem ut hunc Tractatum in hac Claſſe collocaret; magnas etiam hujus Tractatûs utilitates commemoravimus, nec non ſæpius in præcedentibus polliciti ſumus, nos in eodem de rebus [quibuſdam] utilibus, ídque paulò fuſiùs dicturos, quoniam etſi intellectu perſpicuæ & faciles fuerint, quod ad corticem, illud tamen quod in iis continetur operibus exprimere non adeo facile eſt omnibus, neque inſuper totus eorum ſcopus abſque explicatione idonea intelligi poteſt, cùm interim ejuſmodi ſint quæ ad magnam perfectionem & veram felicitatem perducant; quare viſum eſt mihi pluribus de ipſis diſſerere. Dixerunt enim [Doctores noſtri] q. p. *Quicunque vult ſanctus eſſe, Patrum verba præſtare debet:* Jam verò nullus eſt ſupra ſanctitatem, Prophetiâ exceptâ, gradus, quin & illa ipſa ad hanc perducit, ſicut dixerunt, *Sanctitas ad* [conſequendum] *Spiritum Sanctum perducit.* Conſtat ergò ex ipſorum dicto opera hujus Tractatûs monitis conſentanea ad prophetiæ [gradum] perducere; cujus veritatem, cùm magnam partem eorum quæ ad mores ſpectant contineat, explicaturi ſumus. Verùm antequam ſingularum ſententiarum explicationem aggrediar, viſum eſt mihi præmittere capita aliquot non inutilia, quæ homini præcognoſcenda quædam ſuggerent, erúntque ipſi inſtar clavis ad eam quæ ſequetur explicationem: Scias autem illa quæ & in his capitibus & ſequentibus commentariis dicturus ſum, non eſſe res cujus ego ipſe author fui, neque explicationes à me primò excogitatas, verùm ſententias, è ſermonibus ſapientum, in *Midraſboth*, *Talmude*, aliíſque ipſorum libris, nec non è Philoſophorum, tam antiquiorum quàm recentiorum dictis, hominúmque variorum operibus collectas. Amplectere autem veritatem à quocunque tandem prolatam. Eſt etiam ubi proferam dictum integrum quod expreſſè habetur in libro aliquo minimè ignoto: atque his omnibus nihil ineſt incommodi, nec ipſe mihi vendico quod ab alio ante me dictum fuerit, cùm jam illud confeſſi ſimus, etiamſi non ſubinde repetamus, *Dixit N. Dixit N.* cum hoc prolixitatis planè inutilis eſſet. Præterea nomen perſonæ appoſitum ſcrupulum non rarò minus intelligenti injiceret eſſe dictum illud minùs ſanum, ac in ſe mali aliquid, quod ipſe non noverit, continere: ideóque viſum eſt mihi dicentis nomen ſubticere, cùm is mihi ſcopus ſit, ut ad Lectorem utilitas perveniat, eíque ſenſus in hoc Tractatu reconditos patefaciat. Jam autem incipiam recenſere capita, quæ hîc pro inſtituti mei ratione præmittere viſum eſt, ſúntque ea octo capita.

Caput primum, *De Anima hominis, ejúſque facultatibus.* Scias animam hominis unam eſſe animam, cujus actus plures ſunt & diverſi, quorum aliqui animæ etiam appellantur, adeò ut

ד בינא פי צדר הדא אלתאליף
ק מא אלסבב אלדי נעל אלמדון
יחבת הדה אלמסכתא פי הדא
אלסדר וד̇כרנא איצא עטים אלנפעה
בהדה אלמסכתא וקד ועדנא מראת פי
מא תקדם מן הדא אלתאליף באנא נתכלם
פי הדה אלמסכתא פי אגראץ מפידה
ואנא נטול פיהא בעץ תטויל לאנהא ואן
כאנת בינה סהלה בהסב אלטאהר פלים
אלעכל במחצמנהא סהל עלי גמיע אלנאס
ולא איצא אגראצהא כפהום דון שרח
שאף מע כונהא מוד̇יה אלי כמאל כתיר
ושיעאדה חקיקיה ולדלך ראית באן נשבע
פיהא אלקול וקד קאלו עליהם אלסלאם
האי מאן דבעי למהוי חסידא לקיים מילי
דאבות ולים ענדנא מרתבה פוק אלחסידות
גיר אלנבוה והי אלמוד̇יה להא כמא קאלוא
חסידות מביאה לידי רוח הקדש פקד צח
מן כלאמהם אן אלעכל באדאב הדה
אלמסכתא מוד אלי אלנבוה וסנבין
חקיקה דלך לאנהא משתמלה עלי גז כביר
מן אלכלקיאת וראית באן אקדם קבל
אן אכד פי שרח הלכה הלכה פצולא
מפידה יחצל ללאנסאן מנהא מקדמאת
ותכון לה איצא כאלמפתאח למא
נסתקבל מן אלשרח ואעלם אן אלאשיא
אלתי אקולהא פי הדה אלפצול ופי מא
יאתי מן אלשרח ליס הו אגראץ אבתכרתהא
אנא מן נפסי ולא שרוח אבתדעתהא
ואנמא הי אגראץ מלקוטה מן כלאם
אלחכמים פי אלמדרשות ופי אלתלמוד
וגירה מן תואלפהם מן כלאם אלפלאספה
איצא אלקדם ואלמחדתין ומן תואליף
כתיר מן אלנאס ואסמע אלחק ממן קאלה
וקד רבמא גבת גמלה קול יכון ניז כתאב
משהור פלים פי דלך כלה ושראה ולא
אדעי פי מא קאלה מן תקדם לאנא קד
אעתרפנא בדלך ואן לם נד̇כר קאל
פלאן קאל פלאן אד הדא תטויל לם פאידה
פיה וקד רבמא אוקע פי נפס מן לא חנכה לה
אסם דלך אלשכין אן דלך אלכלאם
סקים ופיה באטנה סו לא יעלמהא פלדלך
ראית אכתצאר אלקאיל אד גרצי אן
תחצל אלפאידה ללקארי ונביין לה אלמעאני
אלמכנוה פי הדה אלמסכתא ואנא אלאן
אבתדי בד̇כר אלפצול אלתי ראית
בתקדימהא הנא בחסב גרצי והי תמאניה
פצול:

אלפצל אלאול פי נפס אלאנסאן
וקואהא אעלם אן נפס אלאנסאן נפס
ואחדה ולהא אפאעיל כתירה מכתלפה
קד תסמי בעץ תלך אלאפאעיל אנפס

videatur

videatur [nonnullis] plures esse homini Animas, quemadmodum opinantur Medici: unde scribit Princeps ipsorum, Animas tres esse, Naturalem, Animalem, Spiritualem. Appellantur etiam Facultates, & partes, adeò ut dicant, *Partes Animæ:* Atque his nominibus frequenter utuntur Philosophi, non tamen ita ut dum dicant partes [Animæ] velint illam dividi in partes, sicut dividuntur corpora; verùm ut actiones ejus diversas, quæ ad animam totam ita se habent ut partes ad totum ex ipsis compositum, enumerent. Nôsti autem rectam morum institutionem esse sanationem animæ, ac facultatum ipsius: Sicut ergò Medico, qui corporum valetudinem curat, opus est ut priùs corpus illud quod curat cognitum habeat, & totum & quænam sint partes ejus (corpus humanum intelligo,) nec non quænam res illi morbum inducant, quò vitentur, & quæ illud sanum conservent, quó appetantur; ita [ei] qui animæ medetur ac mores rectè formare [vult] necesse est ut tum animam totam, tum ejus partes sciat, quídque illi morbi causa sit, quid sanam eam præstet. Dico igitur partes animæ quinque esse, Nutritivam, Sensitivam, Imaginatricem, Appetitricem, Rationalem. Jam autem diximus, hoc ipso capite, sermonem nostrum de anima hominis institui; quoniam nutritio (e. g.) quæ est homini, non est eadem nutritio quæ asino & equo, cùm homo nutriatur parte nutritivâ animæ humanæ, at asinus parte nutritivâ animæ asini, & palma parte nutritivâ animæ propriæ; dicitur interim Nutritionem capiens, de omnibus, communicatione nominis tantum, non quòd una eadémque sit omnium significatio. Similiter de homine & bruto dicitur Sensibile, nomine tantùm utrique communi, non quòd sensus qui est in homine idem sit ac ille qui est in bruto, neque sensus qui est in hac specie, idem cum eo qui est in alia specie, verùm unaquæque species animatorum animam sibi peculiarem habeat, ab alterius anima distinctam, ita ut ab hujus animâ fluant actiones [suæ,] & ab illius animâ actiones [suæ,] cùm interim similis sit actio actioni, adeo ut duæ actiones res prorsus una existimentur, cùm re vera non sint. Atque hoc exprimitur similitudine trium locorum obscurorum, quorum unus oriente super eo Sole, secundus Lunæ radiis, tertius accensâ in eo face illustratur; horum in singulis reperitur lux, cujus tamen [in uno] causa & efficiens est Sol, in alio Luna, in tertio ignis: eodem modo efficiens sensûs hominis est anima hominis; efficiens sensûs asini, anima asini; efficiens sensûs vulturis, anima vulturis; neque est aliquid in quo conveniant, præter nomen omnibus commune. Hoc autem animadvertas, quia non adeò omnibus perspectum est, in quo labuntur multi Philosophantium, adeò ut ad absurda cogantur, & opiniones minimè sanas amplectendas. Ut autem ad institutum nostrum de partibus animæ revertar. Dico, partis nutritivæ esse facultatem attractricem, retentricem, concoctricem, expultricem superfluorum, auctricem, generatricem similis, distinctricem humorum quæ separet illud quod nutritioni inservit ab eo quod expelli debet. Loqui autem de his septem facultatibus, quídque, & quomodo agant, & in

פיטן בדלך אן ללאנסאן אנפס כתירה
כמא יטן אלאטבא חתי יצדר ריסהם אן
אלאנפס תלתּ טביעיה וחיואניה ונפסאניה
וקד תסמי קוי ואנזא חתי יקאל אנזא
אלנפס והדה אלאסמיה כתיר מא יסתעמלהא
אלפלאספה ולים ירידון בקולהם אנזא
אנהא תתנזא תנזי אלאנסאם ואנמא
הם יעדדון אפעאלהא אלמכתלפה אלתי
הי ענד גמלה אלנפס כאלאנזא ענד
אלכל אלמולף מן חלך אלאנזא ואנת
תעלם אן אצלאח אלאכלאק אנמא הו
עלאג אלנפס וקואהא פכמא אן אלטביב
אלדי יעאלג אלאבדאן יחתאג אן יעלם
אולא אלבדן אלדי יעאלגה באסרה ואנזא
אלבדן מא הי אעני בדן אלאנסאן ויחתאג
אן יעלם אי אלאשיא תמרצה פתנתנב
ואי אלאשיא תצחה פתקצד כדלך אלדי
יטב אלנפס ויריד אן יהדב אלאכלאק
יחתאג אן יעלם אלנפס באסרהא ואנזאהא
ומא ימרצהא ומא יצחהא פמן דלך
אקול אן אנזא אלנפס כמכה אלנאדי
ואלחאס ואלמתכיל ואלנזועי ואלנאטק וקד
קדמנא פי הדא אלפצל אן כלאמנא אנמא
הו פי נפס אלאנסאן לאן אלאנתדי מתלא
אלדי ללאנסאן לים הו אלאנתדי אלדי
ללחמאר ואלפרס לאן אלאנסאן מנתדי
באלנזא אלנאדי מן אלנפס אלאנסאניה
ואלחמאר מנתדי באלנזא אלנאדי מן אלנפס
אלחמאריה ואלנכלה מנתדיה באלנזא אלנאדי
מן אלנפס אלתי להא ואנמא יקאל עלי
אלכל מנתדי באשתראך אלאסם פקט
לא אן אלמעני ואחד בעינה וכדלך יקאל
עלי אלאנסאן ואלחיואן אלחסאם באשתראך
אלאסם פקט לא אן אלחס אלדי פי
אלאנסאן הו אלחס אלדי פי אלחיואן
ולא אלחס אלדי פי הדא אלנוע הו אלחס
בעינה אלדי פי הדא אלנוע אלאכר בל
כל נוע ונוע ממא לה נפס לה נפס
ואחדה גיד אלנפס אלאכר וילזם עז נפס
הדה אלאפעאל ועז נפס הדה אפעאל
פקד ישבה אלפעל ללפעל פיטן באלפעלין
ואנהמא שי ואחד בעינה ולים כדלך ומתאלה
מתאל תלתה מואצע מטלכה אחדהמא
אשרקת עליה אלשמס פאצא ואלתאני
טלע עליה אלקמר פאצא ואלאכר סרג
פהי סראג פאצא פכל ואחד מנהא קד וגד
פיה אלציא לכן סבב הדא אלציא ופאעלה
אלשמס ופאעל אלאכר אלקמר ופאעל
אלאכר אלנאר כדלך פאעל חס אלאנסאן
הו נפס אלאנסאן ופאעל חס אלחמאר
נפס אלחמאר ופאעל חס אלעקאב נפס
אלעקאב ולים להא מעני ינמעהא גיר
אשתראך אלאסם פקט פחצל הדא
אלמעני אנה גריב עגיב יעתר פיה כתיר
מן אלמתפלספין וילזמוא מן דלך שנאעת
וארא גיר צחיחה וארנע אלי גרצנא פי
אנזא אלנפס פאקול אלנזא אלנאדי מנה אלקוה
אלנאזבה ואלמאסכה ואלהאצמה ואלדאפעה
ללפצול ואלמנמיה ואלמולדה ללמתל ואלמזמיה
יגתדי בה ואלדי ינבגי אן ידפע ואלכלאם עלי
תפעל

quibus corporis membris actiones ipſarum maximè conſpicuæ ſint & manifeſtæ, quæque ex ipſis perpetuæ ſint, & quæ tempore determinato perficiantur, de his (inquam) omnibus [loqui] ſpectat ad artem Medicam, nec hoc loco iis opus eſt. Partis ſenſitivæ facultates ſunt illæ quinque omnibus notæ, Viſus, Auditus, Guſtus, Olfactus, & Tactus qui in tota ſuperficie corporis reperitur, nec ullum ſibi membrum, ut [reliquæ] quatuor facultates, appropriatum vendicat. Pars Imaginatrix eſt facultas quæ ſpecies rerum ſenſu perceptarum retinet, poſtquam à vicinia eorum quibus percipiuntur ſenſuum remota fuerint, eorum invicem alia cum aliis componens, alia è contra ab aliis ſeparans, adeò ut è rebus quas percipit, res quas nunquam percepit, quæque reverâ percipi non poſſint, componat; ut ſi, e. g. imaginetur quis navim ferream in aere natantem; aut hominem aliquem, cujus caput in cœlo, pedes in terra ſint; aut animal quoddam mille oculis præditum; cum multis ejuſmodi aliis quæ cùm fieri non poſſint componit facultas imaginatrix, atque in imaginatione exiſtere facit. Hîc autem lapſi ſunt Scholaſtici errore fœdo & craſſo, cui fundamentum errorum ſuorum in diſtinctione Neceſſarii, Poſſibilis, & Impoſſibilis ſuperſtruxerunt, dum vel putârunt, vel opinari fecerunt homines, quicquid imaginatione concipi poſſit poſſibile eſſe; ignorantes hanc facultatem res quæ fieri non poſſit ut exiſtant (uti diximus,) componere. Pars appetitrix eſt facultas, quâ vel deſiderio feratur homo in rem aliquam, aut eam averſetur. Porrò ab hac facultate profluunt actiones iſtæ, Appetitus, & fuga, rei alicujus electio & deteſtatio, ira & complacentia, metus & audacia, crudelitas & miſericordia, amor & odium, cum multis hujuſmodi animæ affectibus. Inſtrumenta autem harum facultatum ſunt omnia corporis membra, velut potentia manûs, quæ [inſervit] prænſationi; potentia pedis, quæ inceſſui; potentia oculi, quæ viſui; potentia cordis, quâ quis audax eſt aut timidus: quemadmodum & reliqua membra interiora & exteriora, ipſa, eorúmque potentiæ, inſtrumenta ſunt hujus facultatis appetitricis.

Pars rationalis facultas eſt quæ reperitur in homine exiſtens, quâ ſpeculatur, quâ acquirit ſcientias, quáque diſtinguit inter actiones turpes & honeſtas. Harum autem actionum aliæ ſunt practicæ, aliæ ſpeculativæ: practicarum aliæ artibus acquirendis ſubſerviunt, aliæ excogitando occupantur. [Operatio] autem ſpeculativa ea eſt quâ ſcit homo res mutationi non obnoxias, prout ſe habent; atque hæ ſunt ſcientiæ abſolutè dictæ. Ea quæ artibus inſervit eſt facultas quâ artes acquirimus, veluti architectonicam, agriculturam, medicinam, artem navigandi. Quæ cogitando occupatur ea eſt, quæ de re quam facturus eſt, [quis,] cùm eam facere vult, deliberat, an fieri poſſit nécne; & ſi fieri poſſit, quomodo debeat fieri. Eſtque hoc, quantum hoc loco in medium proferre expedit, de iis quæ ad animam ſpectant. Scias autem animam iſtam unam, cujus facultatum aut partium deſcriptionem præmiſimus, ſe habere inſtar materiæ, cui forma eſt intellectus; quæ dum ei non advenerit, vana eſt quæ in ea ad eandem recipiendam reperitur diſpoſitio, ac

תפעל ופי אי אלאעצא פעלהא אשהר
ואבין ומא מנהא מוגוד דאימא ומא
ינקצי מנהא פי זמאן מחדוד פהדא כלה
לאזם לצנאעה אלטב ולא חאגה פיה פי
הדא אלמוצע ואלנז אלחאם מנה אלקוי
אלכמס אלמשהורה ענד אלגמהור אלבאצרה
ואלסמע ואלדוק ואלשם ואללמס והו
מוגוד פי גמיע סטח אלגסם ולים לה
עצו מכצוץ כמא ללארבע קוי ואלנז
אלמתכיל הי אלקוה אלתי תחפט רסום
אלמחסוסאת בעד גיבתהא ען מבאשרה
אלחואס אלתי אדרכתהא פתרכב בעצהא
אלי בעץ ותפצל בעצהא מן בעץ ולדלך
תרכב הדה אלקוה מן אלאמור אלתי
אדרכתהא אמור לם תדרכהא קט ולא
ימכן אדראכהא כמא יתכיל אלאנסאן
ספינה חדיד תגרי פי אלהוי ושכץ אנסאן
ראסה פי אלסמא ורגליה פי אלארץ
ושכץ חיואן באלף עין כתלא וכתיר מן
הדה אלמתנעאת תרכבה אלקוה
אלמתכילה ותוגדה פי אלכיאל והנא
גלט אלמתכלמון אלגלטה אלשניעה
אלעטימה אלתי בנוא עליהא קאעדה
מגאלטתהם פי תקסימהם אלואגב ואלגאיז
ואלממתנע פאנהם טנו או אוהמו אלנאס
אן כל מא יתכיל מכן ולם יעלמוא
אן הדה אלקוה תרכב אמורא ממתנע
וגודהא כמא דכרנא ואלגז אלנזועי הי אלקוה
אלתי בהא יתשוק אלאנסאן לשי מא או
יכרהה וען הדה אלקוה יצדר מן אלאפעאל
אלטלב ואלהרב ואלאיתאר לאמר מא או
אלתנגב לה ואלגצב ואלרצא ואלכוף
ואלאקדאם ואלקסוה ואלרחמה ואלמחבה
ואלבגצה וכתיר מן הדה אלעוארץ אלנפסאניה
ואלאת הדה אלקוי גמיע אעצא אלבדן
מתל קוה אליד עלי אלבטש וקוה אלרגאל
עלי אלמשי וקוה אלעין עלי אלאבצאר
וקוה אלקלב עלי אן יקדם או יכאף
וכדלך סאיר אלאעצא אלבאטנה ואלטאהרה
אנמא הי וקואהא אלאת להדה אלקוה
אלנזועיה ואלנז אלנאטק הי אלקוה
אלמוגודה ללאנסאן אלתי בהא יעקל
ובהא תכון אלרויה ובהא יקתני אלעלם
ובהא ימיז בין אלקביח ואלגמיל מן
אלאפעאל והדה אלאפעאל מנהא
עמלי ומנהא נטרי ואלעמלי מנה מהני
ומנה פכרי פאלנטרי הו אלדי בה יעלם
אלאנסאן אלמוגודאת אלגיר מתגירה עלי
מא הי עליה והדה הי אלתי תסמי
עלום באטלאק ואלמהני הי אלקוה אלתי
בהא יקתני אלמהן מתל אלנגארה
ואלפלאדה ואלטב ואלמלאהה ואלפכרי
הו אלדי בה ירוי פי אלשי אלדי יריד אן
יעמלה חין מא יריד אן יעמלה הל ימכן
עמלה או לא ואן כאן ימכן פכיף ינבגי
אן יעמל פהדא קדר מא ינבגי אן ידכר
מן אמר אלנפס ההנא ואעלם אן הדה
אלנפס אלואחדה אלתי תקדם וצף
קואהא או אגזאהא הי כאלמאדה ואלעקל
להא צורה פאדא לם תחצל להא אלצורה פכאן וגוד אלאסתעדא פיהא לקבול תלך
אלצורה

אלצורה באטל וכאנה וגוד עבת והו קולה
גם בלא דעת נפש לא טוב יעני אן
וגוד נפס לם תחצל להא צורה בל תכון
נפש בלא דעת לא טוב ואמא אלכלאם
עלי אלצורה ואלמאדה ואלעקול כם הי
וכיף הי וכיף תחצל פמא הדא מוצעה
ולא יחתאג פי מא נרידה מן אלכלאם
עלי אלאכלאק והו אליק בכתאב אלנבוה
אלתי דכרנא והנא אקטע הדא אלפצל
ואכד פי אכר אלפצל אלב פי מעאני
קוי אלנפס ופי מערפה אלגז אלדי פיה
אולא תוגד אלפצאיל ואלרדאיל אעלם
אן אלמעאני ואלטאעאת אלשרעיה אנמא
תוגד לגזאין מן אגזא אלנפס והו אלגז
אלחאס ואלגז אלנזועי פקט ובהדא אלגזאין
תכון גמיע אלעבירות ואלמצוות אמא
אלגז אלגאדי ואלגז אלמתכיל פלא
טאעה פיהמא ולא מעציה אד ליס ללראי
ואלאכתיאר פיהמא עמל בונה ולא יקדר
אלאנסאן בחסב ראיה אן יעטל פעלהמא
או יקצרהמא עלי פעל מא אלא תרא אן
הדין אלגזאין אעני אלגאדי ואלמתכייל
יפעלאן עגד אלנום דון סאיר קוי אלנפס
אמא אלגז אלנאטק פפיה חירה לכן אקול
אנה קד יכון בהדה אלקוה איצא אלטאעה
ואלמעציה בחסב אעתקאד ראי פאסד אן
אעתקאד ראי צחיח לכן ליס פיהא עמל
יטלק עליה אסם עמל מצוה או עבירה
ולדלך קלת פי מא תקדם אן פי דינאך
אלגזאין תוגד אלעבירות ואלמצוות אמא
אלפצאיל פהי נועין פצאיל כלקיה ופצאיל
נטקיה ופי מקאבלהמא נועא אלרדאיל
אמא אלפצאיל אלנטקיה פהי תוגד ללגז
אלנאטק מנהא אלחכמה והי מערפה
אלאסבאב אלבעידה ואלקריבה בעד מערפה
וגוד אלשי אלדי יבחת ען אסבאבה ואלעקל
ומנה אלעקל אלנטרי והו אלדי יהצל
לנא באלטבע אעני אלמעקולאת אלאול
ומנה עקל מסתפאד ומא הדא מוצעה
ומנה אלדכא וגודה אלפהם והו גודה
חדם עלי אלשי בסרעה בלא זמאן או פי
זמאן קריב גדא ורדאיל הדה אלקוה עכס
הדא או מקאבלתהא ואמא אלפצאיל
אלכלקיה פהי תוגד ללגז אלנזועי וחדה ואלגז
אלחאס פי הדא אלמעני אנמא הו כאדם
ללגז אלנזועי ופצאיל הדא אלגז כתירה
גדא מתל אלעפה ואלסכא ואלעראלה
ואלחלם ואלתואצע ואלקנאעה ואלשגאעה
וגירהא ורדאיל הדא אלגז הו אלתפריט
פי הדה או אלאפראט פיהא אמא אלגז
אלגאדי ואלמתכיל פלא יקאל פיה פציה
ולא רדילה ואנמא יקאל אנה גאר עלי
אסתקאמה או עלי גיר אסתקאמה כמא
יקאל אן פלאן גאד הצמה או בטל הצמה
או פסד תבילה או הו גאר עלי אסתקאמה
וליס פי הדא כלה לא פצילה ולא רדילה
פהדא מא ארדנא אן נורדה פי הדא אלפצל:
אלפצל אלתאלת פי אמראץ אלנפס קאל
אלאקדמון ללנפס צחה ומרץ כמא ללבדן צחה

instar rei prorsus fruſtraneæ, ſicut dicit, [a] *Etiam ut ſine ſcientia ſit anima non eſt bonum*, *viz.* ut exiſtat anima formam ſuam non conſecuta, verùm ſcientiæ expers permaneat, non eſt bonum. Verùm de forma, & materia, & intellectibus, quotuplices ſint, & quomodo acquirantur, diſſerere, non eſt hujus loci, neque ad illum quem de moribus inſtituimus ſermonem neceſſarium, ſed magis ad librum Prophetiæ, cujus meminimus, ſpectat. Hîc igitur finem huic capiti imponentes, ad aliud pergemus.

Caput ſecundum, *De tranſgreſſionibus facultatum animæ, & dignoſcenda ea parte in qua primariò reperiantur virtutes & vitia.*

Scias tranſgreſſiones & obedientiam legales reperiri in duabus tantum animæ partibus, ſcil. parte ſenſitiva, & appetente: ac ad duas has partes [referri] tranſgreſſiones & præcepta. Quod ad partem nutritivam, & imaginatricem, nec eſt in illis obedientia nec rebellio, quia nullus eſt omnino in iis deliberationis aut electionis actus: neque poteſt quis vi conſilii ſui actionem ipſarum ſuſpendere, aut ipſas ad unam tantùm actionem determinare. Annon vides has duas partes (ſcil. nutritivam & imaginatricem) ſolas ex omnibus animæ facultatibus inter dormiendum operari? Quòd ad animam rationalem, eſt de ea dubium; verùm dico reperiri quidem in hac etiam facultate obedientiam & tranſgreſſionem, prout ſententiam aliquam falſam aut veram amplectitur; non eſſe autem in ipſa opus aliquod cui aut obſequii præſtiti, aut tranſgreſſionis attribuatur nomen; ideòque in præcedentibus dixi in iſtis duabus partibus reperiri præceptorum tranſgreſſionem, aut præſtationem. Quod ad virtutes autem, ſunt eæ duplicis generis, morales, & rationales: ut & ipſis contraria duo vitiorum genera. Virtutes intellectuales parti inſunt rationali; ex iis ſunt, Sapientia, quæ eſt ſcientiâ cauſarum remotarum & propinquarum cognitâ priùs exiſtentiâ rei de cujus cauſis quæritur; & Intellectus, qui eſt intellectus ſpeculativus, ille ſcil. nobis à natura inſitus, ſcil. intelligibilia prima, & intellectus acquiſitus, (qui hujus loci non eſt;) & perſpicacia & præſtantia intellectûs, ſcil. præſtantia de rebus quàm celerrimè conjectandi, nullâ prorſus vel minimâ ſaltem morâ interjectâ. Vitia hujus potentiæ ſecus aut contra ſe habent. Quod ad virtutes autem morales, reperiuntur eæ in parte appetitrice tantùm: Pars autem ſenſitiva, hoc reſpectu, parti appetitrici famulatur. Ac virtutes hujus partis multæ admodum ſunt, veluti caſtitas, liberalitas, æquitas, manſuetudo, humilitas, animus contentus, fortitudo, magnificentia, aliæque. Ejuſdem vitia in horum defectu vel exceſſu [conſiſtunt.] Jam verò quod ad partes altricem & imaginatricem, non dicitur de iis virtus aut vitium, verùm dicitur, rectè eas aut ſecus procedere; veluti aliquem probè concoquere, aut eundem non facilè digerere, & vitiatam eſſe alicujus phantaſiam, aut ipſum ἐυφανλασίαλον eſſe, at his omnibus nec ineſt virtus nec vitium. Atque hoc eſt quod hoc capite tradere voluimus.

Caput tertium, *De morbis Animæ.*

Dixerunt antiqui eſſe animæ, perinde ac corpori, ſanitatem & ægritudinem. Sanitas animæ

[a] Prov. xix. 2.

eſt, cùm ita & ipſa & partes ipſius comparatæ ſint, ut continuè actiones bonas, pulchras, & honeſtas producant. Ægritudo autem ejus, cùm ita diſpoſitæ ſint, ut perpetuò mala, turpia, & inhoneſta faciant. Quod ad corporis ſanitatem & ægritudinem, de iis inquirit ſcientia Medicinæ. Et quemadmodum iis, qui corporis morbis laborant, ſuggerit ſenſus ipſorum corruptus illud quod dulce eſt amarum eſſe, quod amarum, dulce, adeo ut quæ vitioſa ſunt ſub ſpecie eorum quibus nihil ineſt vitii concipiat, augeatúrque cupiditas ejus, ac iis delectetur rebus, quibus nihil omnino jucundi ſanis ineſſe videtur, imo non rarò dolor, veluti eſu luti, carbonum, pulveris, rerùmque valdè auſterarum & acrium, cùm aliis ejuſmodi cibis quos nequaquam appetunt ſani, ſed planè averſantur: ita animæ morbis laborantibus, malis ſc. iiſque qui vitiis ſcatent, apparent ea quæ mala ſunt bona eſſe, & quæ bona ſunt mala. Ac certè malus perpetuò extrema, quæ revera mala ſunt, appetit, eáque præ animi ſui morbo pro bonis habet. Et quemadmodum ægroti, cùm noverint morbum ſuum, nec ſint ipſi artis medicæ periti, conſulunt medicos qui ipſos docentes quid facere oporteat interdicunt ipſis eo quod ipſi jucundum imaginantur, eáque ipſos ſumere cogunt, quæ minimè grata ſunt, & amara, quo ſanentur corpora ipſorum & ad eum redeant [ſtatum] ut pro bonis bona, & pro malis mala habeant: Ita & animæ morbis laborantes doctos conſulere oportet, qui ſunt animarum medici, quo eos ab iſtis arceant malis quæ ipſi bona putant, iiſque eâ arte quâ ſanantur mores animi, quámque cap. ſequenti declaraturi ſumus, medeantur. Quod ad animo malè affectos, qui non animadvertentes morbum ſuum, eum pro ſanitate habent, aut animadverſo non quærunt remedium, eodem futuri ſunt ſtatu quo ægrotus, qui dum ſibi jucunda ſectatur, nec medicamentis utitur, haud dubio periturus eſt. Verùm qui animadvertunt, & ſequuntur tamen cupiditates ſuas, de iis dixit Liber veridicus referens verba eorum, [b] *quoniam in prava cordis mei cogitatioue pergam*, &c. i. dum explere ſitim ſuam expetit, auget ſibi ſitim: eos autem qui non animadvertunt deſcribit *Salomo*, dicens, [c] *Via ſtulti recta eſt in oculis ſuis, at qui audit conſilium, ſapiens eſt*, i. e. qui accipit conſilium docti, docentis ipſum viam quæ reverâ recta eſt, non quam ipſe rectam patat; rurſum dicens, [d] *Eſt via quæ recta eſt in oculis viri, at finis ejus ſunt viæ mortis:* dicit etiam de iſtis animæ morbis laborantibus, dum non ſciant quid ſibi noceat, vel proſit, [e] *Via malorum eſt ſicut caligo, non nôrunt in quid impingunt:* Verùm ars medendi animis ejuſmodi eſt qualem tibi deſcripturus ſum hoc capite quarto.

Caput quartum, *De medelâ morborum animæ.*

Actiones bonæ, eæ ſunt quæ ſunt æquales, inter duo extrema, quorum utrumque malum eſt, unum exceſſu, alterum defectu [peccans] mediæ. Virtutes autem ſunt diſpoſitiones animæ & habitus medii inter duas diſpoſitiones pravas, quarum una in exceſſu, altera in defectu eſt, & ab his

ומרץ פצדה אלנפס אן תכון היאתהא והיאת
אנזאיהא היאת תפעל בהא אבדא
אלכיראת ואלחסנאת ואלאפעאל
אלגמילה ומרצאה אן תכון היאתהא
והיאת אנזאיהא היאת תפעל בהא אבדא
אלשרור ואלסיאת ואלאפעאל אלקביחה
אמא צדה אלגסם ומרצה פצנאעה אלטב
תבחת ען דלך וכמא אן אצחאב מרץ
אלאבדאן יכיל להם פסאד חסהם פי
מא חלא אנה מר ופי מא הו מר אנה
חלו פיתצורון אלמלאים בצורה גיר מלאים
ותשתד שהותהם ותעטם לדתהם באמור
לא לדה פיהא בונה ענד אלאצחאא בל
קד רבמא כאן פיהא אלם מתל אכל
אלטפל ואלפחם ואלתראב ואלאמור
אלשדידה אלעפוצה ואלשדידה אלחמצה
ונחו הדה מן אלאטעמה אלתי לא
ישתהיהא אלאצחאא בל יכרהונהא כדלך
אלמרצא אלאנפס אעני אלאשראר ודוי
אלנקאיץ יכיל להם פי מא הי שרור אנהא
כיראת ופי מא הי כיראת אנהא שרור
ואלשריר יהוי אבדא אלגאיאת אלתי הי
פי אלחקיקה שרור ויתכילהא לאגל מרץ
נפסה כיראת וכמא אן אלמרצא למא
עלמוא מרצהם ולא יחסנון צנאעה אלטב
סאלו אלאטבא פערפוהם במא ינבגי
אן יעמלוא ונהוהם ען מא יתכיל
לדידא וגברוהם עלי תנאול אלאמור
אלכריהה אלמרה חתי תצח אנפאמהם
פירגעוא לאסתיאב אלטיב וכראהיה אלכרה
כדלך אלמרצא אלאנפס ינבגי להם אן
יסאלוא אעלמא אלדין הם אטבא
אלאנפס פינהנוהם עו תלך אלשרור אלתי
יסנונהא כיראת ויטבונהם באלצנאעה
אלתי תטב בהא אכלאק אלנפס אלתי
נביהא פי אלפצל אלדי בעד הדא
אמא אלמרצא אלאנפס אלדין לא
ישערון במרצהם ויתכילונה צדה או ישערון
בה ולא יתטבבון פמאלהם למא יכון
מאל אלמריץ אדא תבע לדאתה ולא
יתטבב פהו יהלך בלא שך אמא אלדין
ישערון ויתבעון לדאתהם קאל אלכתאב
אלחק פיהם ואצף ען קולהם כי בשרירות
לבי אלך וג' יעני אנה יקצד אן ירוי
עטשה והו יזיד נפסה עטשא ואמא
אלדין לא ישערון פוצפהם שלמה כתיר
קאל דרך אויל ישר בעיניו ושומע לעצה
חכם יעני אלדי יאכד ראי אלעאלם פיערפה
באלטריק אלדי הו ישר פי אלחקיקה לא
אלדי יטנה הו ישר וקאל יש דרך ישר לפני
איש ואחריתה דרכי מות וקאל פי האולי
אלמרצא אלאנפס פי כונהם לא יעלמוא מא
יצרהם ולא מא ינפעהם דרך רשעים כאפלה
לא ידעו במה יכשלו אמא צנאעה טב
אלאנפס פהי כמא אצף פי הדא אלפצל
אלראבע אלפצל אלראבע פי טב אמראץ
אלנפס אלאפעאל אלתי הי כיראת הי
אלאפעאל אלמעתדלה אלמתוסטה בין
טרפין המא נמיעא שרא אחדהמא אפראט תקציר ואלאכר אלפצאיל הי היאת
נפסאניה ומלכאת מתוסטה בין היאתין רדיתין אחדהמא אזיד ואלאכרי אנקץ ועו הדה
אלהיאת

[b] Deut. xxix. 19. [c] Prov. xii. 15. [d] Ib. xiv. 21. [e] Ib. iv. 19.

אלהיאת תלזם תלך אלאפעאל מתאל
ולך אלעפה פאנהא בלק מתוסט בין
אלשרה ובין עדם אלאחסאם באללה
פאלעפה הי מן אפעאל אלכיראת ואלהיאה
מן אלנפס אלתי תלזם ענהא אלעפה
הי פצילה כלקיה אמא אלשרה פהו אלטרף
אלאול ועדם אלאחסאם באללה גמלה
אלטרף אלאכיר וכלאהמא שרא מחץ
ואלהיאתין מן אלנפס אלתין ענהמא לזם
אלשרה והי אלהיאה אלאזיד ועדם
אלאחסאם והי אלהיאה אלאנקץ פהמא
גמיעא רדילתין מן רדאיל אלכלק וכולך
אלסכא מתוסט בין אלתקתיר ואלתבדיר
וכאלשגאעה מתוסטה בין אלתהור ואלגבן
ואללעב מתוסט בין אלגלאעה ואלפדאכה
ואלתואצע מתוסט בין אלתכבר ואלתכאסס
ואלכרם מתוסט בין אלבכך ואלנדאלה
ואלקנאעה מתוסטה בין אלרגבה ואלכסל
ואלחלם מתוסט בין אלתרג ואלמהאנה
ואלחיא מתוסט בין אלקחה ואלכגל וכולך
סאירהא ולא תחראג אלי אסמא מוצועה
להא צרורה אדא כאנת אלמעאני חאצלה
מפהומה וקד יגלט אלנאס כתיר פי הדה
אלאפעאל ויטנוא אחד אלטרפין כיר ופצילה
מן פצאיל אלנפס תארה יטנון אלטרף
אלאול כירא כמא יטנון אלתהור פצילה
ויסמון אלמתהור שגעאן ואדא ראו מן הו
פי גאיה אלתהור ואלקדום עלי אלמהאלך
וילקי בנפסה אלי אלתהלכה באלקצד
וקד יכלין באלאתפאק חמדוה בולך וקאלוא
הדא שגאע ותארה יטנון אלטרף אלאכיר
פיקולון ען אלמהין אלנפס חלים וען
אלכסלאן קנוע וען אלעדים אלאחסאם
באללדאת לגפא טבעה עפיף ועלי הדא
אלנחו מן אלגלט יטנון איצא אלתבדיר
ואלבכך מן אלאפעאל אלמחמודה והדא
כלה גלט ואנמא יחמד עלי אלחקיקה
אלתוסט ונחוה ינבני ללאנסאן אן יקצד
ויזן אפעאלה כלהא דאימא נחו הדא
אלתוסט ואעלם אן הדה אלפצאיל
ואלרדאיל אלכלקיה אנמא תחצל ותתמכן
פי אלנפס בתכריר אלאפעאל אלכאינה
ען דולך אלכלק מרארא כתירה פי זמאן
טויל ואעתיאדנא להמא פאן כאנת תלך
אלאפעאל כיראת כאן אלדי יחצל לנא הי
אלפצילה ואן כאנת שרור כאן אלדי יחצל
לנא הו אלרדילה ולמא כאן אלאנסאן
בטבעה מן אול אמרה לא יכון דא פצילה
ולא דא נקיצה כמא נבין פי אלפצל אלתאמן
והו יעוד בלא שך אפעאל מן צגרה בחסב
סירה אהלה ובלדה פקד תכון תלך
אלאפעאל מתוסטה וקד תכון מפרטה או
מקצרה כמא וצפנא פיכון הדא קד מרצת
נפסה פילזם אן ינחי פי טבה נחו טב
אלאנסאם סוי פכמא אן אלגסם אדא
כרג ען אעתדאלה נטרנא אלי אי גהה
מאל וכרג פנקאבלה בצדה חתי ירגע
אלי אלאעתדאל פאדא אעתרל ארתפענא
ען דלך אלצד ורגענא אלי מקאבלתה

dispositionibus necessariò profluunt istæ actiones; exempli gratiâ, Temperantia quæ est dispositio media inter intemperantiam, & insensibilitatem voluptatis; Estque Temperantia ex actionibus bonis & dispositionibns animæ à quibus necessariò profluit temperantia, quæ est virtus moralis. Intemperantia autem extremum est primum, insensibilitas voluptatis omnimodæ, alterum, quorum utrumque malum est simpliciter, súntque duæ dispositiones animæ à quibus necessariò profluunt intemperantia, quæ est dispositio modum excedens, & insensibilitas, quæ est dispositio defectu peccans, súntque pariter duo è vitiorum moralium numero. Similiter, Liberalitas media est inter avaritiam & prodigalitatem; & Fortitudo inter temeritatem & timiditatem: Urbanitas inter scurrilitatem & rusticitatem: Humilitas inter superbiam & sui vilitatem: Magnificentia inter profusionem & sordes: Contentatio inter cupiditatem & torporem: Mansuetudo inter iracundiam & lentitudinem: Pudor inter impudentiam & vitiosum pudorem; & in reliquis [similiter,] nec opus est hic recensere nomina iis imposita, cum res significatæ in promptu sint & omnibus intellectæ. Errant autem homines frequenter in his actionibus, putantes extremorum alterum bonum esse & virtutem animæ quandam. Aliàs quidem primum extremorum, bonum putant, quemadmodum temeritatem pro virtute habent, dum temerè audacem fortem appellant, & si aliquem extremo gradu audaciæ viderint, qui in pericula ruat, séque sponte in perniciem conjiciat, verùm casu evadat, eum ob illud laudant, dicentes, Hic sanè fortis est. Aliàs verò alterum melius existimant; ita dicunt illum qui animo est lentiori, mansuetum, & torpidum, virum sorte suâ contentum, eúmque qui nullo voluptatum sensu capitur pro indolis suæ stupore, temperatum; & consimili errore prodigalitatem & profusionem inter facta laude digna numerant, sed hoc totum erroris est. Illud vero quod meritò laudatur est, ut quis medium teneat, ad quod etiam tendere hominem oportet, atque ita semper omnes actiones suas perpendere, ut eò [inclinent.] Scias autem virtutes & vitia ista moralia acquiri & firmari in anima iteratione actionum ab istis moribus fluentium [ídque] pluribus vicibus, tempore longo, & dum iisdem assuefaciamus. Quod si bonæ fuerint actiones istæ, illud quod nobis iisdem acquiritur virtus erit; sin malæ, erit illud quod ex illis provenit, vitium. Homo enim naturâ suâ à principio neque virtute, neque vitio instructus est, uti Capite octavo ostensuri sumus; ipse autem sine dubio actionibus [quibusdam] à pueritia sua juxta consuetudinem familiæ, aut patriæ suæ assuescet; erúntque aliàs actiones istæ mediæ, aliàs ejusmodi quæ modum excedant, aut deficiant, uti descripsimus. Erit ergo ei necessarium, cùm animam ipsius corripuerit morbus, eandem rationem adhibere in ea curanda quæ in curatione corporum adhiberi solet. Sicut ergò cùm è temperamenti sui æqualitate migraverit corpus, observamus in quam partem inclinaverit, & quò exierit, ut ei rebus ipsi contrariis occurramus, donec redeat ad temperamentum æquale, ad quod cum redierit, ab isto

contrario adhibendo abſtinemus, & converſi paramus illi, quo in temperamento ſuo æquali retineatur: eodem prorſus modo in iis quæ ad mores ſpectant agimus, exem. gr. ſi videmus quempiam ita animo affectum ut genium ſuum fraudet, quod unum eſt è vitiis animæ & actio ex earum numero quæ improborum propriæ ſunt, uti hoc ipſo Cap. oſtendimus, cùm morbo iſti mederi volumus, non præcipimus ei liberalitatem, hoc enim inſtar ejus eſſet qui illi in quo calor modum excedit, re aliqua medii temperamenti mederi vellet; quod ipſum morbo ſuo neutiquam liberaret; verum ita conſtitui debet iſte, ut iterum atque iterum prodige agat, imò prodigalitatis opera crebriùs frequentet, donec affectus ille qui ipſum ad nimiam parſimoniam adigit, ab animo ejus receſſerit, ac penè prodigalitatis affectum induerit, vel proximè ſaltem ad eum acceſſerit; tum autem operibus prodigalitatis ipſi interdicentes præcipiemus ut liberalitatis opera conſtanter exerceat, eáque perpetuo præſtet, nec modum excedens, nec præparce agens. Eodem modo ubi viderimus aliquem opes prodigè effundentem, illi præcipiemus ut avaritiæ opera præſtet cáque repetat, neque tamen ipſi frequentem operum avaritiæ iterationem præcipiemus, ut alteri iſti opera prodigalitatis ſæpius exercenda injunximus. Subeſt enim hîc aliquid argutius, quod medicinæ [hujus] Canon & myſterium eſt, ſcil. Facilius patrabiliúſque eſſe, ut quis à prodigalitate ad liberalitatem revertatur, quam ut avaritia ad liberalitatem redeat. Eodémque modo ut qui nullo voluptatum ſenſu tangitur temperans evadat, quam qui cupiditatibus indulget, ideóque magis frequentare jubebimus intemperantem opera ejus qui nullo voluptatum ſenſu tangitur, quam ἀναίδηλον iſtum opera intemperantis, atque ita injungemus meticuloſo audaciam, magis quam audaci, timiditatem; & ſordidum ad prodigentiam magis inſtituemus, quam profuſum ad ſordidam parſimoniam: atque hic Canon eſt medicinæ morum quem obſerves velim: atque hanc ob rationem non ſolebant [viri virtute] præſtantes animi ſui affectus ita ordinare ut in medio prorſus ſtatu eſſent, ſed aliquantulum ad exceſſum aut defectum inclinarent cautelæ gratiâ, ex. gr. à temperantia ad ἀναίδηειαν voluptatum, & à fortitudine temeritatem verſus, & à magnificentia aliquantillum verſus prodigentiam & ab humilitate aliquantillum verſus ſui vilitatem: eodémque modo in reliquis, atque hoc innuitur dicto ipſorum, *Infra menſuram juris*. Quod ad ea etiam quæ aliquando fecerunt virtute præſtantes nonnulli inclinando ad alterum extremum; dum ſcil. jejunando ſe macerarent, noctu ſurgerent, ab eſu carnis, viníque potu, mulierúmque conſortio abſtinerent, veſtes laneas & cilicinas induerent, montes incolerent, longéque ſe in deſerta ſubducerent, non aliam ob cauſam ex his quicquam factitârunt, quàm Medicinæ, uti diximus, gratiâ, & propter corruptos urbes incolentium mores; cùm viderent ſe, familiaritate ipſorum utendo, factáque videndo, corruptum iri; timeréntque ne à conſortio ipſorum mores ſuos contagio pervaderet; quare ſe ab ipſis ſubduxerunt in deſerta & [loca] ubi nemo repe-

במא יבקיה עלי אעתראלה כולך נפעל
פי אלאבלאק סוי מתאל דלך אן נרי
אנסאן חצלת לה היאה פי נפסה יקתר
בהא עלי נפסה והדה רדילה מן רדאיל
אלפנם אלפעל אלתי יפעלה מן אפעאל
אלשרור כמא בינא פי הדא אלפצל פאדא
ארדנא אן נטב הדא אלמרץ פלים נאמרה
באלכלא לאן הדא מתל מן יטב מן אפרט
עליה אלחר באלשי אלמעתדל ודלך לא
יבריה מן מרצה ואנמא ינבגי אן יגעל
הדא יפעל אלתבדיר אלמרה בער אלמרה
ויתכרר אליה פעל אלתבדיר מראת חתי
תזול מן נפסה אלהיאה אלמוגבה ללתקתיר
ויכאד אן תחצל לה היאה אלאבדאר אן
יקארבהא והינד נרפע ענה אפעאל
אלאבדאר ונאמרה באן ידום עלי אפעאל
אלסכא וילתזם דלך דאימא לא יפרט ולא
יקצר וכדלך אדא דאינאה מבדרא פאנא
נאמרה באן יפעל אפעאל אלתקתיר
ויכרהא לכן ליס נכרר עליה פעל
אלתקתיר מראת כתירה מתל מא כררנא
עליה פעל אלתבדיר והדה אלנכתה הי
קאנון אלעלאג וסדה ודלך אן אלאנסאן
רנועה מן אלתבדיר ללסכא אסהל ואקרב
מן רנועה מן אלתקתיר ללסכא וכדלך
רנוע אלעדים אלאחסאס באללדה עפיף
אסהל ואקרב מן רנוע אלשרה עפיף
פדלך נכרר עלי אלשרה אפעאל עדם
אללדה אכתר ממא נכרר עלי אלעדים
אלאחסאס אפעאל אלשרה ונלזם
אלנבאן באלתהור אכתר ממא נלזם
אלמתהור באלנבן ונרוץ אלנזל באלבדך
אכתר ממא נרוץ אלבדך באלנזאלה והדא
הו קאנון טב אלאבלאק פאחפטה ולהדא
אלמעני צארוא אלפצלא לא יתרכון
היאה אנפסהם עלי אלהיאה אלמתוסטה
סוי בל ימילוא מילא קלילא נחו אלאזיד
ואלאנקץ עלי סביל אלחוטה אעני אנהם
מתלא ימילון עץ אלעפה נחו עדם
אלאחסאס באללדה קלילא ועץ אלשנאעה
נחו אלתהור קלילא ועץ אלכרם נחו אלבדך
קלילא ועץ אלתואצע נחו אלכסה קלילא
וכדלך פי סאירהא והדא אלמעני ילחט
לקולהם לפנים משורת הדין ואמא מא
פעלוה אלפצלא פי בעץ אלאזמאן ובעץ
אשכאץ מנהם איצא מן אלמיל נחו אלטרף
אלואחד מתל אלציאם וקיאם אללילי
ותרך אכל אללחם ושרב אלנביד ואבעאד
אלנסא ואלבאס אלצוף ואלשער וסכנא
אלגבאל ואלאנקטאע פי אלבראר פמא
פעלוא שיא מן הדה אלא עלי גהה אלטב
כמא דכרנא ולפסאד אהל אלמדינה איצא
אדא ראו אנהם יפסדון במבאשתרהם
ורויה אפעאלהם ואן עשרתהם ממא
יתוקעון פיהא פסאד אכלאקהם פכרנוא
עניהם ללבראר וחית לא אנסאן סו
נחו קול אלנבי מי יתנני במרבר

מלון אורחים וג׳ פלמא ראו אלנהאל
אולאיך אלפצלא פעלוא הדה אלאפעאל
ולם יעלמוא גרצהם טנוהא כיראת
וקצדוהא בזעמהם אן יכונו מתלהם
ונעלוא יעדבון אנפאמהם בכל וגה מן
אלעדאב ויטנוא אנהם אתוא פצילה
ופעלוא כיר׳א ואן בהלך יקרב מן אללה
כאן אללה עדו אלגסם יריד הלאכה
ותלאפה והם לא ישערון אן תלך
אלאפעאל שרור ואן בהא תחצל רדילה
מן רדאיל אלנפס ומא מתלהם אלא
מתל נאהל בצנאעה אלטב ראי אלמאהרין
מן אלאטבה קד אסקוא מרצא האלכין
שחם אלחנטל ואלמחמודה ואלצבר
ונחוהא וקטעוא ענהם אלגדא פברוא
מן מרצהם ותכלצוא מן אלהלאך כלאצא
עטימא פקאל דלך אלגאהל פאדא כאנת
הדה אלאשיא תברי מן אלמרץ פבאלאחרי
ואלאגדר אן תבקי אלצחיח עלי צחתה
או תזיד פיהא פגעל אליד אן יתנאולהא
דאימא ויתדבר בתדביר אלמרצא פהו
ימרץ בלא שך כדלך חאולא הם מרצא
אלאנפס בלא שך בתנאולהם אלדוא
עלי אלצחה והדה אלשריעה אלכאמלה
אלמכמלה לנא כמא שהד פיהא עארפהא
תורת י׳י תמימה משיבת נפש מחכימת
פתי לם תאת בשי מן הדא ואנמא קצדת
אן יכון אלאנסאן טביעיא סאלך פי אלטריק
אלוסטא יאכל מא לה אן יאכל באעתדאל
וישרב מא לה אן ישרב באעתדאל וינכח מא
לה אן ינכח באעתדאל ויעמר אלבלאר באלעדל
ואלאנצאף לא אן יסכן אלכהוף ואלגבאל
ולא אן ילבס אלשער ואלצוף ולא אן
ישקי אלנפס ויעדבה ונהי ען דלך במא
גאנא אלנקל פי אלנזיר וכפר עליו הכהן
מאשר חטא על הנפש וקאלוא וכי על
איזה נפש חטא זה על שמנע עצמו מן
היין והלא דברים קל וחומר אם מי
שציער עצמו מן היין צריך כפרה המצער
עצמו מכל דבר על אחת כמה וכמה
ופי אתאר אנביאנא ורואת שריעתנא
ראינאהם יקצדון אלאעתדאל וציאנה
אנפסהם ואגסאמהם עלי מא תוגבה
אלשריעה וגואב אללה תע״ עלי יד נביה
למן סאל פי ציאם יום ואחד פי אלעאם
הל ידום עלי דלך או לא והו קולהם
לזכריה האבכה בחדש החמישי הנזר כאשר
עשיתי זה כמה שנים פגואבהם כי צמתם
וספוד בחמישי ובשביעי וזה שבעים שנה
הצום צמתוני אני וכי תאכלו וכי תשתו
הלא אתם האכלים ואתם השותים
תם אמרהם באלאעתדאל ואלפצילה
פקט לא באלציאם והו קולה להם
כה אמר וי׳י צבאות לאמר משפט אמת
שפוטו וחסד ורחמים עשו איש את אחיו
וקאל בעד דלך כה אמר י׳י צבאות צום
הרביעי וצום החמישי וצום השביעי וצום
העשירי יהיה לבית יהודה לששון ולשמחה

reperiretur malus; ſecundùm dictum Prophetæ, [f] *Quis dabit mihi in deſerto tugurium viatorum, &c.* Cùm autem viderent ſtulti viros iſtos virtute inſignes hujuſmodi aliqua feciſſe, ſcopum verò ipſorum neſcirent, exiſtimantes ea in ſe bona [fuiſſe,] eadem & ipſi aggreſſi ſunt, putantes ſe ſimiles illis futuros, unde corpora ſua omni cruciatûs genere afflixerunt, ita ſe virtutem aſſecutos beneque feciſſe autumantes, eóque pacto ad Deum ſe propiùs acceſſuros, utpote qui inimicus ſit corpori, ejùſque deſtructionem & perditionem velit; non animadvertentes interim facta hujuſmodi mala in ſe eſſe, atque illis vitium aliquod animæ contrahi, nec alii rei comparandi ſunt quàm [cuipiam] medicinæ ignaro, qui videns medicos peritos graviter ægrotantibus bibendam præbere medullam colocynthidos, ſcammoniam, aloen, & ejuſmodi, cibo ipſis interdicentes, eóſque hoc pacto à morbo ſuo ſanari, atque exitium, mirè liberatos, effugere; dixerit: Cùm res iſtæ liberent à morte, quanto magis ſano valetudinem conſervabunt, aut ipſi eam augebunt? ideóque ſemper illa ſumat, & ægrotantium regimine utatur, ac ſe ægrotorum more tractet, qui dubium non eſt quin in morbum incidat: ita & iſti, medicamenta in ſtatu ſanitatis adhibendo, ſine dubio animi morbos contrahent. Lex ergò iſta perfecta, quæque nos perfectos reddit, (prout teſtatus eſt de ipſâ qui [optimè] eam novit, [g] *Lex Domini perfecta, convertens animam, ſapientem reddens imperitum, &c.*) nihil tale præcipit, verùm eò tendit ut ſit homo ad naturæ præſcriptum ordinatus viâ mediâ incedens, adeò ut illud quod ipſi edere [permiſſum] eſt, intra modum edat; moderatéque quod ipſi [licitum] eſt bibere, bibat; conjuge legitimâ modeſtè utatur, & ut in locis cultis degat, juſtitiæ & æquitati ſtudens; non ut ſpeluncas incolat & montes, neque ut cilicium & lanam induat, corpúſve affligat & cruciet. Imò hoc vetat, juxta illud quod ad nos traditione pervenit; Dicit enim de [h] *Nazireo, Et expiabit illi Sacerdos quod paccavit in animam.* Dicunt, *Quid ergò? in quam animam peccavit iſte? Ideo quia ſibi vino interdixit. Annon ergò (concludunt) verba argumento à minori ad majus? Si ille, qui ſibi vino interdixerit, opus habet expiatione, quanto magis ille qui ſe ab omni re abſtinendo affligit?* Et è monimentis prophetarum noſtrorum, eorúmque qui legem noſtram nobis tradiderunt, percipimus ipſos [hoc] ſibi propoſuiſſe, ut moderationem ſectarentur, animáſque ac corpora ſua eo, quem lex requirit, ſtatu conſervarent; & juxta illud quod reſponſum à Deo excelſo eſt per prophetam ſuum illis qui quæſiverunt de jejunio unius diei annuo, num illud continuè obſervarent, necne, Hoc eſt, quod dicunt *Zachariæ, Num flebo menſe quinto ſeparando me, quemadmodum feci jam tot annis?* Reſpondit ergò ipſis, [i] *Cum jejunaretis & plangeretis in quinta & in ſeptima, & jam ſeptuaginta annis, nunquid jejunium jejunâſtis mihi? & quando comeditis & bibitis, nonne vobis ipſis comeditis & bibitis?* tum ipſis modum tenere ac virtutem amplecti tantùm præcepit, non jejunium; atque hoc eſt quod dicit ipſis, [k] *Ita dicit Dominus exercituum, præcipiendo, Judicium veritatis judicate, & benignitatem & miſericordiam facite unuſquiſque cum fratre ſuo, &c.* dicítque poſteà,

[f] Jer. ix. 2. [g] Pſal. xix. 7. [h] Numb. vi. 11. [i] Zech. vii. 3, &c. [k] Ver. 9.

ולמועדים טובים והאמת והשלום אהבו
ואעלם אן אמת הי אלפצאיל אלנטקיה
לאנהא חקיקה לא תתגיר כמא דכרנא
פי אלפצל אלתאני והשלום אלפצאיל
אלכלקיה אלתי בהא יכון אלשלום בעולם
וארגע אלי גרצי פאן קאלוא האולי אלדין
תשבהוא באלמלל מן אהל שריעתנא אד
כלאמי אנמא הו פיהא אנהם אנמא
יפעלון מא יפעלון מן אשקא אנפאמהם
וקטע לדאתהם עלי סביל אלריאצה לקוי
אלנפס וכי יכונוא אמיל נחו אלגהה
אלואחדה קלילא עלי מא בינא פי הדא
אלפצל אנה ילום אן יכון אלאנסאן כדלך
פהדא גלט מנהם עלי מא נבין ודלך אן
אלשריעה אנמא חרמת מא חרמת ואמרת
במא אמרת מן הדא אלסבב אעני חתי
נבעד ען אלגהה אלואחדה אכתר עלי
גהה אלריאצה פאן תחרים אלמאכל
אלחראם כלהא ותחרים אלמנאכח
אלחראם ואלנהי ען אלקדשה ותכליף
כתובה וקדושין ומע דלך כלה לא
תחל דאימא בל תחרם פי אוקאת
אלנדה ואללידה ומע הדא חדוא אשיאכנא
אלתקליל מן הנכאח ונהוא ען דלך
באלנהאר עלי מא בינא פי סנהדרין פאן
הדא כלה אנמא אפרצה אללה לנבעד
ען טרף אלשרה בעדא כתירא ונכרג ען
אלתוסט אלי גהה עדם אלאחסאס
באללדה קלילא חתי תתבת פי אנפסנא
היאה אלעפה וכדלך כל מא נא פי אלשריעה
מן דפע אלמעשרות ואללקט ואלשכחה
ואלפאה ואלפרט ואלעוללות וחכם
אלשמטה ואליובל ואלצדקה די מחסורו
אנמא דלך כלה קריב מן אלבדך חתי
נבעד ען טרף אלנדאלה בעדא כתירא
ונקרב מן טרף אלבדך חתי יתבת לנא
אלכרם ובהדא אלאעתבאר תעתבר אכתר
אלשראיע פתגדהא כלהא קד ראצת קוי
אלנפס מתל מא קטעת אלאנתקאם
ואכד אלתאר בקולה לא תקום ולא תטור
עזוב תעזוב הקם תקים עמו חתי תצעף
קוה אלנצב ואלחרג וכדלך השב תשיבם
חתי תזיל היאת אלבכל וכדלך מפני
שיבה תקום והדרת פני זקן וג׳ כבד את
אביך וג׳ לא תסור מכל הדבר אשר יגידו
לך וג׳ חתי יזיל היאת אלקהה ותחצל
היאת אלחיא תם איצא אבעד ען אלטרף
אלאכר אעני אלכגל פקאל הוכח תוכיח
את עמיתך וג׳ לא תגורו ממנו וג׳ חתי
יזיל אלכגל איצא ונבקי פי אלטריקה
אלוסטי פאדא נא אלשכן אלנאהל בלא
שד וראם אן יזיד עלי הדה אלאשיא
כתל אן יחרם אלאכל ואלשרב זאיד אלי
תחרים מא חרם מן אלמאכל ויחרם
אלזואג זאידא אלי מא חרם מן דמנכאח
וידפע גמ׳ה מאלה ללעניים או ללהקדש
זאידא אלי מא פי אלשריעה מן אלצדקה
ואלהקדשות ואלערכים כאן הדא
יפעל אפעאל אלשרור והו לא יעלם ויחצל

posteà, [l] *Ita dicit Dominus exercituum, Jejunium quarti & jejunium quinti & jejunium decimi erit domui Judæ in gaudium & lætitiam & in solennitates bonas, & veritatem & pacem diligite.* Scias autem *Veritate* [innui] virtutes intellectuales, quoniam illæ *veræ* sunt, nec mutantur, uti Capite secundo diximus. *Pace* autem virtutes morales, per quas fit pax in mundo. Ut autem ad institutum meum revertar. Quòd si dixerint isti qui sectas quasdam è legis nostræ cultoribus (de illis enim loquor) imitati sunt, se illud quod faciunt, dum corpora sua affligunt, & abstinent à voluptatibus, eo fine facere, ut potentias corporeas subjugent, quo aliquantillum ad alteram partem inclinent, prout hoc ipso Capite ostendimus necesse esse ut comparatus sit homo; hoc equidem in ipsis error est, uti ostensuri sumus: idque quia lex nostra illud quod illicitum pronuntiavit, ideo vetuit, eáque quæ præcepta sunt ideo præcepit; scil, ut magis ab una parte recedamus disciplinæ gratiâ, siquidem quod ad ciborum vetitorum omnium, & veneris illicitæ prohibitionem, dum prohibet scorta, & injungit literas contractus & sponsalia (ita tamen ut his omnibus adhibitis, non quolibet tempore permissa sit [uxor,] sed prohibita tempore immunditiæ & partûs, ultra quod etiam præscripserunt Doctores nostri parcè Veneri indulgendum, eâque interdiu uti vetuerunt, sicut in Tract. *Sanhedrim* explicavimus:) hæc (inquam) omnia in mandatis dedit Deus, ut quàm longissimè ab extremo intemperantiæ recedentes paululum versùs ἀναισθησιαν medium transeamus, quò in animis nostris dispositionem temperantiæ confirmemus. Eodémque modo quicquid in lege occurrit de solutione decimarum, de spicilegio, de manipulo per oblivionem relicto, de angulo [non demetendo,] aciníque deciduis & recemis, ut & judicia anni relaxationis & Jubilæi, & de eleemosynâ præstandâ quantum pauperi opus sit, totum hoc ad profusionem opum propiùs accedit, ut ita longiùs ab extremo animi sordidi abducti propiùs accedamus ad extremum prodigentiæ, quò stabiliatur in nobis magnificentiæ [virtus.] Atque si hac ratione maximam præceptorum partem perpenderis, invenies ea omnia subigendis animi affectibus inservire: quemadmodum vindictam & ultionem tollit dicto isto, [m] *Non surges, neque observabis,* [n] *derelinquendo derelinques, elevando elevabis cum ipso &c.* quò potentiam iræ & iracundiæ retundat. Ita & illud, *Reddendo reddes ea,* [eò tendit] ut tollat dispositionem avaritiæ: ita &, [o] *Coram canis surges, & revereberis faciem senis, &c. Honora patrem tuum, &c. Non recedes ab omni quod tibi referent, &c.* ad tollendam dispositionem impudentiæ, & contrariam illi verecundiam introducendam. Deinde, ut ab altero etiam extremo retrahat, scil. à pudore vitioso, dicit, [p] *Increpando increpabis proximum tuum, non timebis, &c.* [hoc inquam dicit] ut etiam pudorem vitiosum tollat, quò viam mediam teneamus. Quòd si venerit quis planè stultus, qui cupiat rebus istis aliquid addere; veluti, si cibum aliquem & potum illicitum pronuntiet ultra cibos istos quos illicitos pronuntiavit lex, aut conjugium prohibeat ultra concubitus lege illicitos factos, aut qui omnes facultates suas in pauperes eroget, aut sacris usibus [devoveat,] ultra ea quæ in lege [requiruntur,] eleemosynam, res usui sacro consecrandas, & æstimationes, faciat hic certè, quamvis

[l] Cap. viii. 19. [m] Exod. xxiii. 5. [n] Deut. xxii. 4. [o] Lev. ix. 32. [p] Ib. xix. 17.

פי אלחאשיה אלואחדה ויכרג ען אלתוסט
גמלה וללחכמים פי הדא אלגרץ כלאם
לם ימר בי קט אגרב מנה והו פי גמרא
דבני מערבא פי אלתאסע מן נדרים
תכלמוא פי הם אללדין ילזמון אנפסהם
אימאן ונדרים חתי יבקו שבה אלאסארי
וקאלו הנאך הדא אלנץ ר' אדי בשם
ר' יצחק לא דייך מה שאסרה לך
התורה אלא שאתה אוסר עליך דברים
אחרים והדא הו אלמעני אלדי ד'כרנאה
סוי בלא זיאדה ולא נקצאן פקה באן כן
נמיע מא ד'כרנאה פי הדא אלפצל אן
נחו אלאפעאל אלמתוסטה ינבגי אן יקצד
ואנה לא יכרג ענהא אלי האשיה מן
אלחאשיתין אלא עלי גהה אלטב ואלמקאבלה
באלצד וכמא אן אלרגל אלעארף בצנאעה
אלטב אדא ראי מזאגה קד תגיר איסר
תגייר לא יגפל ולא יתרך אלמרץ יתמכן
חתי יחתאג אלי טב קוי פי אלנאיה ואדא
עלם אן עצו מן אעצא גסמה צעיפא
יחמי ענה אבדא ויתגנב אלאשיא אלמודיה
לה ויקצד למא ינפעה חתי יצח דלך
אלעצו או חתי לא יתזיד צעף כדלך
אלאנסאן אלכאמל ינבגי לה אן יתפקד
אכלאקה דאימא ויזן אפעאלה ויעתבר
היאה נפסה יומא יומא פכל מא ראי
נפסה מאילה נחו האשיה מן אלחואשי
באדר באלעלאג ולא יתרך אלהיאה
אלסו תתמכן בתכריר פעל אלשר כמא
ד'כרנא וכדלך יגעל חדי עינידה אלכלק
אנאקין אלדי עגדה וירום עלאגה דאימא
כמא קדמנא אד לא בד אן יכון לללאנסאן
נקאין לאן אלפלאספה קד קאלוא עסר
ובעיד אן יונד מן הו באלטבע ללפצאיל
כלהא אלכלקיה ואלנטקיה מעדא אמא
כתב אלאנביא פקד כתר פיהא דלך
קאל הן בעבדיו לא יאמן וג' ומא יצדק
אנוש עם אל ומה יזכה ילוד אשה
ושלמה קאל באלאטלאק כי אדם אין
צדיק בארץ אשר יעשה טוב ולא יחטא
ואנת תעלם אן סיד אלאולין ואלאכרין
משה רבנו קד קאל לה תעלי יען לא
האמנתם בי וג' על אשר מריתם על
אשר לא קדשתם וג' הדא כלה ודנבה
עליה אלסלאם אנה מאל נחו אחד
אלחאשיתין ען פצילה מן אלפצאיל אלכלקיה
והי אלחלם למא מאל נחו אלחרג בקולה
שמעו נא המורים וג' נקר אללה עליה
אן יכון מתלה יחרג במחצר גמאעה ישראל
פי מוצע לא ינבגי פיה אלחרג ומתל
הדא פי חק דלך אלשכין חלול השם
לאנה חרכאתה כלהא וכלמאתה בהא
יקתדי ובהא יטמע אלוצול לסעאדה
אלדניא ואלאכרי פכיף יבדוא מנה אלחרג
והו מן אפעאל אלשרור כמא בינא ולא
יצדר אלא ען היאה רדיה מן היאה אלנפס
ואנמא קולה פי דלך מריתם בי פהו
עלי מא נבין ודלך אנה ליס כאן יכאטב

vis inſcius, ea quæ malorum propria ſunt, & ad extremorum alterum relicto prorſus medio pertinget. Eſt autem ſapientibus, in hunc ſenſum, dictum quo non aliud magis mirum [ad aures] meas unquam pervenit, quod habetur in [q] *Gemara* Occidentalium, Capite nono *Nedarim*, ubi vituperantes illos, qui ſe juramentis & votis obſtringunt, adeò ut captivorum inſtar ſint, hæc habent verba, *Rab. Adai* nomine *Rab. Iſaac*, *Annon ſufficit tibi illud quod illicitum fecit lex, niſi & ipſe alia tibi illicita feceris?* quæ ipſiſſima eſt, quam commemoravimus, ſententia, ſine additione aut diminutione. Ex omnibus autem quæ hoc Capite jam dicta ſunt conſtat, actiones medias ſectandas eſſe, nec ab iis ad alterutrum duorum extremorum, præterquam medicinæ gratiâ, & ut contrario occurratur, deflectendum. Et quemadmodum medicinæ peritus aliquis, ubi temperamentum ſuum vel aliquantillum immutatum eſſe viderit, nequaquam illud negliget, aut morbum invaleſcere ſinet, donec medicamento admodum forti opus habeat; aut ſi noverit aliquod corporis ſui membrum imbecillius eſſe, illud ſemper tuebitur, ea quæ illi noceant fugiendo, & quæ illi proſint ſectando, donec ad ſanitatem redeat, aut ſaltem non magis infirmetur: ita & virum perfectum mores ſuos aſſiduè ad examen revocare decet, viáſque ſuas perpendere, atque in animi ſui inclinationem quotidiè inquirere, & quotieſcunque ipſum ad aliquod extremum propendere viderit, quam primùm medelam adhibere, ne diſpoſitiones pravas malarum actionum iteratione confirmari ſinat, quemadmodum diximus: eodémque modo ſibi ob oculos quoſcunque mores vitioſos apud ſe [repererit] ſtatuens, eos aſſiduè curare fataget, uti præmiſimus; cùm fieri non poſſit, quin ſit homo vitiis obnoxius. Ita dixerunt Philoſophi, difficile, aut vix poſſibile, eſſe ut reperiatur qui naturâ comparatus ſit ad omnes virtutes, tam morales quàm intellectuales; quin & prophetarum libri multa habent eódem [ſpectantia:] Dixit enim, [r] *Ecce in ſervis ſuis non ponit ſtabilitatem, &c.* et, *Num juſtificabitur natus muliere, &c?* [ita] & *Salomo* de homine in genere dixit, *Non eſt homo juſtus in terrâ, qui faciat bonum & non peccet.* Nôſti etiam Domino priorum & poſteriorum *Moſi* Doctori noſtro dixiſſe Deum excelſum, *Quoniam non credidiſtis mihi, &c.* quia *rebellâſtis dum non ſanctificaveritis, &c.* Hoc totum, cùm culpa ejus eſſet, quòd inclinaverit verſùs unum duorum extremorum à virtute quadam morali, ſcil. *Manſuetudine*, dum ad iracundiam propenderet, dicendo, *Auſcultate, quæſo, rebelles*, ſeverè illi imputavit, quòd iſtiuſmodi vir ad iracundiam, coram toto Iſraelitarum cœtu, ibi moveretur ubi iraſci non decuit, cujuſmodi factum reſpectu talis viri profanatio erat nominis divini, cùm omnes ejus geſtus & verba imitarentur [homines,] iíſque ſe ad felicitatem tum temporalem tum æternam perventuros ſperarent. Quomodo ergò appareret in illo iracundia, quæ (uti oſtendimus) eſt ex actionibus malorum [propriis,] nec aliunde quàm è pravis animi diſpoſitionibus oritur? Quod autem de [facto] iſto dicit, *Rebellâſtis in me*, hoc eâ, quam explicaturi

[q] Hieroſolymit. [r] Job iv. 18.

ſumus, ratione [intelligendum] eſt; ſcil. quòd non idiotas aut virtutis expertes alloqueretur, verùm populum ita comparatum ut vel contemptiſſima fœmina eſſet inſtar *Ezekielis* f. *Buzi*, prout locuti ſunt Sapientes, qui omnia quæ diceret aut faceret perpenderent; qui ergò ipſum facilè ad iram provocari videntes dicerent, Non eſt ille, c. p. ex iis in quibus vitium aliquod morale reperitur, niſi ergò Deum nobis iraſci ſciret ideò quòd aquam petierimus, nóſque ad furorem Dominum provocâſſe, haudquaquam iracundiâ commotus fuiſſet, cùm tamen non inveniamus ipſum [Deum, ſc.] dum cum illo hac de re ſermonem habuit, furorem vel iram præ ſe tuliſſe, verùm hoc tantum dixiſſe, *Sume baculum, &c.* &, *bibendum præbe cœtui, & jumentis ipſorum.* Verùm digreſſi ſumus à Capitis hujus ſcopo, ita tamen, ut unum ſolverimus ex iis quæ in lege occurrunt dubiis, de quo multum diſſeritur ac diſputatur, quodnam, ſc. peccatum commiſerit *Moſe?* Perpende igitur & quid nos dixerimus, & quid dici de eo [ſoleat.] Veritas ſibi viam parabit. Ut autem ad inſtitutum meum revertar, Cùm quis perpetuò facta ſua trutinet, & quæ in medio poſita ſunt ſectetur, futurus eſt in ſummo eorum quæ in hominem cadunt gradu, eadémque ratione ad Deum quàm proximè accedet, ac præmium apud ipſum repoſitum accipiet; atque hic eſt perfectiſſimus cultûs [divini] modus. Quam ſententiam commemorârunt etiam Sapientes, ac literis conſignârunt, dicentes, *Quicunque diſponit vias ſuas, dignus cenſebitur qui videat ſalutem Domini, ſicut dictum eſt*; [s] *Et qui diſponit viam ſuam, oſtendam ei ſalutem Dei. Ne legas* [inquiunt] *veſam derec* [& diſponens viam] ſed *Sham* [ſcil. à *Shum Rabbinorum.*] *Shumma* autem eſt æſtimatio & conjectura. Atque hæc eadem prorſus eſt, quam per totum hoc Cap. explicavimus, ſententia; atque hoc ſumma eſt eorum quæ ad ſcopum hunc neceſſaria putavimus.

Caput quintum, *De facultatibus animi ad unum finem dirigendis.*

Oportet hominem omnes animæ ſuæ facultates juxta conſilii præſcriptum ſubjugare, prout Cap. præcedente præmiſimus, ſibíque ante oculos unum ſemper finem ſtatuere, hunc nempe, ut apprehendat Deum Omnip. Glor. quantum eum apprehendere homini datur, ſc. ut ipſum ſciat, itáque actiones ſuas omnes, motus, quietem & dicta ordinare, ut ad hunc finem perducant, adeò ut non ſit in omnibus ipſius factis fruſtraneum aliquod; ullum nempe factum quod ad hunc finem non tendat, e. gr. ut in cibo, potu, conjugio, ſomno, vigilia, motu, quiete, ſanitatem corporis ſui tantùm ſectetur, cujus deinde ſcopus ſit, ut ſint animæ inſtrumenta ſua ſana & perfecta, quò ſcientiarum ſtudio incumbat donec ad finem iſtum pertingat. Interim verò, juxta hanc regulam, non ſectabitur voluptatem tantùm, adeò ut in cibo & potu quod jucundiſſimum eſt eligat, ut nec in reliquo ſui regimine, verùm illud quod utiliſſimum eſt appetet, quod ſive contigerit ſimul jucundum eſſe, ſive ingratum, perinde eſt; aut ſaltem illud quod jucundiſſimum eſt reſpectu quodam medico, appetet; ut ſi cùm langueat ipſi appetitus cibi, eum cibis deſiderabilibus, jucundis, dulcibus excitet: ſimiliter ut ſi ebullierit in ipſo humor melancholicus, eum auditu cantûs & diverſis

עואם ולא מן לא פצילה להם בל אקואם
צגירה נסאהם מתל יחזקאל בן בוזי
כמא דכרוא אלחכמים וכל מא יקול
או יפעל יעתברונה פלמא ראוה קד
חרג קאלוא אנה עליה אלסלאם מא הו
מן לה רדילה כלק ולולא אנה עלם אן
אללה נצב עלינא פי טלב אלמא ואנא
אסכטנאה תעלי למא כאן יחרג ואללה
תעלי מא וגדנאה פי כטאבה לה פי הדה
אלקציה חרג ולא נצב בל קאל קח את
המטה והשקית את חעדה ואת בעירם
וקד כרגנא מן גרץ אלבאב לכן חללנא
משכל מן משכלאת אלתורה כתיר מא
קיל פיה וכתיר מא יסאל אי דנב אדנב
ואערץ מא קלנאה נחן ומא קיל פיה
ואללה יודי טריקה וארגע אלי גרצי
פאקא כאן אלאנסאן יזן אפעאלה דאימא
ויקצד אוסטהא כאן פי אעלי דרגה מן
דרגאת אלאנסאן ובדלך יקרב מן אללה
וינאל מא ענדה והדא אתם וגה מן
וגוה אלעבאדה וקד דכרוא אלחכמים הדא
אלגרץ ונצוא עליה וקאלוא עליה כל השם
אורחותיו זוכה ורואה בישועתו של הקבה"
שנ' ושם דרך אראנו בישע אלהים אל
תקרא ושם דרך אלא ושם דרך
ושומה הו אלתקדיר ואלתכמין והדא
הו אלמעני אלדי שרחנאה פי הדא אלפצל
כלה סוי פהדה קדר מא ראינאה יהתאג
פי הדא אלגרץ:

אלפצל אלכאמס פי תצריף קוי אלנפס
נחו גאיה ואחדה:

ינבגי ללאנסאן יסתבדם קוי נפסה כלהא
בחסב אלראי עלי מא קדמנא פי אלפצל
אלדי קבל הדא ויגעל חדי עיניה גאיה
ואחדה והי אדראך אללה עז וגל חסב
טאקה אלאנסאן אעני אלעלם בה ויגעל
אפעאלה כלהא חרכאתה וסכנאתה
ונמיע אקואלה מודיה נחו הדה אלגאיה
חתי לא יכון פי אפעאלה שי מן פעל
אלעבת בוגה אעני פעל לא יודי אלי
הדה אלגאיה מתאל דלך אן יגעל אלקצד
באכלה ושרבה ונכאחה ונומה ויקטתה
וחרכתה וסבונה צחה גסמה פקט ואלגרץ
גסמה אן תגד אלנפס אלאתהא צחיחה
סאלמה פתתצרף פי אלעלום ואכתסאב
אלפצאיל אלכלקיה ואלנטקיה חתי יצל
לתלך אלגאיה פעלי הדא אלקיאס לים
יקצד חיניד אללה פקט חתי יתכיר פי
אלטעאם ואלשראב אלאלד וכדלך פי
סאיר אלתדביר בל יקצד אלאנפע פאן
ארפק אן יכון לדיד כאן ואן אתפק אן
יכון כריה כאן או יקצד אלאלד בחסב
אלנטר אלטבי מתל אן תסקט שהותה
ללטעאם פינבהא באלאטעמה אלשהיה
אללדידה אלמסתטיבה וכדלך אן תאר

[s] Pſal. l. 23.

עליה כלט סודאוי אזאלה בסמאע אלאנאני
ואנואע אלאיקאעאת ואלנזה פי אלבסאתין
ואלמבאני אלחסאן ומנאלכה אלצור
אלחסנה ונחו הדא ממא יבסט אלנפס
ויזיל וסוסה אלסודא ענהא ויכון אלקצד
בדלך כלה ליצח גסמה וגאיה צדה
גסמה אן יעלם ובדלך אדא תחרך ותצרף
פי אקתני אלמאל יכון גאיתה פי גמעה
אן יצרפה פי אלפצאיל ואן יגדה
לקואם גסמה ואסתמראר וגודה חתי
ידרך ויעלם מן אללה מא יכן עלמה
פעלי הדא אלקיאס יכון לצנאעה אלטב
מדכל כביר גדא פי אלפצאיל ופי
אלעלם באללה ופי ניל אלסעאדה
אלחקיקיה ויכון תעלמהא וטלבהא עבאדה
מן אכבר אלעבאדאת ולים תכון חיניד
מתל אלחיאכה ואלנגארה לאן בהא נקדר
אפעאלנא ותציר אפעאלנא אפעאל
אנסאניה מודיה נחו אלפצאיל ואלחקאיק
לאן אלשכן אדא תקדם ואכל טעאמא
לדיד ענד אלחנך טייב אלראיחה שהי
והו מצר מודי וקד רכבא כאן סבב
למרצה כטרה או ללהלאך מדה ואחדה
פהדא ואלבהאים סוי ולים הדא פעל
אלאנסאן מן חית הו אנסאן ואנמא הו
פעל אלאנסאן מן חית הו חיואן נמשל
כבמהות נדמו ואנמא יכון פעל אנסאני
אדא תנאול אלאנפע פקט וקד יתרך אלאלד
ויאכל אלאכרה בחסב טלב אלאנפע והדא
פעל בחסב אלראי ובדא ינפצל אלאנסאן
פי אפעאלה ממא סואה ובדלך אדא נכח
מתי אשתהי מן גיר אן יראעי אלצרר
ואלנפע פאן הדא אלפעל לה מן חית
הו חיואן לא מן חית הו אנסאן וקד יכון
תדבירה כלה בחסב אלאנפע כמא דכרנא
לכן יגעל גאיתה צדה גסמה וסלאמתה מן
אלאמראץ פקט ולים הדא פאצל לאן כמא
אתר הדא להה אלצחה אתר דלך אלאכר
להה אלאכל או להה אלנכאח וכלהם לא
גאיה חקיקיה לאפעאלהם ואנמא אלצואב
אן יגעל נאיה גמיע תצרפאתה צחה גסמה
ואסתמראר וגודה עלי אלסלאמה חתי
תבקי אלאת קוי אלנפס אלתי הי אעצא
אלבדן סאלמה פתתצרף נפסה דון עאיק
פי אלפצאיל אלכלקיה ואלנמקיה וכדלך
כלמא יתעלמה מן אלעלום ואלמעארף
מא כאן מנהא טריק לתלך אלגאיה פלא
כלאם פיה ומא לא פאידה לה פי תלך
אלגאיה מתל מסאיל אלגבר ואלמקאבלה
וכתאב אלמכרוטאת ואלחיל ואלאכתאד
מן מסאיל אלהנדסה וגר אלאתקאל וכתיר
מתל הדא פיכון אלקצד בה תשחיד אלדהן
וריאצה אלקוה אלנאטקה בטריק אלברהאן
חתי תחצל ללאנסאן מלכה מערפה
אלקיאס אלברהאני מן גירה פיכון לה דלך
טריק יצל בה אלי עלם חקיקה וגודה
תעאלי וכדלך אקאויל אלאנסאן כלהא
לא יחתאג יתכלם אלא פימא יגלב
לנפסה בה מנפעה או ידפע אדיה ען

verſis melodiæ generibus, ſive hortorum & ædificiorum elegantium conſpectu oblectando, formíſque pulchris aſſidendo, aliiſque ejuſmodi rebus, quibus delectetur animus, & tollantur ex eo cogitationes quas ſuggerit melancholia, in quibus omnibus erit illi ſcopus, corpus ſuum ſanum conſervare; corpus autem ideò ſanum conſervare, ut ſcientiam acquirere valeat. Eodem modo cùm acquirendis opibus operam ac ſtudium impendat, eum ad finem in iis congerendis collimabit, ut in res præſtantes eaſdem eroget, & ad corporis ſui ſuſtentationem, ac conſervationem diuturniorem, paratas habeat, quò de Deo quicquid ſciri poſſit perceptum ac cognitum habeat. Ac juxta hanc regulam magnus erit artis medicæ in virtutis ſtudio, cognitione Dei, veráque felicitate aſſequenda uſus, ſtudiúmque ejus è præcipuis cultûs partibus, neque jam inſtar texturæ, aut architecturæ erit, cùm eâ actiones noſtras metiamur, ut ſint humanæ naturæ [conſentaneæ,] & ad virtutes veras perducant. Si enim temerè quis comedat cibum, palato dulcem, odoris boni, gratum, qui [interim] inſalubris & noxius ſit, adeò ut ſæpè morbi gravis, aut mortis ſubitaneæ cauſa ſit; hic ſanè beſtiarum inſtar cenſendus eſt: neque hæc hominis, quâ homo, actio eſt, ſed quâ animal *aſſimilatum beſtiis quæ pereunt*: verùm tum demum actio hominis propria erit, cùm illud tantum quod ſaluberrimum eſt ſumſerit, illo quod jucundiſſimum relicto, adeò ut quod minus gratum eſt comedat, dum quod utilius eſt quærat: atque hæc eſt actio ex conſilii præſcripto, quo ſolo in actionibus ſuis ab aliis [animalibus] diſtinguitur homo. Eodem modo ſi quis Venere utatur quotieſcunque ejus deſiderio tangatur, nullâ damni aut commodi ratione habitâ, hæc ejus actio eſt quâ animal, non quâ homo. Fieri autem poteſt ut in ſui regimine, illud quod maximè utile eſt, uti diximus, ſectetur, ita tamen ut ſibi interim finem ſtatuat ſolam corporis ſanitatem, atque à morbis immunitatem. Sed neque hic interim virtute præditus eſt, quoniam ſicut hic bonæ valetudinis, ita & alter cibi aut Veneris ſuavitatem prætulit, quorum neutrum verus eſt actionum finis. Recta ergò methodus hæc eſt, ut omnium operationum ſuarum finem ſtatuat, corpus ſuum ſanum & integrum conſervare, quò inſtrumenta facultatum animæ, quæ ſunt corporis membra, integra ipſi permaneant, atque hoc pacto anima ipſius ſine ullo impedimento in virtutibus moralibus & intellectualibus excercere ſe poſſit: ſimiliter de omnibus, quas addiſcit, ſcientiis & diſciplinis, quibus ad iſtum finem tenditur, nulla eſt controverſia. Quod etiam ad eas in quibus nihil eſt quod ad iſtum finem conferat, e. g. Problemata Algebraica, librum ſectionum Conicarum, [quæſtiones] Mechanicas, magnum problematum Geometricorum numerum, déque attractione ponderum, cum aliis hujuſmodi multis, vel horum etiam omnium ſcopus eſt intellectum acuere, & facultatem rationalem in demonſtrationis regulis exercere, ut inde accedat homini habitus ſcientiæ, quò argumentationes demonſtrativas ab aliis dignoſcat, quíque ſit illi via quâ ad ſcientiam veritatis exiſtentiæ Dei excelſi pertingat: eodém-

que modo quod ad omnes hominis ſermones, non aliud loqui decet, quàm quo aut ſibi utilitatem aliquam afferat, aut malum aliquod ab anima ſua vel corpore repellat, aut quod ad ſcientiam aliquam, vel virtutem aliquam, vel virtutis alicujus, aut viri virtute præſtantis, laudem, vel vitii aut vitioſorum vituperium ſpectet. Sugillatio enim vitiis deditorum & viarum ipſorum vituperatio, ſi eò tendat ut eos apud homines in contemptum adducat, quo ab ipſis caveant, neque facta ipſorum imitentur, neceſſaria eſt, & virtus. An non vides quid dixerit Deus, [t] *Inſtar factorum Ægypti, &c.* &, *Inſtar factorum terræ Canaan*, & quomodo deſcribat *Sodomæos?* Quicquid enim occurrit in Scriptura, [vel] ad hominum ſceleratorum contumeliam & vituperium ab ipſis factorum, vel ad laudem ac commendationem bonorum ſpectans, illud ad eum quem dixi finem tendit, *viz.* ut ſequantur homines horum viam, illorum fugiant. Cúmque hujuſmodi ſcopum ſibi propoſuerit homo, multa admodum eorum quæ facere ſolet omittet, verbáque ſua diminuet. Quiſquis enim ad hunc ſcopum tendit, non in illud incumbet ut parietes auro ornet, aut veſti auream fimbriam aſſuat, niſi eo forſitan fine ut animum ſuum recreet, quo ſanum eum conſervet, aut ab ipſo ægritudinem repellat, adeò ut terſus ac mundus ſit ad recipiendas ſcientias, juxta illud ipſorum dictorum, *Domus pulchra, mulier pulchra, & lectus mollis, diſcipulis Sapientum* [conveniunt:] quia, ſcil. mens continuâ rerum difficilium contemplatione obtunditur, atque hebeſcit, non ſecus ac delaſſatur corpus labores difficiles tolerando, donec, poſtquam conſederit ac quieverit, ad temperiem ſuam redeat: Ita opus eſt etiam ut requieſcat animus & ſenſibus recreandis operam det, picturis puta, rebúſque pulchris contemplandis, quò tollatur ab eo hebetudo, quemadmodum dixerunt, *Ubi laſſati fuerint Doctores noſtri ſtudendo, locuti ſunt verba hilaritatis*, adeò ut penè hac ex parte, non ſint iſta in genere malorum, neque actionibus nihili accenſenda: ſcil. ut quis ædificiis, vaſis, aut veſtibus opere variegato & picturâ ornandis, operam det. Scias autem hunc gradum altum admodum & arduum eſſe, adeò ut cùm occurrerit quis qui ita ſe habeat, non dicam eum eſſe infra prophetarum gradum, qui, ſcil. omnes animæ ſuæ facultates moderetur, earúmque finem Deum ſolum ſtatuat, neque opus aliquod, ſive magnum ſive parvum, præſtet, aut verbum proferat, aliter quàm ut factum illud aut verbum ad virtutem aliquam, aut ad illud quod ad virtutem tendit, perducat, idémque cogitet ac deliberet in omni actione & motu, ut videat num ad iſtum finem perducat nécne, ac tum demum illud faciat. Atque hoc eſt quod requirit à nobis Deus, ut ei ſtudeamus, eo ipſius dicto, [u] *Et amabis Dominum tuum toto corde tuo, & totâ animâ tuâ, & totis viribus tuis*, i. e. omnibus animæ tuæ partibus, ut uniuſcujuſque partium ejus unum ſtatuas finem, *viz.* amare Dominum. Quinetiam ad hunc ſcopum [appetendum] incitârunt prophetæ. Ita dicit, [x] *In omnibus viis tuis cognoſce ipſum, &c.* Quod explicantes Sapientes dixerunt, *Etiamſi in re* [cui ineſt] *tranſgreſſio:*

נפשה או עון גסמרה או פי עלם או פי
פציהה או פי מדח פציהה או פאצל או
פי דם רדיהה או דדל לאן שתם דוי
אלנקאין ותקביח אתארהם אן כאן
אלגרץ בדה אנקאצדהם עגד אלנאס חתי
יתעטוא מנהם ולא יפעלוא אפעאלהם
פולך לאום והי פציהה אלא תרי קולה
והעלי כמעשה ארץ מצרים וג׳ וכמעשה
ארץ כנעץ וג׳ ווצף אלסדומיין וכל מא
נא פי אלמקרא מן דם אשכאץ דוי
אלנקאיץ ותקביח אתארהם ומדח אלאכיאר
תעשימהם אנמא אלגרץ בדה מא הכרת
לך חתי יתבעוא אלנאס טריקה האולי
ויתגנבוא טריקה אולאיך פאדא נעל
אלאנסאן גרצה מן הדא אלמעני יתעטל
מן אפעאלה וינקץ מן אקואלה כתיר גדא
לאן מן יתעמד הדא אלגרץ ולים יתחרך
לינקיש אלחיטאן באלדהב או ליעמל צניפה
דהב פי תוב אללהם אלא אן כאן דלך
יקצד פידה בסט נפסה לתצח ויטרד עגהא
כדצדא חתי תכון סקילה צאפיה לקבול
אלעלום נהו קולהם דירה נאה ואשה
נאה ומטה מוצעה לתלמידי חכמים לאן
אלנפס תכל ויתבלד אלכאטר באלדואם
עלי אלנטר פי אלאמור אלצעבה כמא
יעיא אלגסם בתנאול אלאשנאל אלשאקה
חתי יסתקר ויסכן וחינית ירגע לאעתדאלה
כדלך חתאג אלנפס איצא תהדי ותשגל
פי ראדה חואם כתל אלנטר ללנקושאת
ואלאמור אלמסתחסנה חתי ירתפע עגהא
אלכלל כמא יקולון כי חלשי רבנן מגרסא
פיושך אן עלי הדא אלוגה לא תכון הדה
שרוד ולא אפעאל עבת אעני אלחרכה
ללנקוש ואלתזאויק פי אלמבאני ואלאואני
ואלתיאב ואעלם אן הדה אלמרתבה הי
מרתבה עאלית גדא ועויצה ומא ידרכהא
אלא קליל ובעד ריאצה עטימה גדא פאדא
אתפק וגוד אנסאן הדה חאל לא אקול
אנה דון אלאנביא אעני אן יצרף קוי נפסה
כלהא ויגעל גאיתהא אללה תעאלי פקט
ולא יפעל פעלא כביר ולא צגיר ולא
ילפט בלפטה אלא ודלך אלפעל או תלך
אללפטה תודי אלי פציהה או אלי מא
יודי אלי פציהה והו יפכר וירוי פי כל פעל
וחדכה וירי הל יודי אלי תלך אלגאיה או
לא יודי והינית יפעלה והדא הו אלדי טלב
מנא תעלי אן נעתמדה פי קולה ואהבת
את י׳ אלהיך בכל לבבך ובכל נפשך
ובכל מאודך יעני בגמיע אגזא נפסך אן
תגעל גאיה כל גז מנהא גאיה ואחדה
והי לאהבה את י׳ אלהיך וקד חץ
אלאנביא עליהם אלסלאם עלי הדא
אלגרץ איצא וקאל בכל דרכיך דעהו וג
ושלחוא אלחכמים וקאלוא ואפילו בדבר
עבירה יעני אן תגעל לדלך אלפעל גאיה

[t] Lev. xviii. 3. [u] Deut. vi. 48. [x] Prov. iii. 6.

נחו אלחק ואן כאן פיה תעדי מן גהה
מן אלנהארת וקד אנמלוא אלחכמים
עליהם אלסלאם הדא אלמעני כלה
באוגז מא יכון מן אללפט ואחאטוא
באלמעני אחאטה כאמלה גדא חתי אנך
אדא אעתברת וגאזה תלך אלאלפאט
כיף עברת ען הדא אלמעני אלכביר
אלעטים בנמלתה אלדי קד ולפת פיה
דואוין ולם תסתועבה עלמת אנה
קיל בקוה אלאהיה בלא שך והו קולהם
פי וצאיאהם פי הדה אלמסכתא וכל
מעשיך יהיו לשם שמים והדא חו אלמעני
אלדי בינאה פי הדא אלפצל והדא קדר
מא ראינא אנה ינבגי אן יד̇כר הנא
בחסב הדה אלמקדמאת:

אלפצל אלסאדס פי אלפרק בין
אלפאצל ואלצאבט לנפסה:

קאלוא אלפלאספה אן אלצאבט לנפסה
ואן כאן יפעל אלאפעאל אלפאצלה
פאנה יפעל אלכיראת והו יהוי אפעאל
אלשרור ויתשוקהא ויגאדב הואה ויכאלף
בפעלה מא תנהצה אליה קותה ושהותה
והיאה נפסה ויפעל אלכיראת והו מתאד
בפעלהא אמא אלפאצל פהו יתבע בפעלה
מא תנהצה אליה שהותה והיאתה ויפעל
אלכיראת והו יהואהא וישתאקהא
ובאגמאע מן אלפלאספה אן אלפאצל
אפצל ואכמל מן אלצאבט לנפסה
לכנהם קאלוא קד יקום אלצאבט לנפסה
מקאם אלפאצל פי כתיר מן אלאמור
והו אנקץ מרתבה צרורה לכונה ישתהי
פעל אלשר ואן כאן לא יפעלה לכן
שוקה להּ הי היאה סו פי אלנפס ולקד
קאל שלמה מתל הדא קאל נפש רשע
אותה רע וקאל פי סרור אלפאצל בעמל
אלכיראת ותאלם אלדי ליס בפאצל
בפעלהא הדא אלקול שמחה לצדיק עשות
משפט ומחתה לפועלי און פהדא מא
יבדוא מן כלאם אלשרע אלמואפק למא
ד̇כרה אלפלאספה פלמא בחתנא ען כלאם
אלחכמים פי הדא אלגרץ וגדנא להם אן אלדי
יהוי אלמעאצי וישתאקהא אפצל ואכמל מן
אלדי לא יהויאהא ולא יתאלם בתרכהא התי
קאלוא אן כיף מא כאן אלשכין אפצל ואכמל
כאן שוקה ללמעאצי ותאלמה בתרכהא
אשד וגאבוא פי דלך חכאיאת וקאלוא כל
הגדול מחבירו יצרו גדול ממנו מא כפי
הדא אלא אנהם קאלוא אן אגר אלצאבט
לנפסה עטים עלי קדר תאלמה בצבט
נפסה וקאלוא לפום צערא אגרא ואעטם
מן דלך אנהם אמרוא אן יכון אלאנסאן
צאבט נפסה ונהוא אן יקול אני בטביעתי
לא אשתהי הדה אלמעציה ולו לם
תחרמהא אלשריעה והו קולהם אמר
רבן שמעון בן גמליאל לא יאמר אדם אי
אפשי לאכל בשר בחלב אי אפשי ללבוש
שעטנז אי אפשי לבוא על הערוה אלא
אפשי ומה אעשה ואבי שבשמים גזר עלי

greſſio: Nempe ut & iſtius actionis finem ad veritatem dirigas, etiamſi fuerit in ea aliqua ex parte tranſgreſſio. Complexi ſunt autem Sapientes, q. p. hanc ſententiam quàm pauciſſimis fieri poteſt verbis; totum interim ſenſum, quàm perfectiſſimè exhibentes, adeò ut cùm conſideraveris quomodo verba iſta tanta cum brevitate ſenſum iſtum largum & amplum, totum exhibeant, quem libri integri de eo compoſiti non abſolverunt, ſcias [dictum] iſtud abſque dubio, inſpiratione divinâ prolatum. Eſt autem dictum iſtud è præceptis ab ipſis hoc in Tractatu traditis, ſcil. *Et omnia opera tua facias propter Deum.* Eâdem planè ſententiâ quam hoc Capite explicavimus. Atque hæc eſt ſumma eorum quæ viſum eſt nobis hîc recenſere, pro harum præfationum ratione.

Caput ſextum, *De differentia inter virtute præſtantem, & eum qui ſe continet*, [ſeu, Temperantem & Continentem.]

Dicunt Philoſophi, illum qui ſe continet, etiamſi edat actiones præſtantes, ita tamen ipſum facere bona ut interim deſiderio feratur ad opera mala, eáque appetat, contendat licet cum cupiditate ſua, & contraria faciat illis ad quæ ipſum impetus ſuus ac deſiderium animíque affectus incitent, adeò ut dum faciat bona iis faciendis affligatur. Virtute autem imbutum in agendo ſectari illud ad quod incitetur, deſiderio & affectu ſuo, eaque quæ faciat bona appetere, & cupere. Communi autem Philoſophorum conſenſu virtute præſtans excellentior & perfectior eſt eo qui ſe continet: Fieri tamen (inquiunt) poteſt ut qui ſe continet virtute præſtantis multis in rebus locum occupet, cùm tamen gradu neceſſario ipſi inferior ſit, eò quòd deſiderio feratur ad malum faciendum. Quamvis enim illud non fecerit, deſiderium tamen quo ad ipſum propendet, prava eſt in anima diſpoſitio. Habet autem *Salomo* quæ huc ſpectant, dum dicit, [y] *Anima perverſa deſiderat malum.* Déque gaudio, quo afficitur virtute præſtans dum facit bona, & dolore, quem concipit qui non eſt virtute imbutus, hoc protulit dictum, [z] *Lætitia eſt juſto facere judicium, at contritio facientibus iniquitatem.* Atque hoc quod manifeſtum eſt è verbis Legis ei quod dixerunt Philoſophi conſonum eſt. Quòd ſi inquiramus in verba Sapientum huc ſpectantia, reperiemus ipſos [affirmare,] Illum qui deſiderio ad peccata fertur eáque appetit, præſtantiorem ac perfectiorem eſſe illo qui nullo eorum deſiderio tangitur, neque quòd ea relinquere debeat dolore afficitur, adeo ut dixerint, quo quis præſtantior ſit & perfectior, eo majori cupiditate ad illicita ferri, & majori dolore affici quòd ea vitare debeat: quam in ſententiam attulerunt & apophthegmata quædam, dicentes, *Quicunque major eſt ſocio ſuo, ejus etiam concupiſcentia major eſt.* Neque hoc contenti addiderunt, mercedem ejus qui ſe continet magnam eſſe juxta dolorem quo afficitur in ſe continendo, dicentes, *Secundùm* moleſtiam, merces. Imo & hoc majus eſt quod homini præceperunt ut ſe contineat, vetantes dicere, Ego naturâ meâ haudquaquam deſiderio in hanc tranſgreſſionem propendeo, etiamſi ipſam non pronuntiâſſet lex illicitam; atque hoc eſt quod dixerunt, *Rabban Simeon fil. Gamal: dicit, Ne dicat homo non eſt mihi voluntas edere carnem cum lacte, non eſt voluntas*

[y] Prov. xxi. 10. [z] Ibid. ver. 15.

voluntas mihi induere veſtem heterogeneam, non eſt voluntas mihi rem habere cum Conſanguineâ; verùm voluntas mihi eſt, at quid faciam cùm pater meus qui in cœlis eſt contra ſtatuerit? Jam, juxta ſenſum apparentem verborum primo intuitu videntur duæ iſtæ ſententiæ contrariæ, at non ita ſe res habet, verùm utraque vera eſt nullâ inter eas penitus diſcrepantiâ, ídque quia illa apud Philoſophos mala de quibus dixerunt quòd qui ea non cupiat præſtantior ſit cupiente, licet ſe ab illis contineat, iſtiuſmodi ſunt quæ apud omnes homines in confeſſo eſt mala eſſe, qualia ſunt effuſio ſanguinis, furtum, ira, metus, damnum inferre ei qui nullum fecerit malum, benefacienti malum rependere, contemptus parentum, & his ſimilia; atque hæc ſunt præcepta quæ appellant Sapientes, quibus pax, *Res quæ ſi non eſſent ſcriptæ, oporteret ſcribi*; quæque nominant quidam doctorum noſtrorum recentiorum, qui Scholaſticorum morbo infecti ſunt, Præcepta intelligibilia; nec dubium eſt quin anima quæ hujuſmodi rem aliquam appetat, & deſiderio ejus moveatur, anima ſit defectu laborans, & animam virtute imbutam nullam prorſus harum rerum appetituram, neque dolore affectum iri quòd ab iis arceatur. Illa vero de quibus dicunt Sapientes quòd qui ſe ab iis continet præſtantior ſit, ejuſque præmium majus, præcepta ſunt ab auditu pendentia, de quibus quod dicunt verum eſt. Utpote quæ niſi ob legem [intervenientem] nullo prorſus modo mala eſſent habenda. Atque de hujuſmodi [rebus] eſt quod dicunt Sapientes, oportere hominem ut permittat ſibi illa amare, nec aliud ſibi quo ab illis cohibeatur ſtatuat, præter legem. Animadverte autem ſapientiam eorum, quibus pax, & unde exemplum ſumpſerint: neque enim dicit, *Ne dicas, Non eſt voluntas mea occidere hominem, non eſt voluntas mea furari, non eſt voluntas mea mentiri, verùm voluntas mea eſt, at quid faciam*, &c. ſed quæ recenſuit omnia [è] præceptis ſunt quæ ab auditu pendent; [viz.] *caro cum lacte, veſtes heterogeneæ, & fæminæ ob conſanguinitatem prohibitæ*. Atque hæc aliáque ejuſmodi præcepta ea ſunt quæ vocat Deus *Chukkothai*, ſtatuta mea, Decreta (inquiunt) quæ decrevi tibi, nec licet tibi de iis ſcrupulum movere, cùm gentes mundi contra ipſa objiciant, & Satan accuſet ea; qualia ſunt *Vacca rufa*, & *hircus ἀποπομπαῖος*, &c. Ea verò quæ vocant poſteriores *Intellectualia*, vocantur *Mitzvoth*, quemadmodum explicârunt Sapientes. Ex his ergò quæ diximus omnibus patet quænam ſint tranſgreſſiones illæ quas qui non appetit præſtantior eſt eo qui, cùm eas appetit, ſe ab iis continet, & in quibus ſe res contrà habeat. Hic autem articulus eſt non vulgaris, & qui duas ſententias miro modo inter ſe conciliat; expreſſa autem duarum ſententiarum verba explicationis noſtræ veritatem oſtendunt, atque hîc abſolutum eſt, quod in hoc Capite propoſitum fuit.

Caput ſeptimum, *De velo, ejúſque ſignificatione.* Frequenter occurit in *Midraſhoth*, & *Haggadoth*, nec non aliquando in *Talmude*, fuiſſe ex Prophetis quoſdam qui Deum ponè vela multa, & alios qui ponè vela pauca viderent, juxta propinquitatis ſuæ ad Deum, & celſioris prophetiæ gradûs rationem, adeò ut dixerint *Moſen* Doctorem noſtrum vidiſſe Dominum ponè velum unicum terſum, *i. e.* pellucidum, atque hoc eſt quod dicunt, *Vidit in ſpeculari quod oculos illuminat.*

נַפְשִׁי פֶּתַח טוּאהַר אלכלאמין בבאדי
א כאטר פאן אלקולין מתנאקצין ולים
אלאמר כדלך בל כלאהמא חקא ולא
כלאף בינה מא אצלא ודלך אן אלשרור
אלתי הי ענד אלפלאסכה שרור הי אלתי
קאלוא אן אלדי לא יהואהא אפצל מן
גלדי יהואהא ויצבט נפסה ענהא והי
אלאכור אלמשהורה ענד אלנאס אגמע
אנהא שרור מתל ספך אלדמא ואלסרקה
ואלגצב ואלגבן ואלאדיה למן לא יאסי
ומגאוזה אלמחסן באלאסאה ואהאנה
אלואלדין ונחו הדה והי אלשראיע אלתי
יקולון ענהא אלחכמים עליהם אלסלאם
דכרים שאלמלי לא נכתבו ראויים היו
לכתבן ויסמונהא בעץ עלמאנא אלמתאכרין
אלדין מרצוא מרץ אלמתכלמין אלשראיע
גלעקליה ולא שך אן אלנפס אלתי תהוי
שיא מנהא ותשתאקה אנהא נפס נאקצה
ואן אלנפס אלפאצלה לא תשתהי מן הדה
אלשרור שיא אצלא ולא תתאלם באלתמנע
מנהא אמא אלאשיא אלתי קאלוא
אלחכמים אן אלציאבט לנפסה ענהא
אפצל וגזאה אעטם פהי אלשראיע
אלסמעיה והדא צחיח לאנה לו לא אלשרע
מא כאנת שרור בוגה מן אלוגוה ולהדא
קאלוא אן יחתאג אלאנסאן יבקי נפסה
עלי חבהא ולא יגעל מאנעה מנהא גיר
אלשרע ואעתבר חכמתהם עליהם
אלסלאם ובמא מתלוא לאנהם לם
יקל לא יאמר אדא אי אפשי להרוג את
הנפש אי אפשי לגנוב אי אפשי לכזב אלא
אפשי ומה אעשה וכל ואנמא גא באמור
סמיעה כלהא בשר בחלב ולבישת שעטנז
ועריות והדה אלשראיע ונחוהא הי אלתי
יסמיהא אללה חקותי קאלוא חוקים
שחקקתי לך ואין לך רשות להרהר בהם
ואומות העולם משיבין עליהן והשטן
מקטרג עליהן כגון פרה אדומה ושעיר
המשתלח וכו' ותלך אלתי סמוהא
אלמתאכרין עקליה תתסמי מצוות עלי
מא בינוא אלחכמים פקד תבין מן נמיע
מא קלנאה אי אלמעאני יכון אלדי לא
ישתאקהא אפצל מן אלדי ישתאקהא
ויצבט נפסה ענהא ואיהא יכון אלאמר פיהא
באלעכס והדה נכתה גריבה ותופיק עגיב
בין אלקולין ונץ אלקולין ידל עלי צחה
מא בינאה וקד כמל גרץ הדא אלפצל:
אלפצל אלסאבע פי אלחגב ומענאהא:
כתיר מא יוגד פי אלמדרשות ואלהגדות
ומנה פי אלתלמוד אן מן אלאנביא מן ירי
אללה מן כלף חגב כתירה ומנהם מן יראה
מן כלף חגב קלילה עלי קדר קרבהם מן
אללה ועלו מנזלתהם פי אלנבוה חתי קאלוא
אן משה רבנו ראי אללה מן כלף חגאב
ואחד סקיל אעני שפאף והו קולהם הסתכל
בספקלריא המאירה עינים וספקלריא
אסם אלמראה אלמעמולה * מן גסם שפאף

* *Vel legendum eſt* אלמעלומה, *vel pro* noti è corpore, *reddendum* facti ex corpore.

כאלבלור ואלגאג כמא נבין פי אכר כלים
ואלקצד בהדא אלמעני מא אקול לך
וכדלך אנא קד בינא פי אלפצל
אלתאני אן אלפציאיל מנהא אלנטקיה
ומנהא כלקיה וכדלך אלרדאיל מנהא
רדאיל נטקיה כאלנהל ואלבלאדה ובעד
אלדהן ואלפהם ומנהא כלקיה כאלשרה
ואלכבר ואלחרג יאלנצב ואלקדה וחב
אלמאל ומא אשבההא והי כתירה נדא
וקד ד׳כרנא אלקאנון פי מערפתהא פי
אלפצל אלראבע והדה אלרדאיל בנמלתהא
הי אלחגאבאת אלפאצלה בין אלאנסאן
ובין אללה תעלי קאל אלנבי מבין דלך
כי אם עונותיכם היו מבדילים בינכם
לבין אלהיכם יקול אן דנובנא והי הדה
אלשרור כמא ד׳כרנא הי אלחגב אלפאצלה
ביננא ובינה תעאלי ואעלם אן כל נבי
לא יתנבא אלא בעד אן תחצל לה
אלפציאיל אלנטקיה כלהא ואכתר אלפציאיל
אלכלקיה ואוכדהא והו קולהם אין הנבואה
שורה אלא על חכם גבור ועשיר אמא חכם
פהו יעם אלפציאיל אלנטקיה בלא שך ועשיר
הי מן אלפציאיל אלכלקיה אעני אלקנאעה
לאנהם יסמון אלקנוע עשיר נהו קולהם
פי חד אלעשיר אי זה הוא עשיר השמח
בחלקו יעני אנה יקנע במא אוגדה אלזמאן
ולא יתאלם במא לם יוגדה וכדלך
גבור הי איצא מן אלפציאיל אלכלקיה
אעני אנה ידבר קואה בחסב אלראי
כמא בינא פי אלפצל אלכאמס והו
קולהם אי זה הוא גבור הכובש את
יצרו ולים מן שרוט אלנבי אן תכון
ענדה אלפציאיל אלכלקיה בנמלתהא
חתי לא תנקצהה רדילה אצלא לאן
שלמה נבי בשהאדה אלכתאב בנבעון
נראה יי אל שלמה כו׳ וונדנא לה
רדילה כלקיה והי אלשרה בביאן וכדלך
פי תכתיר אלנסא והדא מן אפעאל
היאה אלשרה וקאל מבין הלא על אלה
חטא שלמה כו׳ וכדלך דויד עליה
אלסלאם נביא קאל לידבר צור ישראל
ו׳ וונדנאה דא קסאוה ואן כאן צרפהא
פי אלנוים ופי קתל אלכפאר וכאן רחים
לישראל לכן בין פי דברי הימים אן אללה
לם יאהלה לבניאן בית המקדש לכתרה
מא קתל וקאל לה לא אתה תבנה בית
לשמי כי דמים רבים שפכת וונדנא
לאליהו זכור לטוב כלק אלחרג ואן כאן
צרפה פי אלכפאר ועליהם כאן יחרג
לכן י בינוא אלחכמים אן אללה רפעה
וקאל לה לא יצלח באלנאס מן ענדה
מן קנוי קדר מא ענדך אנה יהלכהם
וכדלך וגדנא שמואל פוץ מן שאול ויעקב
גבן עז מלאקאה עשו פהדה אלאבלאק
ונחוהא הי חגב אלאנביא עליהם אלסלאם
פמן כאן לה מנהם כלקין או תלתה גיר
מתוסטה כמא בינא פי אלפצל אלראבע
קיל פיה אנה ירי אללה מן כלף חגאבין

minat. *Speculare* autem nomen eſt ſpeculi noti è corpore aliquo pellucido, veluti chryſtallo, aut vitro, ut ad finem Tract. *Celim* declarabimus. Hujus autem ſententiæ ſcopus is eſt quem tibi dicturus ſum, ſcil. cùm jam declaraverimus Capite ſecundo, virtutum quaſdam eſſe intellectuales, quaſdam morales, & ſimiliter vitiorum quædam intellectualia (qualia ſunt ſtultitia & hebetudo, & tarditas intellectûs) quædam moralia, (ut Intemperantia, Superbia, Iracundia, Ira, Impudentia, amor divitiarum, & his ſimilia, quorum magnus eſt numerus, de quibus dignoſcendis regulam poſuimus Cap. quarto) vitia hæc omnia vela eſſe quæ hominem à Deo ſeparant. Dicit Propheta iſta explicans, [a] *Verum iniquitates veſtræ ſeparâruut inter vos & Deum veſtrum.* Peccata noſtra (quæ ſunt mala iſta quæ diximus) velum eſſe dicit quod nos à Deo ſeparet. Scias autem nullum unquam Prophetarum prophetâſſe, niſi poſtquam apud ipſum eſſent omnes virtutes intellectuales, necnon moralium plæræque, & ſolidiſſimæ: atque hoc eſt quod dicunt, *Non quieſcit prophetia niſi ſuper Sapientem, Fortem, & Divitem.* [Nomen] *Chacam* autem [i. Sapiens] comprehendit ſine dubio virtutes intellectuales. *Aſhir* verò [dives] eſt è virtutibus moralibus, ſcil. virtus animi contenti; nam eum qui [ſorte ſuâ] contentus eſt vocant divitem, hoc eſt quod dicunt divitem deſcribentes, *Quis eſt dives? Ille qui ſorte ſuâ gaudet*: i. qui contentus eſt eo quod ipſi præſens exhibuerit tempus, neque dolet ob ea quæ non exhibuerit. Similiter *Gibbor* [fortis] eſt & hoc è virtutibus Moralibus, ſcil. ut animi ſui potentias juxta rectam rationem moderetur, uti Cap. quinto explicatum: atque hoc eſt quod dicunt, *Quis eſt fortis? Qui ſubjugat concupiſcentiam ſuam*: non eſt autem è conditionibus prophetæ [neceſſariis] ut in ipſo inſint omnes virtutes morales, adeò ut nullus ſit omnino in ipſo à vitio aliquo defectus. Fuit enim *Salomo* Propheta, teſtante ſcripturâ, *In Gibeon apparuit Dominus Salomoni*, &c. in quo tamen reperimus vitium aliquod Morale, ſcil. intemperantiam manifeſtam, ídque dum multas ſibi aſſumeret uxores, quod ex actionibus eſt ab intemperantiæ affectu [procedentibus:] quod ad explicandum dicit, *Annon in iſtis peccavit Salomo?* &c. eodem modo & *David*, cui pax, propheta fuit, dicit enim, *Me allocutus eſt* [qui] *rupes Iſraelis*, &c. quem interim crudelitatis reum invenimus, quam licèt in gentes, & perdendis infidelibus exercuerit, ac miſericors fuerit erga *Iſraelem*, patet tamen è libris *Chronic*. Deum haud idoneum ipſum judicâſſe qui templum ſtrueret ob multas quas patravit cædes, ipſíque dixiſſe, *Non extrues tu domum nomini meo, quoniam ſanguinem multum fudiſti*. Invenimus etiam in *Elia*, p. m. effectum Iracundiæ; etiamſi illam in infideles exercuerit, in eos irâ commotus, declarârunt tamen Sapientes ideo ipſum ſuſtuliſſe Dominum, ac dixiſſe, Haudquaquam expedit hominibus cui quantum in te zeli fuerit; perderet enim illos. Similiter & *Samuelem* à *Saule* metuiſſe, & timuiſſe *Jacobum* occurrere *Eſauo*: hi autem & ejuſmodi mores Velum ſunt Prophetarum, q. p. adeò ut ſi quiſpiam horum affectuum qui modum excedant, (uti Capite quarto explicavimus) duobus aut tribus obnoxius fuerit, de illo affirmetur, ipſum ponè duo aut tria Vela

[Deum]

[a] Iſa. lix. 2.

[Deum] vidiſſe. Neque negari poteſt quorundam morum defectum gradum prophetiæ diminuere, cùm invenerimus quædam vitia moralia ipſam penitus tollere, veluti Iracundiam. Dicunt, *Quicunque iraſcitur, ſi propheta fuerit, tollitur ab ipſo prophetia ipſius:* quod confirmârunt exemplo *Eliſhæ*, qui cùm irâ excandeſceret viſione propheticâ privatus eſt, donec eandem depoſuiſſet: hoc eſt, quod ipſe dixit, *Nunc autem ſumite mihi fidicinem, &c.* nec non anxietatem & triſtitiam. Quamdiu enim mœrore affectus eſt *Jacobus* pater noſter ob *Joſephum* filium ſuum, ſublatus eſt ab eo Spiritus Sanctus, donec lætum vitæ ejus nuntium ipſi afferretur. [b] *Et vixit* (inquit) *Spiritus Jacobi patris ipſorum*: ubi dicit *Targum* (quod explicat ſententias à *Moſe* per traditionem acceptas) *Et reſedit ſpiritus prophetiæ ſuper Jacobum patrem ipſorum.* Dictum etiam eſt Sapientûm, *Non habitat prophetia vel cum pigritia, vel cum triſtitia, ſed cum re gaudii* [cauſâ.] Cùm autem nôſſet *Moſes* Doctor noſter, non ſupereſſe ſibi velum quod non dirumperetur, & perfectas in ſe eſſe omnes virtutes tam morales quàm intellectuales, petiit ut Deum ſecundum veritatem eſſentiæ ſuæ, cùm nullum jam ſupereſſet impedimentum, apprehenderet, dicens, [c] *Oſtendas mihi, quæſo, gloriam tuam*; Docuit autem ipſum Dominus, fieri hoc non poſſe, cùm eſſet ipſe intellectus in materia exiſtens, i. in quantum homo eſſet; atque hoc eſt quod dicit, *Quia non videbit me homo & vivet.* Non reſtabat ergò inter ipſum & apprehenſionem Dei ſecundùm veritatem eſſentiæ ſuæ aliud quàm velum unicum pellucidum, quod erat intellectus humanus, nondum ſeparatus; gratiam tamen illi faciens Deus, indulſit illi poſt petitionem iſtam clariorem ſui apprehenſionem quàm illi antequam petiiſſet fuerat; docens interim illum, ad ſummum gradum ab ipſo perveniri non poſſe quamdiu corpore indutus maneret. Veram autem apprehenſionem, viſionem faciei, appellavit. Cùm enim viderit quis faciem amici ſui, imprimetur ipſi in animo forma quâ cum alio non confundetur. Quòd ſi ipſum à tergo viderit, licèt illum [ope] iſtius viſionis aliquatenùs dignoſcat, non tamen ſine omni dubio, adeo ut apud ipſum cum aliis adhuc confundatur: ita apprehenſio Dei ſecundùm veritatem eſt ut concipiatur de veritate eſſentiæ ejus in animo aliquid quod non ſit rei cuipiam alii cum ipſo, [reſpectu] iſtius eſſentiæ, commune, adeo ut inveniat in animo ſuo eſſentiam iſtam firmam, diſtinctam ab eo quod in animo ſuo de eſſentia rerum aliarum conceperit. Non eſt autem poſſibile ut eò pertingat apprehenſio humana. *Moſes* verò apprehendit quod parum admodum infra hoc eſſet; illud nempe quod deſcribit dicens, *Videbis poſteriora mea.* Pleniùs autem de hac re acturi ſumus in Libro de Prophetia. Cùm ergò ſcirent Sapientes, quibus pax, has duas vitiorum ſpecies, ſcil. Intellectualium & moralium, ea eſſe quæ veli vicem inter hominem & Deum præſtent, earúmque reſpectu Prophetarum alii aliis gradu ſuperiores eſſent, dixerunt de quibuſdam ipſorum, ob illud quod de ſcientia & moribus ipſorum perſpectum habuerunt, *Dignos fuiſſe ipſos ſuper quos reſideret majeſtas divina, æquè ac ſuper Moſen Doctorem noſtrum.* Non autem te fugiat ſignificatio comparationis: comparârunt enim ipſos

או תלחה ולא תסתנכר כון נקציאן בעז
אלאכלאק יקצר בהרנה אלנבוה לאנא
ונדנא בעז אלהדאיל אלכלקיה ימנע
אלנבוה נמלה ואחדה כאלחרנ קאלוא
כל הכועם אם נביא הוא נבואתו מסתלקת
ממנו ואסתדלוא באלישע אלדי עדם
אלוחי למא חרנ חתי אזאל חרנה והו קולה
ועתה קחו לי מנגן וכו' וכאלהם ואלאנתמאם
לאן יעקב אבינו טאל אימאם חזנה עלי
אבנה יוסף ארתפעת ענה רוח הקדש
חתי בשר בחיאתה קאל ותחי רוח יעקב
אביהם וקאל אלתרנום אלשארח
ללאגראז אלמרויה עז משה רבינו ושרת
רוח נבואה על יעקב אבוהן ונץ אלחכמים
אין הנבואה שורה לא מתוך עצלות
ולא מתוך עצבות אלא מתוך דבר
שמחה פלמא עלם משה רבינו אנה
לם יבק לה חנאב אלא ובקדה ואנה
קד כמלת פיה אלפציאל אלכלקיה
בלהא ואלפציאל אלנטקיה כלהא טלב
אן ידרך אללה עלי חקיקה וגודה אד
לם יבק מאנע פקאל הראני נא את
כבודך פאעלמה תעלי אנה לא ימכן דלך
בכונה עקל מוגוד למאדה אעני מן חית
הו אנסאן והו קולה כי לא יראני האדם
וחי פלם יבק בינה ובין אדראך אללה
עלי חקיקה וגודה גיר חנאב ואחד סקיל
והו אלעקל אלאנסאני אלגיר מפארק
ואנעם אללה תעלי עליה ונעל לה מן
אלאדראך בעד סואלה אכתר ממא כאן
ענדה קבל סואלה ואעלמה אן אלגאיה
לא תמכן לה וחו דו נפס וכני עז חקיקה
אלאדראך בראית פנים לאן אלאנסאן
אדא ראי וגה צאחבה פקד חצלת לה פי
נפסה צורה לא יכתלט בהא מע גירה אמא
אדא ראי טחרה ואן כאן ימיזה בתלך
אלרויה ולכן קד ישכל עליה וקד יכתלט
לה מע גירה כדלך אדראכה תעלי עלי
אלחקיקה הו אן יחצל מן צדה וגודה פי
אלנפס מא לא ישארך פי דלך אלוגוד
גירה מן אלמוגודאת תתי יגד פי נפסה
וגודה מתמכן מבאין למא יגד פי נפסה
מן וגוד סאיר אלמוגודאת פלם ימכן
אדראך אלאנסאן הדא אלקדר מן אלאדראך
לכנה עליה אלסלאם אדרך דון הדא קליל
והו אלדי כני ענה וראית את אחורי
וג' וסאסתופי הדא אלגרץ פי כתאב
אלנבוה פלמא עלמוא אלחכמים עליהם
אלסלאם אן הדין אלנועין מן אלהדאיל
אעני אלנטקיה ואלכלקיה הי אלתי תחנב
בין אלאנסאן ובין אללה ובהא תתפאצל
דרגאת אלאנביא קאלוא עז בעצהם כמא
שאהרוא מן עלמהם ואכלאקהם ראוים
שתשרה עליהם שכינה כמשה רבינו ולא
יהב ענך מעני אלתשביה לאנהם
שבהוהם בה לא אן יסווהם מעה תעלי

[b] Gen. xlv. 27. [c] Exod. xxxiii. 18.

אללה וכולך קאלוא עז אכרין כיהושע
עלי אלונה אלדי ذכרנא והדא הו אלמעני
אלדי קצדנא לביאנה פי הדא אלפצל:
אלפצל אלתאמן פי אלפטרה אלאנסאניה:
לא ימכן אן יפטר אלאנסאן מן אול
אמרה באלטבע דא פצילה ולא דא נקיצה
כמא לא ימכן אן יפטר אלאנסאן באלטבע
דא צנאעה מן אלצנאיע אלעמליה ולכן
ימכן אן יפטר באלטבע מעדא נחו פצילה
או רדילה באן תכון אפעאל תלך אסהל
עליה מן אפעאל גירהא בתאל תלך אן
יכון אנסאן מזאגה אלי אליבס אמיל ויכון
גוהר דמאגה צאפי קליל אלרטובאת פאן
הדא יסהל עליה אלחפט ופהם אלמעאני
אכתר מן שכין בלגמי כתיר אלרטובה
פי אלדמאג לכן אן תרך תלך אלמסתעד
במזאגה נחו הדה אלפצילה דון תעלים
אצלא ולא התאר מנה קוה פהו יבקי
גאהלא בלא שך וכולך אן עלם ופהם
הדא אלגליט אלטבע אלכתיר אלרטובה
פהו יעלם ויפהם לכן בעסר וכד ועלי
הדא אלנחו בעינה יכון שכין מזאג קלבה
אחר ממא ינבגי קלילא פיכון שגאע
אעני מסתעד נחו אלשגאעה פאן עלם
אלשגאעה צאר שגאע בסהולה ואכר
מזאג קלבה אברד ממא ינבגי פהו
מסתעד נחו אלנבן ואלפזע פאן עלם
תלך ועודה קבלה בה בסהולה ואן
קצד אלשגאעה פבכד מא יציר שגאע
לכנה יציר אדא עוד ולא בד ואנמא
בינת לך הדא לילא תטן תלך אלהדיאנאת
אלתי יכדבו בהא אצחאב אלכאם אלנגום
חקיקה חית יזעמון אן מואליד אלאשכאץ
תגעלהם דוי פצילה או דוי רדילה ואן אלשכץ
מגבור עלי תלך אלאפעאל צדורה אמא
אנת פאעלם אן אמר מגמע עליה מן
שריעתנא ופלספה יונאן במא צחתה חגג
אלחק אן אפעאל אלאנסאן כלהא
מצרופה אליה לא גבר עליה פיהא ולא
עאדי לדה מן כארג בוגה ימילה נחו
פצילה או רדילה אלא אן יכון אסתעראד
מזאגי פקט עלי מא בינא פיכון יסהל
בה אמר או יעסר אמא אן יגב או ימתנע
פלא בוגה מן אלוגוה ולו כאן אלאנסאן
מגבור עלי אפעאלה לבטל אלאמר אלשרעי
ואלנהי וכאן תלך כלה באטל מחץ אד
לא אכתיאר ללאנסאן פימא יפעל
וכולך כאן ילזם בטלאן אלתעלים
ואלתאדיב ותעלם אלצנאיע אלמהניה
כלהא כאן יכון גמיע תלך עבת אד
ואלאנסאן לא בד לדה צרורה בראעי
ידעוה מן כארג עלי מדהב מן ירי תלך
מן אלפעל אלפלאני אן יפעלה ומן
אלעלם אלפלאני אן יעלמה ומן אלכלק
אלפלאני אן יחצל לדה וכאן יכון אלגזא
ואלעקאב אדא גור מחץ לא מננא
בעצנא לבעץ ולא מן אללה לנא לאן
הדא שמעון אלקאתל לראובן אדא
כאן הדא מגבור מקהור אן יקתל

sos cum illo; non tamen ita ut æquales eos illi ſtatuerent. (Abſit.) Similiter dixerunt de aliis, ut, *Æquè ac ſuper Joſuam*, eo quo diximus modo. Atque hoc eſt quod in hoc Capite explicandum propoſuimus.

Caput octavum. *De indole humana.*

Fieri non poteſt ut producatur homo ab ortu ſuo naturâ vel virtute vel vitio præditus; uti neque poſſibile eſt ut producatur naturâ artis alicujus practicæ peritus; hoc autem fieri poteſt, ut producatur aptus natus ſive ad virtutem aliquam ſive vitium, adeo ut actiones ad ea ſpectantes faciliores ipſi ſint quàm quæ ad alia. Exempli gratiâ, ſi fuerit quis temperamenti ad ſiccitatem vergentis, cui ſubſtantia cerebri ſit defæcata non adeo humida, huic facilius erit res memoriâ tenere, & earum ſenſus percipere, quàm phlegmatico cuipiam cui cerebrum eſt valdè humidum: quòd ſi relictus fuerit ille temperamento ſuo ad virtutem iſtam diſpoſitus abſque ulla omnino diſciplina, neque excitetur illa [quâ præditus eſt] facultas, manſurus eſt ſine dubio ſtultus; eodémque modo, ſi inſtitutus fuerit, & ad intelligendum eruditus, alter iſte naturâ hebetior humiditate abundans, diſcet ille, & intelliget, quamvis non ſine difficultate & labore: eodem prorſus modo, ſi cui fuerit temperamentum cordis æquo aliquantum calidius, erit ille fortis, hoc eſt, ad fortitudinem diſpoſitus, adeò ut, ſi fortitudinem edoctus fuerit, facilè fortis evadet. Alius autem, cui temperamentum cordis juſto frigidius, diſpoſitus erit ad timiditatem, & metum, eáque ſi didicerit iíſque aſſuefactus fuerit facilè imbibet. Quòd ſi ad fortitudinem inſtitutus fuerit, non ſine difficultate aliqua fortis evadet, longo tamen uſu proculdubio & talis evaſurus eſt. Hoc autem ideo tibi declaravi, ne futilia iſta, quæ falſo comminiſcuntur Aſtrologi, pro veris habeas, cùm à nativitatibus ſuis homines virtute aut vitio præditos conſtitui aſſerant, eóſque ad actiones iſtas neceſſariò & vi adigi. Verùm ſcias rem in quam conſentiunt & Lex noſtra, & *Græcorum* Philoſophia, veríſque probationibus confirmatam, eſſe, hominis actiones omnes in ipſius poteſtatem traditas eſſe, ſine ulla omnino ad eas coactione, neque eſſe exterius aliquod impellens, quod ipſum ad virtutem aut vitium inflectat, præter unam temperaturæ diſpoſitionem, (ſicut oſtenſum eſt) quâ fit ut res illi facilior ſit aut difficilior: verùm ut neceſſaria illi fiat, aut impoſſibilis, hoc nullo pacto [concedendum.] Quòd ſi homo actiones ſuas coactus ederet, ceſſarent jam præcepta & prohibitiones legales: eſſéntque ea omnia penitùs fruſtranea, cùm nulla ſupereſſet homini in eo quod agit electio. Indè etiam ſequeretur fruſtra eſſe eruditioni & inſtitutioni operam dare, artéſve ullas practicas addiſcere: quaſi hæc omnia nullius eſſent uſûs, cùm fieri non poſſit, quin homo ob illud quod exterius ipſum incitat, juxta ſententiam eorum qui ita putant, iſtiuſmodi actionem præſtet, aut iſtiuſmodi ſcientiam addiſcat, aut iſtiuſmodi moribus imbuatur. Eandémque ob rationem nihil aliud eſſent præmium & pœna, quàm injuria manifeſta, ſive à noſtrûm aliis ad alios, ſive à Deo ad nos [provenirent.] Cùm enim *Simeon* qui *Rubenem* occiderit, vi coactus & adactus fuerit, hic ut occidat, iſte ut occidatur,

quare punietur *Simeon?* & quomodo Deo, qui juſtus & rectus eſt, conveniet de ipſo pœnas ſumere ob rem ſibi factu neceſſariam, quámque non potuit non facere, etiamſi ſtuduiſſet ne faceret? Quin & fruſtranea penitùs reddentur quæ ab hominibus parantur omnia, dum domos extruunt, victum parant, cùm periculi metus ſit fugiunt, &c. quoniam quod decretum eſt ut ſit, fieri non poteſt quin ſit. Hoc autem totum impoſſibile & abſolutè falſum eſt, quódque & intellectui & ſenſui contradicit, legíſque maceriam diruit, & in Deo injuſtitiam ſtatuit, à quâ ille quàm longiſſimè abeſt. Veritas autem, de qua nullum eſt dubium, eſt, actiones hominis omnes penès ipſum eſſe, adeò ut ſi velit faciat, ſi velit omittat, ſine coactione aut vi, quâ ad illud adigatur, ideòque expedire, ut ei præcepta imponantur; dicit [ergò,] [d] *Ecce poſui coram te hodiè vitam & bonum, mortem & malum, ut eligas vitam*, nobis in hoc ipſo electionem permittens; pœnámque impoſuit ei qui contrà fecerit, præmium ei qui obedierit. *Si auſcultaveritis* (inquit) &, *ſi non auſcultaveritis:* injunxit etiam tum docere tum diſcere, [e] *Et docebitis ea etiam liberos veſtros, &c.* &, *Diſcetis ea, & obſervabitis facere:* cum cæteris omnibus quæ jubent præcepta, & docere, & iis aſſuefacere. Quin & apparatus omnes, qui cautelæ gratiâ fiunt, injunxit, uti in libro veridico diſertè dixit. [f] *Et facies loricam; ne decidat quis:* &, [g] *Ne fortè moriatur in prælio:* [h] *in quo cubabit: non accipiet pignora, metam & catillam* [i] perquàm multa autem reperiuntur in Lege, & in libris Prophetarum huc ſpectantia, ſcil. ad majoris cautelæ gratiâ apparatus faciendos. Quod autem ad ſententiam illam quæ apud Sapientes habetur, dictum, ſcil. ipſorum, *Omnia ſunt in manu Dei excepto timore Dei:* eſt illa certè vera, & eódem tendit quò ea quæ diximus, niſi quòd multum in ea [interpretenda,] errent homines, exiſtimantes [hominem] ad quædam è factis ſuis quæ ſub electione cadunt, vi adigi, v. g. ut hanc talem in uxorem ducat, aut ſint hæ opes in manu ipſius; quod minimè verum eſt, nam ſi mulierem iſtam libello contractûs & ſponſalibus acceperit, eſt ea ipſi licita, eámque duxit *ad creſcendum & multiplicandum*, quod eſt præceptum. Deus autem non decrevit ut faciat quis præceptum: quòd ſi ſequius factum fuerit aliquid in eâ ducendâ, eſt illud tranſgreſſio. Deus autem non decrevit ut fiat tranſgreſſio; ſimiliter, qui rapinâ aut furto opes alterius abſtulerit, aut eas fraude detentas abneget, & falſò illi ob eas juret, ſi dixerimus decreviſſe Deum de iſto ut in manus ipſius pervenirent opes iſtæ, aut è manu alterius iſtius elaberentur, jam tranſgreſſionem decreto ſtabilierit: at non ita ſe res habet, verùm in omnibus hominis actionibus quæ ſub electione cadunt, eſt ſine dubio Obedientia & Tranſgreſſio. Jam enim explicavimus, c. 2. præcepta & interdicta legalia eſſe de factis in quibus homini eſt electio ut faciat ea vel non faciat. Atque in iſta parte animæ eſt Timor Domini, nec eſt in manu Dei, ſed permiſſa libero hominis arbitrio, uti explicatum. Eo ergò quod dicunt *Haccol*, *Omnia*, volunt res naturales in quibus non eſt homini liberum arbitrium:

והדא מגבור מקהור אן יקתל פלאי שי
נעאקב שמעון וכיף יגוז איצא עליה
תעאלי צדיק וישר אן יעאקבה עלי פעל
לא בד לה מן פעלה ולו ראם אן לא
יפעלה לם יקדר וכאן איצא תבטל
אלאסתעדאדאת כלהא עז אכרהא מן
בניאן אלביות ואקתני אלקות ואלהרב
ענד אלבוף וגיר דלך לאן אללי קדר אן
יכון לא בד מן כונה והדא כלה מחאל
ובאטל מחץ וכלאף אלמעקול ואלמחסום
והדם סור אלשריעה ואלחכם עלי אללה
תעאלי באלגור תעאלי עז דלך ואנמא
אלחק אללי לא ריב פיה אן אפעאל
אלאנסאן כלהא מצרופה אליה אן שא
פעל ואן שא לא יפעל מן גיר גבר ולא
קהר לה עלי דלך פלדלך לזם אלתכליף
וקאל ראה נתתי לפניך היום את
החים ואת הטוב ואת המות ואת
הרע ובחרתה בחיים וג׳ וגעל אלכיאר
לנא פי דלך ולזם אליעקאב למן כאלף
ואלגזא למן טאע אם תשמעו ואם לא
תשמעו ולזם אלתעלים ואלתעלם
ולמדתם אותם את בניכם וג׳ ולמדתם
אותם ושמרתם לעשותם וכל מא גא
פי אלתעלים ואלתעויד באלשריעי ולזם
איצא אלאסת עדאדאת כלהא כמא
גז פי כתאב אלחק וקאל ועשיתה
מעקה וג׳ כי יפול הנופל ממנו פן
ימות במלחמה וג׳ כמה ישכב לא יחבול
רחים ורכב וג׳ וכתיר גדא פי אלתורה
ופי אלכתב אלנבויה מן הדא אלגרץ
אעני אלאסתעדאד אמא אלגז אלמוגוד
ללחכמים והו קולהם הכל בידי שמים
חוץ מיראת שמים פהו צחיח וינחו נחו
מא דכרנא אלא אנה כתיר מא יגלט
פיה אלנאס ויטנון בעז אפעאל אלאנסאן
אלאכתיאריה מגבור עליהא מתל זואג
פלאנה או כון הדא אלמאל בידה
והדא גיר צחיח לאן הדה אלאמראה אן
כאן אכדהא בכתובה וקדושין והי חלאל
ואזוגהא לפריה ורביה פהדה מצוה ואללה
לא יקדר בעמל מצוה ואן כאן פי זואגהא
פסאד פהי עבירה ואללה לא יקדר
בעבירה וכדלך הדא אללי גזל מאל
פלאן או סרקה או כאנה ואנכרה וחלף
לה פי מאלה אן קלנא אן אללה קדר
עלי הדא אן יצל לידה הדא אלמאל ואן
יגרג עז יד דלך אלאכר פקד קדר באלעבירה
ולים אלאמר כדלך בל גמיע אפעאל
אלאנסאן אלאכתיאריה פיהא בלא שך
תוגד אלטאעה ואלמעציה לאן קד בינא
פי אלפצל אלתאני אן אלאמר אלשרעי
ואלנהי אנמא הו פי אלאפעאל אלתי
ללאנסאן פיהא אכתיאר אן יפעלהא ואן
לא יפעלהא ופי הדא אלגז מן אלנפס תכון
יראת שמים ואינה בידי שמים בל
מצרופה לאכתיאר אלאנסאן כמא בינא
פקולהם אדא הכל אנמא ירידון בה

um:

[d] Deut. xxx. 15. [e] Ibid. iv. 9. 10. [f] Ib. xxii. 8. [g] Deut. xx. 5. [h] Exod. xxii. 27. [i] Deut. xxiv. 6.

אלאמור אלטביעה אלתי לא אכתיאר
ללאנסאן פיהא מתל כונה טויל או קציר
או נזול שתא או קחט או פסאד הוי
או צחתה ונחו דלך מן גמיע מא פי
אלעאלם מא עדי חרכאת אלאנסאן
וסכנאתה ואנמא הדא אלגרץ אלדי בינוה
אלחכמים מן כון אלטאעה ואלמעציה ליס
בקדרה תעאלי ולא במשיתה בל באראדה
אלשכין פתבעוא פי דלך נין ירמיהו והו
קולה מפי עליון לא תצא הרעות והטוב
לאן רעות הי אלשרור וטוב אלכיראת
פקאל אן אללה לא יקדר באן יפעל
אלאנסאן אלשרור ולא אן יפעל אלכיראת
פאדא כאן אלאמר כדלך פחק ללאנסאן
אן יחזן ויתואיל עלימא פעל מן אלדנוב
ואלאתאם אד הו גני באכתיארה פקאל
מה יתאונן אדם חי גבר על חטאיו תם
נגע ונקאל אן טב הדא אלמרץ באידינא
לאנא כמא עצינא באכתיארנא כדלך לנא
אן נתוב ונרגע ען אפעאלנא אלסו פקאל
בעד דלך נחפשה דרכינו ונחקורה ונשובה
עד י׳ נשא לבבנו אל כפים אל אל
בשמים ואנמא אלקול אלמשהור ענד
אלנאס וקד יוגד פי כלאם אלחכמים ופי
נצוץ אלכתב מתלה והו קיאם אלאנסאן
וקעודה וגמיע חרכאתה במשיה אללה
תעאלי ובאראדתה פהו קול צחיח לכן
עלי וגה ודלך מתל רמא חגרא אלי
אלהוא פנזלת אלי אספל פאן קלנא
פיהא אן במשיה אללה נזלת אלי אספל
קול צחיח לאן אללה שא אן תכון אלארץ
בגמלתהא פי אלמרכז פלדלך מתי מא
רמי מנהא גז אלי פוק פהו יתחרך אלי
אלמרכז וכדלך כל גז מן אגזא אלנאר
יתחרך אלי פוק באלמשיה אלתי כאנת
פי אן תכון אלנאר מתחרכה אלי פוק
לא אן אללה שא אלאן חין חרכה הדא
אלגז מן אלארץ אן יתחרך אלי אספל
ופי הדא יתבאלפון אלמתכלמון לאנהם
סמעתהם יקולון אלמשיה פי כל שי פי
אלחין בעד אלחין דאימא ולים כדלך נעתקד
נחן בל אלמשיה כאנת פי ששת ימי
בראשית ואן אלאשיא כלהא תגרי עלי
טבאיעהא דאימא כמא קאל מה שהיה
הוא שיהיה ומה שנעשה הוא שיעשה
ואין כל חדש תחת השמש ולדלך אלתגו
אלחכמים אן יקולוא אן גמיע אלאשיאת
אלכארגה ען אלעאדה אלתי כאנת ואלתי
סתכון ממא ועד בהא כלהא תקדמת
אלמשיה בהא פי ששת ימי בראשית
ונעל פי טבאע תלך אלאשיא מן דלך
אלוקת חינד אן יחדת פיהא מא חדת
פלמא חדת פי אלוקת אלדי ינבגי טן פיה
אנה אמר טרי אלאן ולים כדלך וקד
אתסעוא פי הדא אלגרץ כתיר פי מדרש
קהלת וגירה ומן קולהם פי הדא אלמעני
עולם כמנהגו הולך ותגדהם דאימא
מן אן יגעלוא אלמשיה פי שי שי ופי חין חין
ועלי פי גמיע כלאמהם עליהם אלסלאם יהרבון

um: v. g. ut ſit procerus aut brevis, aut ut deſcendat tempeſtas, aut ſit annonæ caritas, aut corruptio aeris, aut ſalubritas, & ejuſmodi in omnibus quæ ſunt in mundo, exceptis hominum motibus, & quiete. In ſententia autem iſta quam explicant Sapientes, ſcil. quòd obedientia & tranſgreſſio non ſint à decreto Dei, neque voluntate ipſius, verum arbitrio hominis, ſecuti ſunt diſertum *Jeremiæ* textum, ubi dicit, [k] *Ex ore excelſi non egreditur malum & bonum:* quoniam *malo* [innuuntur] malæ actiones; & *bono*, bonæ: acſi diceret, Deum non decreviſſe ut agat homo mala, neque ut faciat bona. Cùm autem ſe ita res habeat, oportet hominem triſtitiâ affici & plangere ob ea quæ commiſit peccata & ſcelera, cùm libero arbitrio ſuo peccaverit; ita dicit, [l] *Cur dolet homo vivens, vir ſuper peccato ſuo?* deinde, ſermonem convertens, dicit remedium hujus morbi eſſe in manibus noſtris, quoniam ſicut ſponte peccavimus, ita & penès nos eſt ut pœnitentiam agamus, & à malis operibus noſtris revertamur: dicit ergo poſtea, *Scrutemur vias noſtras, & inquiramus, & revertamur ad Dominum, elevemus cor noſtrum cum manibus ad Deum in cœlis.* Quod autem ad dictum omnibus notum, cui & ſimilia reperiuntur in dictis Sapientum, necnon literis conſignata, ſcil. Ut ſurgat homo vel ſedeat, omnéſque ejus motus, fieri voluntate Dei atque arbitrio ejus; eſt & hæc ſententia vera, ſed certo modo, ídque ut ſi projiciente quopiam lapidem in aerem qui deorſum deſcenderit, dicamus deſcendiſſe illum voluntate Dei, verum eſt hoc dictum, quia voluit Deus ut terra tota in centro eſſet, ideóque cùm ſurſum projecta fuerit aliqua ejus pars, ea centrum verſùs movetur; eodémque modo quælibet pars è partibus ignis movetur ſurſum eâ voluntate quâ factum eſt ut ignis moveretur ſurſum; non quod Deus nunc demum, cùm mota fuerit hæc pars terræ, voluerit ut deorſum moveretur. Atque hac de re diſcrepant Scholaſtici, quos audivi dicentes, voluntatem eſſe in omni re, de tempore ad tempus perpetuò; nos autem non ita ſentimus, verùm voluntatem fuiſſe ſex diebus Creationis, ac [exinde] res omnes juxta naturas ſuas continuè fluere, quemadmodum dicit, [m] *Quod fuit, idem eſt quod erit, & quod futurum eſt, jam fuit; non eſt quid novum ſub ſole.* Atque hoc eſt quod Sapientes adegit ut dicerent, De omnibus miraculis quæ ab ordinario rerum curſu deflectunt, quæ vel fuerunt, vel futura vi promiſſi ſunt, præceſſiſſe de ipſis voluntatem ſex diebus Creationis, ac tunc temporis naturæ rerum iſtarum inditum fuiſſe ut contingeret quod in illis contigit; quod cùm tempore illi præſtituto contigit, viſum eſt eſſe rem recèns productam, non autem ita reverâ eſſe. Ac multum in hanc ſententiam locuti ſunt in *Midraſh Koheleth* atque alibi. Porro è dictis ipſorum in hunc ſenſum, eſt, *Mundus ſecundùm ordinem ſuum procedit*, quin & reperies ipſos ſemper in omnibus ſermonibus ſuis ſedulò cavere ne voluntatem [divinam] in ſingulis rerum ac temporum momentis ſtatuant: atque hoc modo di-

[k] Thren. 3. 38. [l] Ver. 39. [m] Eccl. i. 9.

citur de homine cùm ſurgat aut ſedeat, illum voluntate Dei ſurrexiſſe ac ſediſſe, nempe, Deum poſuiſſe in natura ipſius, cùm primùm crearetur homo, ut pro arbitrio ſuo ſurgeret & ſederet; non quòd nunc [de novo] cùm ſurgat, voluerit ut ſurgeret aut non ſurgeret: ſicut nec voluerit nunc cùm decidit lapis iſte, ut caderet, vel non caderet. Summa ergò rei eſt, ut credas Deum, ſicut voluerit ut eſſet homo erectâ ſtaturâ, lato pectore, digitis præditus, ita etiam voluiſſe ut pro libitu ſuo moveretur & quieſceret, & actiones ſub electione cadentes, nullo ipſum ad eas cogente, vel ab iiſdem cohibente, faceret; uti in libro veraci explicatum eſt, ubi hanc ſententiam explicans dicit, [n] *Ecce homo factus eſt ut unus è nobis ad ſciendum bonum & malum, &c.* Paraphraſis autem *Chaldaica* ita interpretatur ſenſum, ut vis [verborum] *E nobis ad ſciendum bonum & malum*, hæc ſit, quòd ipſe jam factus fuerit unus in mundo, ſcil. ſpecies, cui nulla alia ſimilis eſſet, quæ cum ipſa hoc reſpectu qui jam illi contigit communicaret: quíſnam autem fuit ille? ſcil. quòd ipſe pro arbitrio ſuo nota haberet bona & mala, ut utrum eorum vellet, facere poſſet, nullo ipſum ab eo cohibente: quòd cùm ita eſſet, extendere poſſet manum ut de iſta [arbore] ſumens ederet & viveret in æternum. Cùm ergò hoc neceſſariò ſequatur exiſtentiam hominis, ſcil. ut pro arbitrio ſuo actiones bonas aut malas præſtet, quandocunque voluerit, neceſſe eſt ut in boni rationibus inſtituatur, útque præcipiatur ipſi & interdicatur, nec non puniatur & remuneretur; atque; hoc totum æquitati [conſentaneum] eſt, ipſúmque oportet aſſuefacere ſe actionibus bonis quibus acquirantur ipſi virtutes, malas autem fugere, quò amoveantur ab ipſo vitia, ſi in ipſo fuerint, neque dicat, Inſedit mihi affectus qui mutari non poſſit, cùm omnis affectus mutari poſſit & à bono in malum, & à malo in bonum, atque hoc ipſius arbitrio permiſſum ſit. Et juxta hanc ſententiam, ejúſque gratiâ, attulimus omnia quæ de obedientia & tranſgreſſione diximus. Unum nobis ſupereſt hoc in argumento explicandum, ſcil. quòd occurrant quædam Scripturæ loca, quibus in ſuſpicionem adducuntur homines Deum decreviſſe de hominibus ut tranſgrediantur, ipſóſque ad hoc cogere, quod planè falſum eſt. Ut ergò ea explicemus, quia multum in iis errârunt homines, in eorum numero eſt quod dicit [o] *Abrahamo, Et ſervient illis, & affligent eos, &c.* dicunt, Vides ipſum decreviſſe de *Ægyptiis*, ut injuriâ afficerent ſemen *Abrahami*, quare ergò vindictam de iis ſumpſit, cùm neceſſariò & inevitabiliter illos in ſervitutem redigerent, prout ipſe decreverat? Reſponſum ad hoc eſt; hoc perinde eſſe ac ſi dixiſſet Deus, ex iis qui poſtea naſcerentur futuros tranſgreſſores & obſequentes, virtute præditos & malos, quod verum eſt: neque hoc dicto cogitur ὁ δεῖνα malus ut ſit inevitabiliter malus, neque ὁ δεῖνα virtute præſtans, ut neceſſariò virtute præſtet; verùm quiſquis ex ipſis malus eſt, ſponte ſuâ talis eſt; quòd ſi vellet virtute præſtare, poſſet, neque enim eſt quod ipſum impediat: eodémque modo quiſquis virtute præſtat, ſi vellet, malus eſſe poſſet, nullo impediente; hiſtoriæ enim iſtæ non adducuntur de

ועלי חדא אלנחו יקאל פי אלאנסאן אדא
קאם וקעד אן במשה אללה קאם וקעד
יעני אנה געל פי טבאעה פי אצל וגוד
אלאנסאן אן יקום ויקעד באכתיארה לא
אנה שא אלאן ענד קיאמה אן יקום ואן
לא יקום כמא לם ישא אלאן ענד סקוט
הדא אלחגר אן תסקט ואן לא תסקט
פנמלה אלכבר אנך תעתקד אנה כמא
שא אללה אן יכון אלאנסאן מנתצב
אלקאמה עריץ אלצדר דו אצאבע כדלך
שא אן יכון יתחרך ויסכן מן תלקי נפסה
ויפעל אפעאלא אכתיאריה לא גאבר לה
עליהא ולא מאנע לה מנהא כמא בין פי
כתאב אלחק וקאל מבין הדא אלמעני הן
האדם היה כאחד ממנו לדעת טוב ורע
וג׳ וקד בין אלתרגום אלתפסיר אן תקדירה
ממנו לדעת טוב ורע וכו׳ יעני אנה קד
צאר ואחד פי אלעאלם יעני נוע לים
כתלה נוע אכר ישארכה פי הדא אלמעני
אלדי חצל לה ומא הו אנה מן תלקי
נפסה יעלם אלכיראת ואלשרור ויפעל
איהא שא ולא מאנע לה מן דלך
פאדא כאן הדא פקד ימד ידה ויאכד
מן הדה אלשגרה ואכל וחי לעולם פלמא
לזם הדא פי וגוד אלאנסאן אעני אן
יפעל באכתיארה אפעאל אלכיר ואלשר
מתי שא לזם תעלימה טרק אלכיר ואן
יסר וינהי ויעאקב ויגאזא וכאן הדא
כלה עדל ולזמה אן יעוד נפסה אפעאל
אלכיראת חתי תחצל לה אלפצאיל
ויתגנב אפעאל אלשרור חתי תזול ענה
אלרדאיל אן כאן קד חצלת ולא יקול
קד חצלת עלי חאלה לא ימכן תגיירהא
אד כל חאלה ימכן תגירהא מן אלכיר
ללשר ומן אלשר ללכיר והו אלמכתאר
לדלך ונחו הדא אלמעני ומן אנלה גבנא
כל מא דכרנאה מן אמר אלטאעה
ואלמעציה ולקד בקי עלינא גרץ נבינא פי
הדא אלמעני ודלך אנה גאת בעץ נצוץ
יתוהם פיהא אלנאס אן אללה יקדר
באלמעציה ואנה יגבר עליהא ודלך באטל
פלנבינהא לאנה כתיר מא כאץ אלנאס
פיהא מן דלך קולה לאברהם ועבדום
וענו אותם קאלוא תראה קד קדר עלי
אלמצריין אן יטלמוא זרע אברהם פלאי
שי עאקבהם והם באלצרורה לא בד
להם אן יסתבדמוהם כמא קדר ונואב
דלך אן הדא מתל לו קאל תעאלי
אן אלדין יולדון פי אלאתי יכון
מנהם אלעאצי ואלטאיע ואלפאצל
ואלשריר והדא צחיח ולים בהדא אלקול
ילזם פלאן אלשריר אן יכון שריר ולא
בד ולא פלאן אלפאצל אן יכון פאצל
ולא בד בלכל מן כאן מנהם שריר
פבאכתיארה ולו שא אן יכון פאצל אלא
וכאז ולא מאנע לה וכדלך כל פאצל
לו שא כאן שריר למא כאן לה מאנע
לאן אלאכבאר לם יג עז שכץ חתי
יקול קד קדר עלי ואנמא גא עלי אלעמום
decretum

[n] Gen. iii. 22.

[o] Ibid. xv. 13.

ובקי כל שבץ לאבתיארה עלי אצל
אלפטרה וכדלך כל שבץ ושבץ מן
אלמצריין אלדין טלמוהם ונארוא עליהם
לו שא אן לא יטלמהם אלא וכאן
אלכיאר לה פי דלך לאנה לם יקדר
עלי אלשבץ אן יטלם והדא אלנואב
בעינה הו אלנואב פי קולה הנך שוכב
עם אבותיך וקם העם הזה וזנה אחרי
אלהי נכר הארץ פאן לא פרק בין דא
ובין קולה מן עבד עבודה זרה נפעל
בה ונצנע לאנה אן לם יכן תם אבדא
מן יתעדי פכאן אלתחדיר עבת וכאן תכון
אלקללות כלהא עבת וכדלך אלקצאצאת
אלתי פי אלשריעה פלים בוגוד חכם
אלסקילה פי אלתורה נקול אן הדא
אלדי חלל את השבת מגבור עלי תחלילה
ולא באלקללות ילזם אן נקול אן אלדין
עבדוא עבודה זרה וחלת בהם תלך
אלקללות קדר עליהם בעבאדתהא בל
באבתיארה עבד כל מן עבד פנזל בה
אלעקאב גם המה בחרן בדרכיהם וג׳
גם אני אבחר בתעלוליהם וג׳ אמה
קולה וחזקתי את לב פרעה וג׳ תם
עאקבה ואהלכה פפיה מוצע כלאם
ויחצל מנה אצל כביר פתאמל כלאמי
פי הדא אלגרץ ואגעל באלך מנה ואקרנה
בכלאם כל מן תכלם פיה ואבתאר לנפסך
אלאגוד ודלך אן פרעה ושיעתה לו לם
יכן להם דנב גיר אלדי לם יטלקוא
ישראל לכאן אלאמר משכל בלא שך
לאנה קד מנעהם מן אן יטלקוא כמא
קאל כי אני הכבדתי את לבו ואת לב
עבריו וג׳ תם יטלב מנה אן יטלקהם
והו מגבור אן לא יטלק תם יעאקבה
למא לם יטלקהם ויהלכה ויהלך שיעתה
הדא כאן יכון גור ומנאקץ לכל מא
קדמנא לכן בקי אן ליס אלחאל
הכדא בל אן פרעה ושיעתה עצוא
באבתיארהם דון קהר ולא גבר וטלמוא
אלגרבא אלדין כאנוא בין טהורהם ונארוא
עליהם גורא מחצא כמא קאל וכין
ויאמר אל עמו הנה עם בני ישראל רב
ועצום ממנו הבה נתחכמה לו וג׳ והדא
אלפעל כאן מנהם באבתיארהם ובסו
ראיהם ולם יכן עליהם פי הדא גבר
פכאן עקאב אללה להם עלי דלך אן
ימנעהם מן אלתובה חתי יחל בהם
מן אלעקאב מא אוגב עדלה אן דלך
עקאבהם ומנעהם מן אלתובה הו אן
לא יטלקהם וקד בין אללה לה דלך
ואעלמה אנה לו אראד אכראהם פקט
לכאן קד אבאדה הו ושיעתה וכאז יכרגון
ואנמא אראד מע אכראהם אן יעאקבה
עלי טלמהם אלמתקדם כמא קאל פי
אול אלאמר וגם את הגוי אשר יעבדו
דן אנכי וג׳ ולא יכן עקאבהם אן
תאבוא פמנעוא אלתובה פצארוא יתמסכון
בהם והו קולה כי עתה שלחתי את
ידי וג׳ ואולם בעבור זאת העמדתיך

hoc vel illo individuo, ut dicere poſſit de ſe decretum fuiſſe, verum generaliter affirmantur; ita ut permittatur unuſquiſque arbitrio ſuo, prout à natura comparatus eſt: atque ita unicuique *Ægyptiorum*, qui eos oppreſſerunt, & injuriâ affecerunt, ſi voluiſſet injuriâ illos non afficere, fuit equidem ipſi quod ad illud electio, quoniam non erat de individuo aliquo decretum ut injuriam faceret. Atque idem hoc reſponſum quadrabit [& alteri illi loco,] *Ecce tu cubabis cum patribus tuis, & ſurgens populus iſte fornicabitur poſt Deos terræ, &c.* Nihil enim aliud hoc eſt, quàm ſi dixiſſet, Illis, qui coluerunt Idola, ita faciemus, vel ita eos tractabimus. Nam ſi non eſſet omnino qui tranſgrederetur, fruſtra eſſent minæ, fruſtra etiam meledictiones omnes, nec non & pœnæ quæ in Lege occurrunt. Neque ideò quod judicium lapidationis in Lege invenimus, dicemus iſtum, qui ſabbatum profanaverit, coactum fuiſſe ad illud profanandum; neque ob maledictiones opus eſt ut dicamus illos, qui Idola coluerunt, adeò ut caderent in ipſas maledictiones, coactos fuiſſe ad ea colenda, verùm ſponte ſuâ coluit ea quicunque coluit, & in quem deſcendit pœna. *Etiam illi* [inquit] *elegerunt vias ſuas, &c. ego etiam, &c.* Verùm quod ad dictum ejus; [p] *Et indurabo cor Pharaonis, &c.* poſt quod vindictam de eo ſumpſit, ipſúmque perdidit, eſt in illo ſermoni [dilatando] locus; & ab eodem magnum oritur fundamentum. Perpende ergò quid in hanc ſententiam dicturus ſum, illíque animum appone, cumque omnium qui de eo locuti ſunt dictis conferas, ut tibi quod optimum videtur ſeligas. Hoc autem eſt, ſcil. quòd ſi *Pharaoni* & aſſeclis ejus non fuiſſet aliàs culpa niſi quòd *Iſraelem* non dimitterent, eſſet res ſine dubio difficilis; quoniam ipſe [Deus ſcil.] cohibuit illos ne dimitterent, ſicut dixit, [q] *Quoniam ego induravi cor ejus, & cor ſervorum ejus, &c.* Deinde petiit ab ipſo ut illos dimitteret quos coactus fuit non dimittere, ipſúmque quòd non dimitteret unà cum populo ſuo punivit ac perdidit; quod cùm ſpeciem habet injuſtitiæ, & contradicere [videtur] omnibus à nobis præmiſſis, reſtat dicendum non ita ſe rem habuiſſe, ſed *Pharaonem* & populum ipſius libero arbitrio ſuo tranſgreſſos fuiſſe ſine ulla omnino vi aut coactione, & peregrinos qui inter ipſos erant, oppreſſiſſe, illíſque injuriam manifeſtam intuliſſe, prout diſertè aſſerit, [r] *Et dixit ad populum ſuum, Ecce populus filiorum Iſraelis, &c. Agite, prudenter agamus cum ipſis, &c.* Hoc autem factum ab ipſis ſponte ſuâ & malo ipſorum conſilio prodiit, neque ulla ipſis quod ad hoc coactio incubuit: ideóque hæc ipſis à Deo ob illud inflicta eſt pœna, ut ipſos à pœnitentia cohiberet, quò caderet in ipſos pœna juſtitiæ ipſius conſentanea. Illud enim pœna ipſorum, & cohibitio à pœnitentia, fuit ut non dimitterent ipſos. Atque hoc declaravit illi Deus & notum fecit. Quòd ſi illos tantùm educere voluiſſet, ipſum & populum ipſius perdere potuiſſet, ut ita exirent; verùm hoc jam voluit, ut unà dum educeret illos de ipſo, ob injuriam illis antea illatam, pœnas ſumeret, ſicut in principio hiſtoriæ dicit, [s] *Atque etiam gentem cui ſervient judicabo ego.* Non potuiſſet autem punire ipſos ſi pœnitentiam egiſſent: cohibiti ergò à pœni-

[p] Exod. iv. 21. [q] Ib. x. 1. [r] Ib. i. 9. 10. [s] Gen. xv. 14.

pœnitentia ipsos detinuerunt, sicut dicit, [t] *Quia nunc immittam manum meam, &c. Ac certè propter hoc suscitavi te, &c.* Neque ad absurdum cogemur, dum dicimus, Deum hoc punire aliquem, ut non resipiscat, neque permittat ipsi liberum arbitrium ad resipiscendum, cùm & Deus peccata noverit, & sapientia & justitia ipsius pœnæ mensuram statuant. Punit autem aliàs in hoc mundo tantùm, aliàs in futuro tantùm, aliàs in utroque simul. Discrepat etiam pœna ejus in hoc mundo, dum aut in corpore, aut facultatibus, aut utrisque simul punit; aut dum aliquem è motibus hominis voluntariis ratione pœnæ tollit. e. g. cùm manum ejus ineptam reddit ad prehendendum, ut fecit in *Jeroboamo*; aut oculum ipsius ad videndum, ut fecit in *Sodomæ* incolis qui contra *Lotum* congregati fuerant: eodem modo tollit etiam ab eo libertatem pœnitentiæ, ne ad eam ullo modo moveatur, sed in peccato suo pereat. Neque opus est nobis ut perspectam habeamus sapientiam ipsius adeò ut sciamus quam ob causam hunc hoc pœnæ genere, non autem alio, afficiat, uti nec scimus quid in causa fuerit ut sit huic speciei hæc forma, non alia. Verùm summa hæc est, quòd *Omnes viæ ipsius judicium sint, & de peccatore pœnas juxta mensuram peccati sui sumat, & bene facientem pro ratione bonorum ipsius operum remuneret.* Quod si dixeris, Quare ergò illum dimittere *Israelem* vice post vicem jussit, cùm ab ipso cohibitus esset? Ut nempe descenderent in ipsum plagæ perstante ipso in obduratione sua (sicut diximus hoc punitum fuisse ipsum, ut persisteret in pertinacia sua;) neque enim ab ipso frustra requirendum erat [illud] quod facere non potuit; hoc etiam ipsum fuit à sapientia divina, ut doceret ipsum, potuisse Deum etiam liberum ejus arbitrium cùm vellet tollere. Dicit ergò illi, Requiro ego abs te, ut dimittas illos, & si dimiseris illos, evasurus es, tu autem non dimittes, ut perdaris: oportebat ergò ipsum gratiam illis facere, ut ita manifestò contrairet dicto Prophetæ [affirmantis] ipsum cohibitum fuisse ne illis gratiam faceret, at non potuit. Qua in re miraculum fuit insigne, omnibus conspicuum (sicut dixit, [u] *Ut declaretur nomen meum in tota terra)* quod puniret Deus hominem impediendo ipsum liberè aliquid facere, cùm ipse illud sciret, nec posset animam suam eripere eámque libertati restituere. Atque eodem prorsus modo se habuit pœna *Sihonis* Regis *Heshbon*; nam & ipsum ob rebellionem suam quâ priùs peccaverat non coactus, punivit Deus impediendo ipsum quo minùs *Israeli* annueret, adeò ut ipsum interficerent: atque hoc est quod dicit, [x] *Et noluit Sihon permittere ut transirent per ipsum, quoniam obduraverat Dominus Deus spiritum ejus, &c.* Illud autem quod fecit ut hoc difficile videretur omnibus interpretibus, est, quòd putarent *Sihonem* ideò punitum, quòd non permitteret *Israelem* transire per regionem ipsius. Dicunt ergò, Qomodo punitur cùm coactus fuerit [ita facere?] sicut putarunt *Pharaonem* ac populum ipsius ideò punitos fuisse quòd *Israelem* non dimitterent; Res verò non aliter se habet atque explicavimus, scil. *Pharaoni* & populo ejus pœnam ob injustitiam ipsorum præcedentem, à Deo inflictam, hoc fuisse ne pœnitentiam agerent, adeò ut in ipsos omnes plagæ istæ descenderent. Et fuisse pœnam *Sihonis* ob oppressionem & injustitiam

ג' ולא ילזמנא שנאעה פי קולנא אן
אללה קד יעאקב אלשכין באן לא יתוב
ולא יתרך לה אכתיאר פי אלתובה לאנה
תעאלי יעלם אלדנוב ותוגב חכמתה
ועדלה קדר אלעקאב פקד יעאקב פי
אלדניא פקט וקד יעאקב פי אלאכרה פקט
וקד יעאקב פי אלדארין גמיעא ויכתלף
עקאבה פי אלדניא קד יעאקב פי אלגסם
או פי אלמאל או פיהמא גמיעא וכמא
יעטל בעץ חרכאת אלאנסאן אלאכתיאריה
עלי נהה אלעקאב כתל אן יעטל יד
עץ אלבטש כמא פעל בירבעם או עינה
מן אלאבצאר כמא פעל באנשי סדום
אלמנתמעין עלי לוט כדלך יעטל מנה
אכתיאר אלתובה חתי לא ינזע להא בוגה
ויהלך בדנבה ולים ילזמנא אן נעלם
חכמתה חתי נעלם לאי שי עאקב בהדא
אלנחו מן אלעקאב ולם יעאקב באלנחו
אלאכר כמא לא נעלם מא אלסבב אלדי
געל אן יכון להדא אלנוע הדה אלצורה
ולם תכן לה צורה אכרי לכן אלגמלה כי
כל דרכיו משפט וג' ויעאקב אלמדנב
עלי קדר דנבה ויגאזי אלמחסן עלי קדר
אחסאנה פאן קלת פלאי שי טלב מנה
אלאטלאק לישראל אלמרה בעד אלמרה
והו ממנוע מן דלך באן תנזל אלאפאת
עליה והו באקי עלי לגגה כמא קלנא
אנה עוקב באן יבקי עלי לגגה ולא יטלב
מנה עבת מא לא יקדר אן יפעלה פהדא
כאן איצא לחכמה מן אללה תעאלי ליעלמה
אן אכתיארה אדא אראד אללה אן
יבטלה פהו יבטלה פקאל לה אן אטלב
מנך אטלאקהם ולו אטלקת אלאן נגית
לכנך לא תטלק חתי תהלך פכאן יחתאג
הו אן ינעם חתי יבדי אלכלאף לדעוי
אלנבי אנה ממנוע מן אן ינעם פלם
יסתטע פכאן פי דלך איה עטימה משהורה
ענד גמיע אלנאס כמא קאל ולמען ספר
שמי בכל הארץ אן אללה קד יעאקב
אלאנסאן באן ימנעה אכתיאר פעל מא
ויעלם הו בדלך ולא יסתטיע מגאדבה
נפסה ורדהא אלי דלך אלאכתיאר ועלי
הדא אלונה בעינה כאן עקאב סיחון מלך
חשבון פאנה לכא תקדם מן עציאנה
אלגיר מגבור עליהא עאקבה אללה באן
מנעה אללה מן אגאבה ישראל חתי
קתלוה והו קולה ולא אבה סיחון מלך
חשבון העבירנו בו וג' ואלדי צעב הדא
עלי אלמפסרין כלהם בטנתהם אן סיחון
עוקב בכונה לם יתרך ישראל יגוזו עלי
בלאדה פקאלוא כיף יעאקב והו מגבור
כמא טנוא אן פרעה עוקב חו ושיעתה
לכא לם יטלק ישראל ולים אלאמר אלא
כמא בינא אן פרעה ושיעתה כאן עקאבהם
ענד אללה עלי מא תקדם מן טלמהם
אן לא יתובוא חתי תנזל בהם גמיע
תלך אלאפאת וכאן עקאב סיחון עלי
מא תקדם מן טלמה או גורה פי מלכתה

[t] Exod. ix. 15, 16. [u] Ibid. ix. 16. [x] Num. xxi. 23.

אן ימנע מן אנאבה ישראל התי יקתלונה
וקד בין אללה עלי יד ישעיה אנה העאלי
קד יעאקב בעז אלעאציין באן ימנעהם
אלתובה ולא יתרך להם פיהא אכתיאר
כמא קאל השמן לב העם הזה ואזניו
הכבד ועיניו השע ושב ורפא לו והדא נין
גליל לא יחתאג אלי תאויל בל הו מפתאח
אקפאל כתירה ועלי הדא אלאצל יגרי קול
אליהו עליה אלסלאם עז אלכאפרין מן
אהל עצרה ואתה הסיבותה את לבם
אחורנית יעני אנהם למא עצו באראדתהם
פכאן עקאבך להם אן תזיל קלובהם
עז טריק אלתובה ולם תתרך להם אכתיאר
ולא אראדה פי תרך הדה אלמעציה
פראמוא לאגל דלך עלי כפרהם נחו קולה
חבור עצבים אפרים הנח לו יעני הו
צאדק אלאותאן באכתיארה וחבהא עקאבה
אן יתרך עלי חבהא והו מעני הנח לו
והדא מן גרר אלתפאסיר למן יפהם דקה
אלמעאני ואמא קול ישעיהו למה תתענו
יי מדרכיך תקשיח לבנו מיראתך פהו
באדג עז הדא אלגרז כלה ולא יתעלק
בשי מן הדא אלמעני ואנמא גרז דלך
אלכלאם בחסב מא גא קבלה ובעדה
אנה תשבא מן אלגלות וגרבתנא
ואנקטאענא וגלבה אלמלל עלינא פקאל
מתשפעא יא רב אדא ראו הדה אלחאלה
מן גלבה אלכפאר טלוא מן טרק אלחק
ואגרת קלובהם עז כופך פכאנך אנת
אלדי תסבב להאולאי אלגהאל אלכרוג עז
אלחק נחו קול משה רבנו ואמרו כל
הגוים אשר שמעו את שמעך לאמר
מבלתי יכולת יי וג ולדלך קאל בעד
הדא שוב למען עבדיך שבטי נחלתך
יעני חתי לא יכון תם חלול השם וכמא
בין פי תרי עשר קול תבאע אלחק
אלמגלובין מן אלגוים פי זמאן אלגלות
פקאל יחכי קולהם כל עושה רע טוב
בעיני יי ובהם הוא חפץ או איה אלהי
המשפט וחכי מן קולנא איצא מן שדה
אלגלות אמרתם שוא עבוד אלהים ומה
בצע כי שמרנו משמרתו וכי הלכנו קדורנית
מפני יי צבאות ועתה אנחנו מאשרים
זדים גם נבנו עושי רשעה וג פבין וקאל
אנה תעאלי סיבין אלחק יקאל ושבתם
וראיתם בין צדיק לרשע וג והדה
אלפסוקים אלמשכלה פי אלתורח ואלמקרא
אלתי תוהם אן אללה יגבר עלי אלמעאצי
פקד בינא מענאהא בלא שך והו תבין
צחיח ענד שדה אלתאמל ובקינא עלי
אצולנא אן אלאנסאן בידה אלטאעה
ואלמעציה והו אלמכיר פי אפעאלה מא
שא אן יפעלה פעלה ומא שא אן לא
יפעלה לא יפעלה אלא אן יעאקבה אללה
עלי דנב אדנב באן יבטל משיתה כמא
בינא ואן אכתסאב אלפצאיל בידה פלדלך
ינבגי לה אן יחרץ וינתדר לנפסה פי

tiam ipſius in regno ſuo præcedentes, hanc, ut cohiberetur quo minùs annueret *Iſraeli*, ut ita ipſum è medio tollerent. Porrò, declaravit Deus per *Iſaiam* punire ſe quoſdam tranſgreſſorum hoc, quòd cohibeat ipſos à pœnitentia, nec ipſis, quod ad illam, liberum arbitrium permittat, ſicut dixit, [y] *Impingua cor populi iſtius, & aures ejus aggrava, & oculos obline, &c. nec revertatur & medeatur ei, &c.* Eſt autem textus iſte manifeſtior quàm ut ullâ egeat interpretatione, verùm eſt ipſe clavis ad multas feras [recludendas;] & juxta hoc fundamentum fluit dictum illud *Eliæ*, c. p. de infidelibus iſtius temporis, [z] *Et tu convertiſti corda eorum retrò:* i. e. hæc in ipſos, poſtquam ſponte ſuâ errârunt, fuit pœna tua, ut amoveres corda ipſorum à via reſipiſcentiæ, quo minùs relinqueretur ipſis liberum arbitrium, aut voluntas ad deſerendam hanc rebellionem, quamobrem permanſerunt in infidelitate ſua, ſecundùm illud quod dicit, [a] *Socius Idolorum Ephraim; ſine ipſum:* i. e. Amicus fuit Idolis ſponte ſuâ eáque amavit: pœna ipſius eſt ut amori ipſorum relinquatur: atque hic eſt ſenſus [verborum] *Dimitte eum.* Hæc autem Interpretatio è præſtantiſſimis [videbitur] illi qui ſenſuum acumen intelligit. Quod ad dictum autem [b] *Iſaiæ, Quare errare facis nos, Domine, à viis tuis, indurare feciſti cor noſtrum à timore tuo?* eſt illud ab hoc propoſito prorſus alienum, neque cum ullâ hujus ſignificationis [parte] affinitatem habet. Verùm ſcopus iſtius loci, ſecundùm rationem antecedentium & conſequentium, eſt, quòd dum de captivitate & excidio noſtro, déque gentium in nos dominio queratur, intercedens dicat, O Domine, cùm viderint hoc modo prævalere ipſis infideles, errârant à viis veritatis, & declinavit cor ipſorum à timore tuo, perinde ac ſi tu in cauſa eſſes ſtultis iſtis recedendi à veritate: juxta dictum *Moſis* Doctoris noſtri, [c] *Et dicent omnes gentes, quæ audierint rumorem hunc, quia non potuit Dominus, &c.* ideóque poſt hæc dixit, *Revertere propter ſervos tuos, tribus hæreditatis tuæ:* i. e. ne exiſtat *profanatio nominis* [divini:] & ſicut in [prophetis] duodecim explicat dictum eorum qui ſecuti ſunt veritatem cùm ſubjugarentur à gentibus tempore exilii, ubi verba ipſorum referens dicit, [d] *Omnis qui facit malum, bonus eſt in oculis Domini, iiſque ipſe delectatur, aut ubi eſt Deus judicii?* quin & refert quæ præ extremitate captivitatis à nobis prolata ſunt: [e] *Dixiſtis, fruſtra eſt colere Deum, & quid prodeſt quòd obſervaverimus mandatum ipſius, & quod inceſſerimus atrati coram Domino exercituum? & nunc nos beatos prædicamus ſuperbos, &c.* quod explicat dicens, futurum ut Dominus manifeſtam faciat veritatem, dicítque, *Et convertimini, & diſcernetis inter juſtum & improbum, &c.* Atque hi ſunt textus obſcuri in Lege & Scriptura, qui opinari [aliquos] faciunt, Deum [homines] ad tranſgrediendum cogere, quorum ſenſum genuinum ſine dubio aperuimus, explicatione quæ ſeriâ conſideratione vera [deprehendetur,] atque ita fundamentis noſtris inſiſtimus, liberóque ejus arbitrio, ſc. in hominis poteſtate ſitam eſſe obedientiam & tranſgreſſionem, permiſſas eſſe actiones ſuas, ut quicquid libuerit facere, faciat, & quicquid noluerit facere, non faciat, (niſi hoc ipſo ob delictum aliquod quod commiſerit punierit ipſum Deus, ut tollat

[y] Iſa. vi. 10. [z] Reg. 18. 37. [a] Hoſ. iv. 17. [b] Iſa. lxiii. 17. [c] Deut. xxix. 24. [d] Malac. iii. 14. [e] Ver. 18.

arbitrium ipſius, ſicut oſtenſum eſt,) atque acquiſitionem virtutum & vitiorum penès ipſum eſſe; quare oportet ipſum ſe ad acquirendas virtutes irritare & excitare, cùm non ſit exterius aliquod impellens, quod ipſum ad eas impellat: atque hoc eſt quod dicunt inter hujus libri monita, *Si non ego mihi, quis mihi?* Nec ſupereſt jam de hoc argumento, præter unum quæſitum, de quo paucis agendum eſt, quo abſolvatur Capitis hujus ſcopus, cujus noluiſſem [equidem] ullam omnino mentionem facere, ſed poſtulat neceſſitas ut faciamus: eſtque illud [de] ſcientia Dei quâ res novit. Hoc enim argumentum urgent contra nos illi qui exiſtimant hominem ad obediendum, & tranſgrediendum cogi: atq; omnes ipſius actiones [ejuſmodi eſſe] ut non ſit ipſi in illis liberum arbitrium, cùm arbitrium ipſius ab arbitrio Dei pendeat. Quod autem ad ita credendum adigit eſt, quòd dicat [quis,] Vel novit Deus utrum hic homo futurus ſit bonus aut malus, vel non novit: quòd ſi dicas, Novit; ſequitur aut illum coactum eſſe ad habitudinem iſtam induendam, quam præſcivit Deus; aut eſſe Dei ſcientiam prorſus incertam: Sin dicas, illum non præſciviſſe illud, ſequentur abſúrda magna, ac diruentur muri. Audias ergò quid dicam, illúdque diligenter perpendas, utpote quod, abſque dubio, verum eſt. Hoc ſcil. manifeſtum eſſe in ſcientia Theologica, (Metaphyſica ſc,) Deum Exc. non ſcire per ſcientiam, neque vivere per vitam, ita ut ſint ipſe & ſcientia res [duæ,] quemadmodum homo & ſcientia ſua [ſe habent:] Homo enim aliud eſt à ſcientiâ, & ſcientia aliud ab homine: ſunt ergò res duæ. Quòd ſi Deus ſciret per ſcientiam, ſequeretur indè multiplicitas, eſſéntque plures æterni, Deus ſcil. & ſcientia quâ ſcit, & vita quâ vivit, & potentia quâ potens eſt, atque ita quod ad cætera ejus attributa. Argumentum autem facile, quod & vulgus hominum facilè intelligat, in medium protuli, cùm aliàs argumenta & probationes quæ hanc ſententiam evertant valida admodum ſint, & demonſtrativa. Conſtat ergò Deum Excelſum eſſe attributa ſua, & attributa ſua ipſum, adeò ut dicatur ipſum eſſe ſcientiam, ipſum ſcientem, & ipſum illud quod ſcitur: ipſúmque eſſe vitam, & ipſum viventem, & ipſum illud qui eſſentiam ſuam extendit [in] vitam; & ſimiliter in reliquis attributis. Hæ autem notiones difficiles ſunt, quas non eſt quod ſperes te perfectè intellecturum è duabus aut tribus ſermonis mei lineis, verùm ut ad te proveniat aliquod tantùm earum indicium. Porrò ob hoc fundamentum magnum non permittit lingua Hebraica, dicere *Chei Adonai*, *Per vitam Domini*, ſicut dicunt, *Chei Naphſheca*, *per vitam animæ tuæ*; *Chei Pharaoh*, *per vitam Pharaonis*, *viz.* nomine conſtructo, cùm conſtructum & illud quocum conſtruitur, res duæ diſtinctæ ſint, neque res cum ſeipſa conſtruatur. Cùm ergò ſit vita Dei eſſentia ipſius, & eſſentia ejus vita ipſius, neque res alia ab ipſo, non adhibent ipſam in ſtatu regiminis; verùm dicunt *Chai Adonai*, *vivens Dominus*: Intentio ergò [noſtra] eſt Deum & ſcientiam eſſe rem unam. Quinetiam oſtenſum eſt in *Metaphyſicis*, non eſſe intellectibus noſtris poſſibile ut perfectè eſſentiam Dei Exc. comprehendant: ídque ob perfectionem eſſentiæ ipſius, & intellectuum noſtrorum defectum, cùm non ſint eſſentiæ ipſius cauſæ per quas ſciatur. Defectus autem intellectuum noſtrorum in eo apprehendendo eſt inſtar de-

fectûs

אלנור אקוי מן אלנור אלהי יריד אן ידרכה
ותכלם פי הדא אלגרץ בתיר והו כלהא
אקאויל צחיחה בינה פילזם לדלך אן
לא נעלם עלמה איצא ולא נחיט בה
בונה אד הו עלמה ועלמה הו והדא
אלמעני הו גריב עגיב והו אלהי פאתהם
פהלכוא לאנהם עלמוא אן ונודה תעאלי
עלי אלכמאל אלהי הו עליה לא ידרך
וטלבוא אן ידרכוא עלמה חתי יקע תחת
עקולהם והדא מא לא ימכן אד לו אחטנא
בעלמה אחטנא בונורה אד אלכל שי
ואחד לאן אדראכה עלי אלכמאל הו
אן ידרך כמא הו פי ונודה מן אלעלם
ואלקדרה ואלאראדה ואלחיאה וגיר דלך
מן אוצאפה אלגמילה פקד בינא אן
אלפכר פי אדראך עלמה גהל מחץ
גיר אנא נעלם אנה יעלם כמא נעלם
אנה מוגוד פאדא סאלנא כיף הו עלמה
קלנא אנא לא נדרך דלך כמא אנא
לא נדרך ונודה עלי אלכמאל וקד אנכר
עלי מן ראם אדראך עלמה תעאלי וקיל
לה החקר אלוה תמצא אם עד תכלית
שדי תמצא פתחצל מן גמיע מא קלנאה
אן אפעאל אלאנסאן מכאלה אליה ולה
אן יכון פאצל או שריר מן גיר גנר מן
אללה לה עלי אחדי אלחאלתין ולדלך
לזם אלתכליף ואלתעלים ואלאסתעאד
ואלגזא ואלעקאב ולים פי דלך כלה אישכאל
אמא צפה עלמה תעאלי ואדראכה לגמיע
אלאשיא פעקולנא תקצר ענה עלי מא
בינא והדה גמלה מא קצדנא תחצילה פי
הדא אלכאב וקד אן לי אן אקטע אלכלאם
הנא ואכד פי שרח הדה אלמסכתא
אלתי להא קדמנא הדה אלפצול:

fectûs luminis viſûs ad apprehendendam lucem Solis: Neque eſt hoc ob debilitatem lucis Solis, verùm quòd lux iſta fortior ſit luce quæ eam apprehendere vult. Multa autem in hanc ſententiam dixit, quæ omnia perſpicuè vera: ideóque neceſſariò ſequitur etiam, nos non ſcire ſcientiam ejus, neque eam ullatenùs comprehendere, cùm ipſe ſit ſcientia ſua, & ſcientia ſua ipſe. Atque hæc eſt notio rara & mira, quæ cùm ipſos fugeret, perierunt. Nôrunt enim eſſentiam Dei perfectam, quâ in ſe eſt, non poſſe apprehendi. Studuerunt ergò apprehendere ſcientiam ipſius, quò ſub intellectu ipſorum caderet, quod & impoſſibile eſt. Nam ſi comprehenderemus ſcientiam ipſius, comprehenderemus etiam eſſentiam ipſius, cùm utræque res una ſint. Perfecta enim ejus apprehenſio ea eſt, ut apprehendatur ſicut ipſe in ſe eſt, [reſpectu] ſcientiæ, potentiæ, voluntatis, vitæ, aliorúmque ejus attributorum præſtantium. Jam autem explicavimus omnem de apprehendenda ipſius ſcientia cogitationem meram eſſe ſtultitiam, ultra quàm ut ſciamus ipſum ſcire, ſicut ſcimus ipſum eſſe: Si autem interroget [quis,] Quomodo ſe habet ſcientia ipſius? reſpondemus, nos illud non apprehendere, ſicut nec perfectè apprehendimus eſſentiam ipſius. Vitio autem vertit [Deus] illis qui deſiderant apprehendere ſcientiam ipſius, atque illis dictum eſt, [f] *Num inveſtigatione Deum invenies? Num uſque ad perfectionem Omnipotentem invenies?* Conſtat ergò ex his omnibus quæ diximus, actiones hominis ipſius [arbitrio] permiſſas eſſe, ac penès ipſum eſſe ut ſit vel virtute præſtans, vel malus, ita ut non cogat ipſum Deus ad alterutram harum habitudinum inclinare, ideóque neceſſaria eſſe ipſi præcepta, inſtitutionem, apparatus, remunerationem, pœnam: neque eſt in his omnibus difficultas. Quod autem ad deſcriptionem ſcientiæ Dei & apprehenſionis quâ omnia [apprehendit,] res eſt quam non capiunt intellectus noſtri, ſicut oſtendimus. Atque hæc ſumma eſt eorum quæ in hoc Capite afferre ſtatuimus. Jam autem tempus eſt ut ſermoni huic finem imponam, & ad tractatum iſtum, cui hæc capita à nobis præmiſſa ſunt, explicandum pergam.

[f] Job xi. 7.

Soli Deo Gloria.

מקדמה שרח סדר קדשים להרמנם:

R. Mosis Maimonidis *Præfatio in* Seder Kodaſhim.

VIſum eſt mihi, antequam hujus ordinis explicationem aggrediar, de Oblationum diviſione, & ſpecierum earum enumeratione ſermonem præmittere. Ad quod faciendum me invitavit, quod licèt ipſarum diviſio res ſit manifeſta totáque diſertis Scripturæ verbis [explicata,] adeò ut non poſſit de eâ quis, ne poſt accuratam ipſius inſpectionem, novi aliquid proferre, res tamen ipſa (Oblationes inquam) ob iniquitates noſtras, quæ multæ ſunt, jam deperdita ſit, ut pauci admodum ei animum advertant, nec ſubinde occurrat alicui, etiamſi adverterit, ejus mentio, cùm nihil jam agatur quod eandem ſæpiùs in memoriam revocari faciat, nec de ea quis penitùs ulla ex parte conſulatur, adeò ut quod ad ipſam eadem ſit doctrinâ præſtantis, & imperiti cujusvis è plebe, ratio, nec de Oblationibus ſciat maxima ſtudioſorum pars, vel ea quæ multis Scripturæ textibus explicantur. Hoc in genere eſt, quòd quæ ex animalibus ſunt Oblationes, è quinque tantùm ipſorum ſpeciebus [deſumantur,] viz. ovibus, bobus, capris, columbis parvis, & turturibus grandioribus. Oblationum autem ſpecies quatuor ſunt, Holocauſtum, Sacrificium pro peccato, pro delicto, pacificorum, aut quod ejuſdem cum eo rationis ſit. Nec ulla omnino in lege noſtra oblatio occurrit, ſive privati alicujus, ſive totius cœtûs, quæ non ſit vel harum quatuor ſpecierum una aliqua, vel è pluribus compoſita. Quod ad Holocauſtum, illud totum igne abſumitur, cujuſcunque tandem generis fuerit, ſive privati alicujus, ſive totius cœtûs Oblatio; neque aliunde deſumitur quàm ex ovibus, bobus, aut capris maſculis. Eſt etiam è turturibus & columbis; in his autem nulla inter marem & fœminam diſcrepantia. Sacrificiorum pro peccato duo ſunt genera, alia, ſc. quorum partes lege præceptæ offeruntur, reliquum verò comedunt in atrio generis Sacerdotalis mares; alia quorum reſiduum etiam crematur, ſicut oſtenſuri ſumus, quæque tam è maſculis quàm è fœminis ſumuntur, ídque ſine diſcrimine, è quinque illis animalium ſpeciebus. Sacrificii pro delicto offeruntur partes lege præſcriptæ, reliquum in atrio comedunt Sacerdotes maſculi, neque aliunde deſumitur quàm ex ovibus maſculis, aliàs grandioribus, aliàs minoribus, quod & explicaturi ſumus. Non eſt autem omnino inter Oblationes cœtûs, oblatio pro delicto, ſed eſt ea ſemper privati oblatio. Pacificorum offeruntur tantùm partes. Quòd ſi privati fuerit oblatio, accipient de ea Sacerdotes pectus & armum, reſiduum comedentibus iis qui obtulerunt qualibet urbis *Hieroſolymitanæ* parte. Intelligo autem, cùm dico eos qui obtulerunt, licitum eſſe cuilibet *Iſraelitæ* iis veſci, tam viris quàm fœminis; ſin totius cœtûs oblatio fuerit, reſiduum comedent Sacerdotes in atrio, viz. generis Hieratici mares: neque è volucribus omnino offeretur, ſcil. è columbis & turturibus: ſed è reliquarum trium ſpecierum ſive majoribus, ſive minoribus, ſive maſculis ſive fœminis. Ita & omnes oblationes cœtûs è tribus iſtis ſpeciebus erunt, non è columbis

ואלחמאם ואלאמורין אלתי קדמנא
ד֯כרהא הו אסם ואקע עלי אלאשיא
אלתי תחרק על גבי המזבח מן אלחטאת
ואלאשם ואלשלמים ותלך אלאשיא הי
עלי מא אצף אן כאן אלנוע אלדי קרב
מנה אלשלמים נוע אלבקר פיחרק מן
אלקרבן נמיע הד֯א אלשחם אלדי
עלי אלנוף מן דאכלה ואלכליתין
בשחמהמא וזיאדה אלכבד והו אלטרף
אלצגיר אלבארז מן גרמה כאלאבהאם
מן אליד והד֯ה אלאשיא בעינהא הי אלתי
תחרק מן אלשלמים אן כאן מן נוע
אלמאעז אמא אן כאן מן נוע אלגנם
פיחרק מזידא אלי הד֯ה אלאשיא אללה
בגמלתהא מע אלפקאר אלמתצלה בהא
והי אלפקאר אלתי בין אלורכין והי
אלתי יערפהא גמלה אלד֯באחין באלשזרתא
ואלאשיא אלתי תחרק מן אלשלמים עלי
חסב אלנוע אלדי הו מנה כמא בינא
הי באעיאנהא תחרק מן אלחטאת ואלאשם
דון זיאדה דון נקצאן והד֯ה כלהא תתסמי
אמורין יעני אלאשיא אלתי אמר בחרקהא
ואקדם הנא מקדמה וחיניד אכד֯ פי
תקסים אלקראבין קסמה תאניה פאקול
אן חית מא קאל אללה פי אלקראבין
כבש או כשבה או כשב או כבשים פהו
אבן עאם מן אלגנם ואסם שה ואקע
עלי נוע אלגנם ונוע אלמאעז פאד֯א קאל
איצא שה בן שנה פמסמועה צגיד אלגנם
וצגיר אלמאעז וחית מא קאל איל או
אילים פהו אבן סנתין מן ד֯כור אלגנם
וחית מא קאל פר או פרים פהו אבן תלת
סנין מן אלבקר ואד֯א קאל עגל פהו אבן
סנה ושעיר עזים יתסמי בעד אלסנה
וסיבין דלך כלה פי מסכת פרה מן סדר
טהרות ת֯ם אקול בעד הד֯א אן אלקראבין
תנקסם מן גהה אכרי אלי ארבעה אנואע
קרבן צבור וקרבן יחיד וקרבן צבור שביה
בקרבן יחיד וקרבן יחיד שביה בקרבן צבור
אמא אלקסם אלאול והו קרבן צבור
פהי אלקראבין אלתי תקרב כל יום וכל
סבת וכל ראס שהר ופי אלאעיאד לא
תזיד ולא תנקץ אבד אלדהר פאלדי יקרב
כל יום אבד אלדהר שני כבשים והי
עולות אחד בבוקר ואחד בין הערבים
והי אלתי תסמי עולת התמיד, באטלאק
ויזאד עלי דלך פי כל יום סבת שני
כבשים איצא והי עולות תקרב בעד
תמיד של בוקר וקבל תמיד של בין
הערבים פאלדי יקרב כל יום סבת ארבע
עולות לא אקל מן דלך ואלאתנין
אלזאידה הו אלדי יסמי מוסף שבת
ויקרב כל יום ראש חודש זאיד עלי
אלשני תמידין פרים שנים ואיל אחד
וכבשים בני שנה שבעה כלהא עולית ושעיר
עזים לחטאת והד֯ה אלגמלה תתסמי מוסף
ראש חודש לאנה זאיד עלי אלתמידין
פאלדי יקרב כל ראש חודש אתנתי עשרה
עולה ושעיר חטאת לא אקל מן דלך פאן כאן ראש חודש יום אלסבת כאן עדד
אלעולות

& turturibus. *Immurin* autem, ſeu partium quarum meminimus, nomen cadit in res illas quæ ſuper altari cremantur, è Sacrificiis pro peccato, & delicto, & pacificis, quæ eo ſe habent, quem deſcripturus ſum, modo. Si ſpecies è quâ offeruntur Pacifica, boum fuerit, igne abſumetur de oblatione totum illud operimentum adipoſum quod alvum interiùs obtegit, nec non renes cum ipſorum adipe, & jecoris reſiduum quod eſt extremitas quædam parva è corpore ipſius, inſtar pollicis è manu, prominens. Eædem prorſus res cremantur etiam de pacificis quæ è ſpecie caprinâ fuerint: quòd ſi de ovillâ fuerint, ultra hæc comburitur etiam cauda integra una cum vertebris cum ea conjunctis, ſúntque eæ vertebræ inter duo femora mediæ, quas vocat laniorum vulgus Spinam dorſi. Porrò res iſtæ quæ de pacificis comburuntur, pro ratione ſpeciei è qua ſunt, uti oſtendimus, eædem prorſus etiam in ſacrificiis pro peccato & delicto igni traduntur ſine additione vel detractione: atque hæc omnia appellantur *Immurin*, i. e. res quas cremare jubemur. Uno autem hîc præmiſſo, pergam ad aliam quandam oblationum diſtinctionem. Dico ergò, ubi dixit Dominus, de oblationibus loquens, *Cebes*, *Ciſbah*, *Ceſeb*, aut *Cebaſim*, [Agnum, Agnam, vel Agnos,] intelligendam eſſe ovem anniculam; nomen autem *Seh*, [pecus,] ſpeciei tam ovillæ quàm caprinæ attribui. Ubi dicit etiam *pecus annicula*, de ovibus aut capris minoribus intelligi; ubi *Ail*, aut *Ailim*, [Aries vel Arietes,] de ove bimulâ maſculâ; ubi *Par* aut *Parim*, [Juvencum aut Juvencos,] bovem [g] trimum; ubi autem *Egel*, [vitulum] anniculum, *Shair izzim* [hircus caprarum] poſt annum hoc nomen ſortitur. Declarabuntur hæc omnia in tractatu *Parah*, claſſis *Taharoth*. His præmiſſis dico, Oblationes alio reſpectu in quatuor ſpecies dividi, Oblationem cœtûs, Oblationem privati, Oblationem cœtûs quæ ſimilis eſt oblationi privati, & Oblationem privati quæ ſimilis eſt oblationi cœtûs. Primum diviſionis membrum, viz. oblatio cœtûs eas continet oblationes, quæ offerebantur ſingulis diebus, & ſingulis ſabbatis, ſingulíſque menſium initiis, & diebus feſtis, ſine ulla unquam additione aut diminutione. Quod quotidiè per omnem ſeculorum decurſum offerebatur, hoc erat: duo agni in holocauſta, quorum unus mane, alter inter duas veſperas [offerebatur;] hi Sacrificium juge, abſolutè appellantur. His omni Sabbato addebantur duo etiam agni in holocauſta, qui poſt Juge matutinum, & ante Juge quod inter duas veſperas, offerebantur. Ita omni Sabbato offerebantur quatuor Holocauſta; nunquam pauciora. Duo quæ addebantur illa ſunt quæ *Muſaph* [i. additamentum] Sabbati audiunt. Primo cujuſlibet menſis die addebantur duobus Jugibus juvenci duo, aries unus, agni anniculi ſeptem, omnia in holocautomata; & hircus caprarum in Sacrificium pro peccato: quæ omnia appellantur Additamentum initii menſis: quia ſcil. ultra jugia addebantur: ita quolibet novilunio offerebantur duodecim holocauſta & hircus in Sacrificium pro peccato, non pauciora. Quòd ſi accideret initium menſis die Sabbati, erant tum holocautomata numero qua-

[g] In marg. annotat. alibi ab eo *Bimum* dici.

tuordecim; duo ſcil. Sacrificia jugia, duo agni Sabbati gratiâ additi, & decem illa quæ novilunii additamentum ſunt, cum Hirco in Sacrificium pro peccato, ad idem ſpectante: quæ omnia quindecim erant res [offerendæ.] Porrò, Oblationes Feſtorum ita ſe habent, ac diſertè ſtatuit Scriptura, viz. Tempore feſti azymorum per ſeptem dierum ſpatium quotidiè offerebatur, ultra duo jugia, & ultra additamentum Sabbati in Sabbato, inſtar additamenti Novilunii, ſcil. duo tauri, aries, ſeptem agni; quæ omnia decem holocauſta conficiunt, & hircus in ſacrificium pro peccato: hæc in ſingulis ſeptem dierum offerenda erant. At ultra hæc die feſti iſtius ſecundo, qui eſt dies agitationis manipuli, agnus in holocauſtum. Die autem Congregationis offerebantur, ultra jugia, duæ Oblationum ſpecies, una (in additamentum ſc. diei iſtius) inſtar additamenti Novilunii, viz. Duo juvenci, aries, & ſeptem agni in holocautomata, & hircus in ſacrificium pro peccato. Altera, cum duobus panibus offerenda, prout in textu declaratum, ſcil. Juvencus, duo Arietes, & ſeptem Agni, omnia in holocauſta, Hircus in Sacrificium pro peccato, & duo agni in pacifica. Ita eorum quæ die Congregationis offerebantur ſumma erat, agni quatuordecim in holocauſta; agni duo in pacifica; tres tauri, ut & tres arietes in holocauſta; duo hirci in ſacrificium pro peccato; omnia numero viginti quatuor. Die primo anni, ultra jugia, & additamentum novilunii jam memorata, offerebantur juvencus, aries, & ſeptem agni in holacauſta, cum hirco caprarum in ſacrificium pro peccato. Die jejunii expiationis offerebat cœtus juvencum, arietem, & ſeptem agnos, omnia holocauſta, hircum in ſacrificium pro peccato, prorſus inſtar additamenti initii anni, nec non hircum alium in ſacrificium pro peccato (is cui eâdem ſorte conſociatus erat hircus ἀποπομπαῖος) qui eâ quam deſcribit Scriptura, ratione comburendus erat. Die primo feſti Tabernaculorum, ultra jugia, offerebantur boves tredecim, arietes duo, agni quatuordecim, holocautomata omnes; hircus in ſacrificium pro peccato: omnia offerenda numero triginta. Eodem modo ſe habebat cujuſlibet è ſeptem diebus Feſti, oblatio, viz. duo arietes, agni quatuordecim, hircus in ſacrificium pro peccato: de juvencorum autem numero ſingulis diebus detrahebantur ſinguli, adeò ut diei ſeptimi oblatio eſſet juvenci ſeptem, arietes duo, agni quatuordecim, omnes in holocauſta, cum hirco in ſacrificium pro peccato: omnium ſumma viginti quatuor. Die octavo offerebatur, ultra jugia, juvencus, aries, ſeptem agni; omnes holocauſta; & hircus in oblationem pro peccato. Oblationes iſtæ, quas diximus conſtitutis iſtis diebus oblatas fuiſſe, appellantur Additamentum diei [iſtius,] quia ſc. die iſto offerebantur ultra duo jugia. Quòd ſi contingeret quemlibet dierum iſtorum cum Sabbato coincidere, offerebatur additamentum diei poſt additamentum Sabbati; adeò ut ſi dies anni primus eſſet Sabbatum, offerrent primò juge matutinum; dein additamentum Sabbati; ac poſtea additamentum novilunii; ac poſt illud additamentum diei; dein ultimo loco juge inter duas veſperas offerendum. Hanc autem regulam obſerva, quæ & poſtea Cap. decimo *Zebachim* eluçidabitur. Hæ

אלעולות ארבע עשרה שני תמידין
ושני כבשים למוסף שבת ואלעשר מוסף
ראש חודש ושעיר חטאת מן גמלה מוסף
ראש חודש אלגמלה כמסה עשר שכצא
אמא קראבין אלפצול כמא נץ אלכתאב
ודלך אן פי איאם חג המצות טול אלסבעה
איאם יקרב כל יום זאיד עלי שני תמידין
ועלי מוסף שבת פי אלשבת מתל מוסף
ראש חודש ודלך תורין וכבש וסבעה כרפאן
כלהא אלעשרה עולות ושעיר חטאת
הכדא יקרב פי כל יום מן אלסבעה ויזאד
עלי דלך פי אליום אלתאני מן איאם הג
המצות והו יום הנפת העומר כבש
לעולה ופי יום עצרת יקרב זאיד עלי
אלתמידין צרבין מן אלקראבין אחדהמא
והו מוסף היום מתל מוסף ראש חודש
ודלך שני פרים ואיל ושבעה כבשים
כלהא עולות ושעיר לחטאת ואלצרב
אלתאני יקרב מע שתי הלחם כמא בין
אלנץ ודלך פר ושני אלים ושבעה
כבשים כלהא עולות ושעיר לחטאת
ושני כבשים שלמים פיכון גמלה מא
יקרב יום עצרת ארבעה עשר כרופא
עולות וכרופין שלמים ותלתה תיראן
עולות ותלתה כבאש עולות איצא ועזין
חטאת גמלה דלך ארבעה ועשרין שכצא
ופי יום ראש השנה יקרב זאיד עלי
אלתמידין ומוסף ראש חודש אלדי תקדם
דכרה פר ואיל ושבעה כבשים כלהא
עולות ושעיר עזים לחטאת ופי יום צום
כפור יקרבון אלצבור פר ואיל ושבעה
כבשים כלהא עולות ושעיר חטאת מתל
מוסף ראש השנה סוי ויקרבון איצא שעיר
חטאת אכר אלדי קסימה שעיר המשתלח
והדא אלשעיר יחרק כמא בין אלנץ ויקרב
פי אליום אלאול מן חג הסכות זאיד עלי
אלתמידין תלתה עשר תורא וכבשין וארבעה
עשר כרופא כלהא עולות ושעיר לחטאת
גמלה עדד אלאשכאץ תלאתון והכדא הו
קרבן כל יום מן שבעת ימי החג אעני שני
אלים וארבעה עשר כבשים ושעיר חטאת
אמא אלפרים פינקץ עדדהא ואחד כל יום
חתי יגי קרבן אליום אלסאבע פרים שבעה
אלים שנים כבשים ארבעה עשר כלהא
עולות ושעיר חטאת אלגמלה ארבעה
ועשרין שכצא" ופי אליום אלתאמן יקרב
זאיד עלי אלתמידין פר ואיל ושבעה
כבשים כלהא עולות ושעיר לחטאת
והדה אלקראבין אלתי דכרנא אנהא תקרב
פי הדה אלאיאם אלמרסומה הי אלתי
תתסמי מוסף היום לאנהא תקרב דלך
אלנהאר זאיד עלי אלשני תמידין פאן אתפק
וקוע אי יום מנהא יום סבת קרב מוסף
היום בעד מוסף שבת חתי אדא כאן ראש
השנה יום אלסבת פאנהם יקרבון אולא
תמיד של שחר ובעדה מוסף שבת ובעדה
מוסף ראש חודש ובעדה מוסף היום
ובעד דלך תמיד שלבין הערבים פאחפט
הדא אלאצל וסיבין פי עאשר זבחים
והדא הי קרבנות הצבור באטלאק והי

אלתי תקרב דאימא לא תזיד ולא
תנקין והי כלהא דוחין את השבת ואת
הטומאה עלי מא בינא פי פסחים וקד
באן לך אן ליס פי קרבנות הצבור
שלמים גיר שני כבשי עצרת פקט ואן
ליס פיהא אשם אצלא ואן פי קרבנות
הצבור נועי אלחטאת אעני אלתי תוכל
בקיתהא ואלתי תחרק בקיתהא והו שעיר
של יום הכפורים וחדה ואלנוע אלתאני
והו קרבן יהיד ינקסם כמסה אקסאם
אלקסם אלאול אן ילזם אליחיד קרבן
עלי פעל יפעלה או קול יקולה
ואלקסם אלתאני אן ילזמה קרבן עלי
חאלה מן אלחאלאת תצחבה ואלקסם
אלתאלת אן ילזמה דלך בחאלה מא פי
מאלה ואלקסם אלראבע אן ילזמה דלך
בחלול זמאן מעלום ואלקסם אלכאמס
אן ילזם דלך נפסה תברעא מנה אמא
אלקסם אלאול פהו כמא אצף ודלך
אן אלכרתות אלמדכורה פי אלתורה
סתה ותלאתין עלי מא עדד פי אול כרתות
מנהא תלתה לא ילזם מן תעדי עליהא
קרבן והי מן עטל פסח בזמנו או עטל
אלכתאן או מגדף וקד בינא עלה דלך
פי אלתאני מן מסכת הוריות וסנבינה
איצא פי אול כרתות ובקיה אלתלאתה
ותלאתין כל מן תעדי מנהא עלי ואחדה
בשונג לזמה קרבן חטאת ואן שך הל
עמל או לם יעמל לזמה אשם תלוי
גיר מטמא מקדש וקדשיו פאנה לא
ילזמה על לא הודע אשם תלוי כמא
יתבין פי אול כרתות ומן גמלה הדה
אלתלאתה ותלאתין דנב אלתי ילזם פי
כל ואחד מנהא קרבן כמא דכרנא עבודה
זרה ומטמא מקדש וקדשיו אמא צפה
אלקרבן אלדי יקרב פי אלשגגה אלחאדתה
פי אחדי הדה אלמצורת פכמא אצף אן
כאן הדא אליחיד שגג פי עבודה זרה
פיקרב אלשונג עז בת שנתה לחטאת
סוי כאן הדא אליחיד מלך או הדיוט או
כהן משיח ואן שגג פי טומאת מקדש
וקדשיו פיקרב כשבה או שעירת עזים
פאן לם יקדר עלי דלך לצעף אלחאל
פיקרב שתי תורים או שני בני יונה אחד
עולה ואחד חטאה כאן צעף עז דלך פיקרב
עשירית האיפה כמא בין אלנץ וסוי איצא
פי הדה אלשגגה כאן אלשונג מלך או
הדיוט או כהן משיח ואן כאנת אלשגגה
פי אחד אלתלאתין דנב אלבאקיה ففי
דלך יקע אלתקסים בין אלשונגים אן כאן
אלדי שגג פי ואחד מנהא יחיד מן סאיר
אלנאס והו אלדי סמאה אלכתאב מעם
הארץ פילזמה שעירת עזים או נקבה
מן הצאן לחטאת ואן כאן נשיא והו
אלמלך אלדי ליס פוק אמרה אמר פיקרב
שעיר עזים ואן כאן אלשונג כהן משיח
ועלי אלשראיט אלתי תבינת פי
אלתאני מן הוריות פיקרב פר בן בקר

sunt in genere, oblationes cœtûs, quæque continuè sine additione aut detractione offerebantur; eæque omnes Sabbatum loco pellebant, & immunditiem, prout in tractatu *Pesachim* ostensum est. Jam autem tibi notum est, non esse inter oblationes cœtûs, Pacifica, duobus tantum diei Congregationis agnis exceptis, nec inter ea omnino esse Sacrificium pro Delicto, & ex oblationibus cœtûs duas esse species sacrificiorum pro peccato, quarum sc. unius residuum comedebatur, alterius cremabatur; cujusmodi erat hircus diei expiationis tantùm.

Species secunda, quæ est oblatio Privati, quinquefariam dividitur. Primo, cùm tenetur privatus oblatione ob factum aliquod quod patraverit, aut verba quæ protulerit. Secundò, cùm incumbat ipsi oblatio ob statum aliquem [corporis] qui ipsi contigerit. Tertiò, cùm ob aliquid quod facultatibus ipsius contigerit, offerenda ipsi sit. Quartò, cùm temporis alicujus noti periodus illam ab ipso offerri requirat. Quintò, cùm se sponte ad illam offerendam obligat. Prima harum Classis eo se habet quem descripturus sum modo, *viz.* Cùm Excidii causæ, quarum in lege fit mentio, triginta sex sint, prout primo Tractatus *Ceritoth* [de Excidiis] Capite enumeratæ sunt, harum tres sunt, in quibus qui transgressus fuerit nullâ tenetur oblatione, *viz.* qui Pascha tempore suo celebrare neglexerit, qui circumcisionem omiserit, & blasphemus (cujus rei causam ostendimus Capite secundo Tractatûs *Horaioth*, atque insuper primo Capite *Ceritoth* explicaturi sumus,) reliquarum verò triginta tribus quicunque in una aliquâ per errorem peccaverit, Sacrificium pro peccato offerre tenetur, vel, si dubitaverit fecerit nécne, Sacrificium pro delicto dubium, excepto eo qui Sanctuarium & sacra ipsius polluerit: Neque enim ille ob ignorantiam sacrificio ob delictum dubio tenetur, uti Cap. primo *Ceritoth* declarabitur. Jam verò è numero peccatorum istorum triginta trium, ob quorum singula debetur sacrificium, sunt Idololatria, & qui Sanctuarium & res ejus sacras polluerit. Ratio autem Sacrificii ob errorem qui in horum præceptorum aliquo contigerit, eo se habet, quem descripturus sum, modo. Si privatus iste per errorem in Idololatria peccaverit, tum qui ita erravit, capram anniculam in oblationem pro peccato offeret, sive fuerit privatus iste Rex, sive Idiota, sive Sacerdos unctus: quòd si in pollutione Sanctuarii aut rerum ejus sacrarum erraverit, tum ovem aut capram grandiorem; quod si hoc præ facultatum tenuitate non poterit, tum turturum, aut pullorum columbinorum par offeret, alterum in holocaustum, alterum in sacrificium pro peccato; vel si nec hoc assequi potuerit, tum decimam *Ephæ* partem, prout in textu expressè mandatum. Atque in hoc etiam erroris [genere] eadem est ratio errantis, sive Rex fuerit, sive Idiota, sive Sacerdos unctus. Quòd si erratum fuerit in aliquo reliquorum triginta & unius peccatorum, in eo discrepantia inter errantes statuitur. Si enim qui in horum aliquo erraverit privatus fuerit è vulgo hominum, qualem Scriptura [unum] è populo terræ appellat, tenetur ille hirco caprarum, vel ove fœminâ in Sacrificium pro peccato: quòd si Princeps fuerit, *viz.* Rex qui summum obtinet imperium, offeret ille hircum caprarum. si Sacerdos unctus, & ob eas quæ Capite secundo *Horaioth* recensentur conditiones, offeretur Ju-

vencus filius bovis in Sacrificium pro peccato; idémque juxta expreſſa Scripturæ verba comburetur: audítque iſte *Juvencus qui omnium mandatorum gratiâ offertur.*

Porrò ex oblationibus privati eſt etiam illa, quâ tenetur ſi tranſgreſſus rem habuerit cum ancilla deſponſata. Quincunque enim fuerit, ſive per errorem, ſive ex ſuperbia peccaverit, arietem offerre tenetur [in oblationem] pro delicto, quæ [*Piaculum*] *pro delicto manifeſtò* appellatur; nec non, *Piaculum pro delicto ancillæ.* Similiter qui è re ſacra numuli valore utilitatem ceperit, tranſgreſſus eſt, & arietem pro delicto offerre tenetur, qui *Piaculum tranſgreſſionis* nominatur; eâ ſcilicet conditione, ſi per errorem peccaverit; quòd ſi ſuperbè egerit, non tenetur piaculo tranſgreſſionis; quod ſacrum eſt enim non polluitur cùm quis ex ſuperbia peccat, ſed ſanctitatem ſuam retinet, uti Cap. ſecundo Tract. *Kidduſhim* oſtendimus. Similiter in juramento, tam ad teſtimonium adhibendum, quàm de pignore, tenetur oblatione, tam qui per errorem, quàm qui ex ſuperbia pejeraverit; quemadmodum C. ſecundo Tract. *Ceritoth* oſtenſuri ſumus. Oblationis autem ob perjurium in teſtimonio perhibendo eadem prorſus eſt ratio quæ [oblatæ] ab eo qui Sanctuarium ejúſque ſacra polluerit. At in juramento de pignore, viz. cùm pignus [apud ſe depoſitum] denegans falſò de eo juraverit, oblatio eſt aries pro delicto offerendus. Similiter cùm aliquid furatus falſò juraverit; aut ſi jus alicui ſit ad facultates quæ penès ipſum fuerint, ſive ob conſortium, ſive deperditum ab ipſo repertum, ſive aliquid vi ablatum, ſive quòd fraude in commercio uſus, detinuerit bona iſta, quæ reddere tenetur, in horum generum aliquo, ſi denegaverit, ídque adhibito juramento, offerendus eſt illi aries ob delictum, qui *Piaculum* furti appellatur. Ac eadem eſt in his omnibus ratio, ſive per errorem, ſive per ſuperbiam peccantis; tenetur enim ſacrificio pro delicto offerendo, ubi juraverit: uti & Cap. nono, Tract. *Kama* oſtendimus. Quòd ſi falſò quis juramentum temerarium per errorem protulerit, ſacrificium ei offerendum incumbit, quale ei qui Sanctuarium ejúſque ſacra polluerit. Atque hæc oblationum, quibus obnoxius eſt privatus quis, ubi peccatum facto aut dicto commiſerit, juxta partitionem hujus generis, ſumma eſt.

Claſſis ſecunda eſt, cùm alicui incumbit Oblatio ob eorum aliquid quibus affectum eſt corpus: viz. ſi gonorrhœâ laboraverit, ſi leprâ correptus, aut ſi mortui contactu pollutus fuerit *Nazireatum* profeſſus, qui perindè eſt ſive per errorem, ſive ſponte immunditiem contraxerit; atque hoc etiam in genere ſunt Proſelytus & Puerpera. Oblatio quâ tenetur tam Gonorrhœicus quàm Gonorrhœica, ubi mundi evaſerint, eſt par turturum, vel duo pulli columbarum, quorum alter in ſacrificium pro peccato, alter in holocauſtum cedit. Puerperæ verò agnus anniculus in holocauſtum, & pullus columbæ aut turtur in ſacrificium pro peccato; vel, ſi pauper fuerit, par turturum, aut duo pulli columbarum, alter in holocauſtum, alter in ſacrificium pro peccato. *Naziræi*, ubi pollutus fuerit, oblatio eſt par turturum, aut duo pulli columbarum, alter in holocauſtum, alter in ſacrificium pro peccato; & agnus anniculus in ſacrificium pro delicto. Leprâ affecti, duo agni, alter in ſacrificium pro delicto, qui *Aſham Metzurraa*, i. eſt Leproſi ſacrificium pro delicto appellatur, alter in holocauſtum, & agna in ſacrificium pro peccato; quòd ſi pauper fuerit, offerat [licet] par turturum,

לחטאת והדא אלפר יחרק כמא בין
אלנין והדא יתסמי פר הבא על כל
המצוות ומן קרבנות היחיד איצא אללאזמה
לה עלי אלתעדי נאכח שפחה חרופה
באינא מן כאן סוי כאן שוגג או מזיד
ילזמה איל אשם והו אשם ודאי ויתסמי
איצא אשם שפחה חרופה וכדלך מן
נהנה בשוה פרוטה מן ההקדש פאנה
מעל וילזמה איל אשם והו יתסמי
אשם מעילות ומן שרוטה אלשגגה אמא
אן כאן מזיד פלא ילזמה קרבן מעילה
לאן אלהקדש לא יתחלל במזיד בל יבקי
בקדושתו כמא בינא פי אלתאני מן קדושין
וכדלך שבועת העדות ושבועת הפקדון
ילזמה קרבן אדא חנת סוי כאן שוגג או
מזיד כמא נבין פי אלתאני מן כרתות
אמא אלקרבן אללאזם פי חנת שבועת
העדות פהו מתל מטמא מקדש וקדשיו
סוי ואמא אלקרבן אללאזם פי שבועת
הפקדון והו אן ינכר אלפקדון ויחלף עלי
דלך חאנתא פהו איל אשם וכדלך אדא
גזל וחלף חאנתא או אסתחק ענדה אחד
מאלא מן שרכה או מן תליפה ונד לה
או מן גצב גצבה או גבן גבנה פי מעאמלה
ואנכר דלך אלמאל אלמעתין עליה דפעה
מן אחד הדה אלונוה וחלף עלי דלך
פאנה ילזמה איל אשם והדא יתסמי
אשם גזלות וסוי פי דלך כלה כאן שוגג
או מזיד ילזמה אלאשם מנד חלף וכמא
בינא פי תאסע קמא ואדא חנת אלאנסאן
שבועת בטוי בשגגה לזמה קרבן מתל
אלקרבן אללאזם למטמא מקדש וקדשיו
והדה הי גמלה אלקרבנות אללאזמה
לליחיד אדא פעל דנב בפעל או בקול
עלי מא קסמנא פי הדא אלקסם:

ואלקסם אלתאני אן ילזמה קרבן עלי
האלה מן אלחאלאת תצחבה והו או יציר
ב או מצורע או ינתגס באלמת אן כאן
נזיר וסוי פי דלך אנתגס בשגגה או בזדון
ומן הדא אלקסם איצא גר ויולדת
אמא אלקרבן אללאזם ללזב ואלזבה
אדא טהרא פהו שתי תורים או שני
בני יונה ואחד חטאת וואחד עולה
ואמא קרבן יולדת פהו כבש בן שנתו
לעולה ובן יונה או תור לחטאת ואן
כאנת פקירה פתקרב שתי תורים או
שני בני יונה אחד לעולה ואחד לחטאת
ואמא קרבן אלנזיר אדא אנתגס פהו שתי
תורים או שני בני יונה אחד לעולה
ואחד לחטאת וכבש בן שנתו לאשם
ואמא קרבן מצורע פהו שני כבשים
אחד אשם והו יתסמי אשם מצורע
וואחד עולה וכבשה לחטאת פאן כאן
פקירא פיקרב שתי תורים או שני בני

יונה ואחד חטאת ואחד עולה וכבש
לאשם אמא אלגר פלא יכמל דכולה
פי אלדין ויציר כסאיר ישראל אלא
בתלתה אשיא מילה וטבילה והרצאת
קרבן מתל ישראל איצא ענד דכולהם
דין אללא הדא פאנהם כתנהם אלרסול
פי מצר ענד מא שרעהם בשריעה קרבן
פסח ונהי אן יאכלה ערל וטבלוא פי
אלמדבר קבל נזול אלתורה וקרבוא
עולות ושלמים והו קולה וישלח את
נער בני יש וכוי וחניד נזלת אלשריעה
להם ואלקרבן אלדי יקרב אלגר הו
שני תורים או שני בני יונה והמא
נמיאע עולות ואלאשארה אלי דלך קולה
תעלי וכי יגור אתכם גר או אשר בתוככם
לדורו ועשה אשה ריח נח ליי ונץ סיפרי
מה ישראל לא באו לברית אלא בשלשה
דברים מילה וטבילה והרצאת קרבן
אף הגרים כיוצא בהן או מה ישראל
בדם עולה וזבחי שלמים אף הגרים
בדם עולה וזבחי שלמים תל לום ועשה
אשה אמרת צא וראה אי זה הו מן
הדמים שכולו עולה לאשים אין לך המנו
התר אי אתה מוצה אללא עולת העוף
יעני אנך לא תגד מאלא ישתרו בה
קרבן ולא יסתנפע בשי מן גמלה אלתמן
אלא יהרק אלכל על גבי המזבח גיר
עולת העוף לאן עולת הבהמה עורה
לכהנים ותמאם אלקול להביא פרידה
אחת אי אפשר שלא מציאנו פרידא
קריבה בכל התורה מיכן אמרו כל
הקנין שבתורה חציין עולות חוץ משלגר
מפני שכולה כליל לאשים ופי תוספת
כרתות הביא עולת בהמה לכפורין
יצא מנחות ונסרין לא יצא לא אמרו
כן אלא להקל עליו ואלקסם אלתאלת
אן ילזמה אלקרבן בחאלה מא פי מאלה
והדא הו אלבכור ומעשר בהמה וכלאהמא
ישבהאן אלשלמים גיר אן מעשר בהמה
יאכלונה אצחאבה פי ירושלים מתל
מעשר שני אמא אלבכור אלא כאן
תמים פהו יקרב ויאכלונה אלכהנים
כמא יבין פי מסכת בכורות וכדלך אלא
גאב אלבכורים פאנה יקרב שלמים
כמא תבין פי אלפרק אלתאני מן בכורים:
ואלקסם אלראבע אן ילזמה אלקרבן
בחלול זמאן מעלום והדא אלזמאן הו
שלשה רגלים פאן כל ואחד מן ישראל
ילזמה פי אלרגל קרבן עולה והו אלדי
יתסמי עולה ראיה וקרבן שלמים והו
אלדי יתסמי חגיגה וענה יקול תעלי
תחוג ליי אלהיך וקרבן שלמים תאניא
גיר אלחגיגה והו יתסמי שלמי שמחה וענה
יקול ושמחת בחג וקד תקדם אחכאם

aut duos pullos columbarum, alterum in ſacrificium pro peccato, alterum in holocauſtum, cum agno in ſacrificium pro delicto. Jam verò Proſelytus non plenè admittitur in religionem [*Judaicam*,] ut ſit inſtar reliquorum *Iſraelitarum*, niſi tribus intervenientibus, viz: Circumciſione, Baptiſmo, & acceptatione Sacrificii; ſicut nec ipſi Iſraelitæ, cùm in religionem hanc à Deo inſtitutam reciperentur. Circumcidit enim eos [Dei] Legatus in *Ægypto*, cùm legem de ſacrificio Paſchatis ipſis traderet, ne quis incircumciſus ipſum comederet, vetans. Baptizati autem ſunt in deſerto, antequam ad ipſos demitteretur Lex, ubi & holocauſta, & pacifica obtulerunt. Hoc eſt quod dicit, [h] *Miſítque juniores filiorum Iſraëlis, & obtulerunt holocauſta:* ac tum demiſſa eſt ad ipſos lex. Sacrificium igitur à Proſelyto offerendum eſt par turturum, aut duo pulli columbarum, uterque holocauſtum. Innuitur hoc eo quod dicit Deus, [i] *Cùm peregrinatus fuerit apud vos peregrinus, aut quicunque eſt in medio veſtri per generationes veſtras, fecerítque oblationem ignitam odoris quietis Domino.* Expreſſa autem verba *Sifræ* ſunt, *Sicut Iſraelitæ non introeunt in fœdus niſi adhibitis tribus rebus, Circumciſione, Baptiſmo, & acceptatione Oblationis; ita nec Proſelyti aliâ ratione.* Vel, *Sicut Iſraelitæ initiati ſunt ſanguine holocauſti, & ſacrificiis pacificis, ita & proſelyti ſanguine holocauſti, & ſacrificiis pacificis* [initiandi.] *Quid hoc vult dicere? Et fecerit oblationem ignitam*: Dicas, *Abi & vide quodnam ſit pretium quod totum* [in] *oblationem igne conſumendum cedat, cujus in nullam partem poteſtatem habes. Non reperies præter holocauſtum ex avibus*, i. e. non invenies nummos quibus ematur oblatio, cujus pretii nulla pars tibi utilis ſit, ſed tota ſuper altari cremanda ſit, præter holocauſtum ex avibus: holocauſti enim è quadrupedibus pellis Sacerdotibus cedit. Quod ſupereſt, Singulare aliquid offerre non licet; quia in tota Lege non reperimus unum aliquid ſeorſim offerendum præcipi. Unde dicunt, *Omnium quorum in Lege mentio eſt nidorum dimidia pars in holocauſtum cedit, exceptis à Proſelyto offerendis, qui toti igne abſumendi ſunt. Et in additamento Cerituth* dicit, *Si attulerit quis jumentum in* [ſacrificium] *expiatorium, liber eſt; ſin frumentacea & libamina, haud ita: non ita dictum eſt aliam ob cauſam, quàm ut rem illi leviorem reddat.*

Claſſis tertia eſt, cùm ſacrificium offerre tenetur quis ob aliquid quod facultatibus ipſius contigit: cujuſmodi ſunt Primogenitum, & Decimæ jumentorum, quorum utraque ſimilia ſunt pacificis, niſi quòd jumentorum decimas comederent Domini *Hieroſolymis*, inſtàr decimarum ſecundarum; Primogenitum autem, ſi perfectum eſſet, oblatum comederent Sacerdotes, uti in Tract. *De Primogenitis* oſtendetur. Similiter cùm primitias offerret quis, eas in ſacrificium pacificorum offerebat, uti Cap. ſecundo, Tract. *Biccurim* explicabitur.

Claſſis quarta eſt, cùm offerendum ſit cuipiam ſacrificium ob temporis deſignati adventum: cujuſmodi ſunt tria feſta [illa.] Unicuique enim *Iſraelitæ* tempore feſti offerendum erat holocauſtum; illud nempe quod *Olath Rayiah*, holocauſtum comparitionis, nuncupabatur; & Sacrificium pacificorum, illud quod *Chagigah*, i. e. Feſtivitas audit: de quo dicit Dominus, *Feſtum celebrabis Domino Deo tuo*; dein & ſacrificium pacificorum alterum præter *Chagigah*; illud nempe quod *Pacificum lætitiæ* vocant, de quo

[h] Exod. xxiv. 5. [i] Num. xv. 14.

quo dicit, *Et lætaberis in feſto.* Harum autem trium oblationum præceſſerunt leges, ſc. quâ ratione augendæ vel minuendæ ſint, & quis ad eas offerendas obligetur, & quomodo, déque tempore oblationis ipſarum, [diebus] feſtivitatis primo & ſecundo, ſúntque omnia neceſſariò debita, ſcil. Comparitionis, Feſtivitatis & Lætitiæ [teſtandæ ſacrificia.] Quod autem ad ſacrificium feſtivitatis diei decimi quarti, viz. pacificorum, quod etiam privato offerendum erat die decimoquarto menſis *Niſan*, unà cum Paſchate, de quo loquitur Dominus. [k] *Et immolabis Paſcha Domino Deo tuo oves & boves, &c.* eſt illud uniuſcujuſque arbitrio permiſſum, uti Cap. ſexto *Peſachim* oſtenſum eſt. Ac licèt *Talmud* [ſacrificium] feſtivitatis oblationem cœtûs appellet, quod ab univerſo populi cœtu offerretur, ego tamen in claſſe Sacrificiorum à privatis offerendorum collocavi, cùm unuſquiſque ſingulatim ipſum offerret; neque vel Sabbatum, vel pollutionem loco cedere faciat.

Claſſis quinta eorum eſt, quæ ſibi quis ſponte imponat, viz. ſi quis ad *Naziræatum* ſe ad certum aliquod temporis ſpatium obliget, aut votum aliquid concipiat, aut ſponte aliquod Deo offerat. Quòd ſi *Naziræatum* in ſe ad tempus ſuſceperit, ſpatio illo exacto offerendum eſt ipſi ſacrificium purificationi [inſerviens,] ſc. agnus anniculus, in holocauſtum, & agna annicula in ſacrificium pro peccato, & aries in ſacrificium pacificorum. Votum eſt cùm dixerit quis, *Ecce ego in me holocauſtum*; aut, *Ecce in me ſacrificium pacificorum* [offerendum ſuſcipio.] Oblatio ſpontanea, cùm certum aliquod animal innuens dixerit, *Ecce iſtud holocauſtum eſt*, vel, *Ecce illud ſacrificium pacificorum.* Quod ad diſcrepantiam autem inter votum & oblationem ſpontaneam, jam ſæpiùs repetitum præceſſit, oblationibus votivis obſtrictum ad earum damnum (ſi quid illis acciderit) præſtandum teneri; ſpontaneis, haud ita. Quod autem ad ſacrificium confeſſionis, cujus apud ipſos mentionem audies cùm dicunt, *Ecce teneor ego ſacrificio confeſſionis*, eſt illud ſacrificium pacificorum, unáque munus frumentaceum, uti in Tractatu *Menachoth* oſtendetur. Jam ex iis quæ tibi à me expoſita ſunt, conſtat non licere cuipiam aut vovere, aut ſponte offerendum in ſe ſuſcipere vel ſacrificium pro peccato, vel pro delicto; holocauſtum tantùm aut ſacrificium pacificorum in votum, vel oblationem ſpontaneam adhibebit, ſive ex volucribus, ſive è quadrupedibus: quin & notum tibi feci ſacrificium pacificorum è volucribus non deſumi. Atque hæc ſacrificiorum à privatis offerendorum ſumma eſt, quibus omnibus hoc commune eſt, quòd nec Sabbati, nec pollutionis lege quenquam ſolvant.

Species tertia eſt, Sacrificium cœtûs, quod ſimile eſt ſacrificio privati, ſc. Cùm Conſiſtorium magnum per errorem ut licitum permiſerint aliquid, quo qui per ſuperbiam peccaverit, excidii reus eſt, qui ex errore, ſacrificio ob peccatum definito; ſi populus, eorum ſententiâ in errorem inductus, tranſgreſſus fuerit, (ſicut in Tract. *Horaioth* oſtenſum eſt) tenentur illi ſacrificio ob peccatum offerendo: quòd ſi error in rebus ad Idololatriam ſpectantibus fuerit, offerendus eſt ipſis juvencus vitulus in holocauſtum, cum hirco caprarum in ſacrificium pro peccato. Juvencus autem ac hircus iſti ſingulis tribubus (uti in *Horaioth* explicatum eſt) incumbunt, ac hirci comburendi ſunt, quòd ſacrificium pro peccato cœtûs ſint; de juvenco antem ob rem latentem, quem cremandum præcepit, diſerte dicit Dominus, *Sacrificium*

הדה אלתלתה קראבין פי אלכתרה
ואלקלה ולמן תלזם וכיף תלזם וזמאן
תקריבה פי אלאול ואלתאני מן חגיגה
והי כלהא חובה אעני אלראיה ואלחגיגה
ואלשמחה אמא חגיגה ארבעה עשר והי
אלשלמים אלתי יקרבהא אליחיד איצא
יום ארבעה עשר מן ניסן מע אלפסח
אלתי ענהא יקול תעלי וזבחת פסח
לי' אלהיך צאן ובקר פהי רשות כמא
בינא פי אלסדס מן פסחים ואן כאן
אלתלמוד קד סמי אלחגיגה קרבן צבור
לכון אלנמהור כלהם יקרבונהא לכני
נעלתהא פי אקסאם קרבן יחיד או
יקרבהא כל שכץ עלי אנפראדה ואינה
דוחה לא את השבת ולא את
הטומאה:
ואלקסם אלכאמס אן ילזם דלך לנפסה
תברעא והדא הו אן ילזם נפסה נזירות
למדה מא אן ידור נדר או יתנדב נדבה
אמא אן אלזם נפסה אלנזירה למדה
פאנה ענד תמאם אלמדה יקרב קרבן
טהרה והו כבש בן שנתו לעולה וכבשה
בת שנתה לחטאת ואיל לשלמים אמא
אלנדר פהו אן יקול הרי עלי עולה או
הרי עלי שלמים ואלנדבה אן ישיר אלי
חיואן מעלום ויקול הרי זו עולה או
הרי זה שלמים ואלפרק בין אלנדר
ואלנדבה קד תקדם מראת ויתכרר אן
נדרים חייב באחריותן ונדבות אינו חייב
באחריותן ואמא אלתודה אלדי תסמעהם
יקולון הרי עלי תודה פהו קרבן שלמים
ומעה מנחה כמא יבין פי מנחות ומן
מא מתלת לך יבין לך אן לים ללאנסאן
אן ידור ולא יתנדב חטאת ולא אשם
ואנמא יביא בנדר ונדבה עולה ושלמים
פקט מן העוף ומן הבהמה וקד אעלמתך
אן לא שלמים מן העוף פהדה הי
גמלה קרבנות היחיד ואלדי יעמהא כלהא
אנהא אינן דוחין לא את השבת ולא
את הטומאה ואלנוע אלתאלת הו קרבן
צבור שביה בקרבן יחיד והו אן יכון בית
דין הגדול קד סהוא ואבאחוא שיא ילזם
על זדונו כרת ועל שגגתו חטאת קבועה
ושגגו העם בפתואהם ותעדוא כמא
בינא פי הוריות פתלזמהם חטאת פאן
כאנת שגגת עבודה זרה לזמהם פר בן
בקר לעולה ושעיר עזים לחטאת והדא
אלפר ושעיר לאזם לכל שבט ושבט
כמא בינא פי הוריות והדה אלשעירים
תחרק לכונהא חטאת הצבור ואללה יקול
פי פר העלם אלדי חד חרקה בביאן
החטאת הקהל הוא וקאלוא פי ספרא בנין

2

[k] Deut. xvi. 2.

אב לכל חטאות הקהל שישרפו והדה
אלשעירי חטאת הי אלתי תתסמי שעירי
עבודה זרה לכון בירת דין יכונהא
עלי שגגה עבודה זרה ואן כאן בירת
דין שגנו פי שאר מצוות כמא בינא
פי הוריות פיכון אלקרבן אללאזם להם
פר בן בקר לחטאה והדא יתסמי פר העלם
דבר שלצבור לאן אול אלפרשה קאל
ונעלם דבר וקד יסמונה פי בעץ מואצע
פר הבא על כל המצוות ונץ
אלתורה פיה אן יחרק והו איצא לאזם
לכל שבט ושבט כמא בינא פי אול
הוריות ואנמא נעלנא הדא אלנוע מן
קרבנות צבור לקולה תעלי פיה והקריבו
הקהל וקאל ועשו כל תעדה וקאל וכפר
הכהן על כל עדת בני ישראל וקאל
ונסלח לכל עדת בני ישראל ואמא
משאבהתה לקרבן יחיד לאנה אינו דוחה
לא את השבת ולא את הטומאה
מתל קרבן יחיד ואלנוע אלראבע קרבן
יחיד שביה בקרבן צבור והו קרבן פסח
אלדי ידבח כל שבץ יום ארבעה עשר
מן ניסן כמא תבין פי פסחים וכדלך פר
החטאת ואיל העולה אלדי יקרב כהן
גדול יום צום כפור והדא אלפר יתסמי
פר יום הכפורים והו אלמקול פיה בזאת
יבא אה אל הק וקד תבין רתבה דלך
פי יומא ונץ אלתורה פי חרק הדא אלפר
פאמא משאבהה הדא אלנוע לקרבן צבור
לאנה דוחה את השבת ואת הטומאה
מתל קרבן צבור לאן אלאצל ענדנא
כל קרבן שקבוע לון זמן דוחה את השבת
ואת הטומאה וכל שאין קבוע לו זמן
אינו דוחה לא את השבת ולא את
הטומאה ולא תגלטך אלחגיגה לאנה
לה אן יקרבהא טול אלסבעה איאם
וכדלך עצרת יש לה תשלומין כל שבעה
כמא תבין פי חגיגה פדלך אינה דוחה
לא את השבת ולא את הטומאה ואדא
אסתקרית נמיע אלקרבנות אלתי תקדם
דכרהא פאנה תגד אן ליס פי נמיע
קרבנות הצבור נקבה בוגה ולא פי אלתי
תשבה קרבן יחיד מנהא ואן ליס פי נמיע
חטאות הצבור מא יחרק גיר שעיר יום
הכפורים אלדי קסימה שעיר המשתלח
ושעירי עבודה זרה ופרי העלם ובקה
אלחטאות תאכל לזכרי כהונה וכדלך תגד
אן כל חטאת יחיד נקבה גיר תלת חטאות
פאנהא זכרים ואן כאנת חטאת יהיד והי
אלשעיר אלדי יקרב אלמלך אדא שגג
ברבד שחיבין על זדונו כרת ועל שגגתו
חטאת קבועה ופר הבא על כל המצוות
אלדי יקרב כהן משיח על שגגתו ופר יום
הכפורים וכדלך יתבין לך אן ליס פי נמיע

crificium ob peccatum cætûs eſt. Et in *Sifra* dixerunt, *Regula generalis eſt de omnibus cætûs ob peccatum ſacrificiis, comburenda eſſe ipſa.* Atque hirci iſti in ſacrificium pro peccato oblati, ii ſunt qui *Hirci Idololatriæ* appellantur, ideò quòd Conſiſtorium Judicum ipſos ob errorem in rebus ad Idololatriam ſpectantibus adducit. Quòd ſi in reliquis præceptis erraverit Judicum concilium, (uti in *Horaioth* oſtenſum eſt,) ſacrificium ab ipſis offerendum eſt Juvencus filius bovis in ſacrificium pro peccato, qui, *Juvencus cùm latuerit res à cætu* [offerendus] vocitatur, quòd nempe initio pericopæ dixerit, *Et latuerit res.* Appellatur etiam aliàs, *Juvencus qui ob omnia præcepta offertur:* de quo expreſſum Scripturæ mandatum eſt, comburendum eſſe: atque hunc etiam ſingulæ tribus offerre tenentur, uti Cap. primo *Horaioth* oſtenſum eſt. Hoc autem genus inter oblationes cœtûs recenſuimus, eò quòd dixerit Dominus, *Offerétque cætus*; nec non, *Et faciet tota congregatio*; item, *Expiabítque Sacerdos totum cætum*; ac rurſum, *Et remittetur toti Iſraelitarum cætui.* Oblationi interim privati in hoc ſimile eſt, quòd nec Sabbatum, nec immunditiem loco pellat, uti nec Sacrificium privati.

Species quarta eſt Oblatio privati, quæ oblationi cœtûs ſimilis eſt; eſtque ea ſacrificium Paſchatis ab unoquoque decimoquarto die *Niſan* immolandum, quemadmodum in Tract. *Peſachim* oſtenſum eſt; nec non juvencus in ſacrificium pro peccato, & aries in holocauſtum, quos offerebat Sacerdos ſummus die jejunii expiatorii; qui, Juvencus diei expiationis audiebat, atque ille eſt de quo dictum eſt, *Cum hoc ingredietur Ahron in Sanctuarium*; cujus ordo in Tract. *Yoma* explicatus eſt; & de eo comburendo expreſſum eſt Legis præceptum. Ideò autem ſimilis perhibetur ſpecies iſta oblationi cœtûs, quòd & Sabbatum, & immunditiem loco cedere faciat, inſtar ſacrificii à cœtu offerendi. Regula enim apud nos fundamentalis eſt, Omnem oblationem, cui certum tempus præfinitum eſt, Sabbatum & immunditiem pellere; iis autem omnibus, quibus certum aliquod tempus ſtatutum non eſt, nec ſabbatum, nec immunditiem pelli. Ne autem te in errorem ducat Sacrificium Feſtivitatis, cùm homini liberum ſit ipſum toto ſeptem dierum ſpatio offerre; ut & illud Diei congregationis, cùm ipſum quolibet tempore durante hebdomadâ præſtare liceat, quemadmodum in Tract. *Chagigah* oſtenſum eſt, ideóque nec Sabbatum, nec immunditiem loco cedere facit. Porrò, ſi omnes oblationes prædictas percurreris, reperies haudquaquam eſſe in omnibus totius cœtûs ſacrificiis fœminam, neque in iis quæ inter ea oblationi privati aſſimilantur; neque ex omnibus totius cœtûs pro peccato ſacrificiis, quod comburatur, excepto hirco diei expiationum, cui conſors erat hircus ἀποπομπαῖος, ac hircis Idololatriæ cauſâ offerendis, & juvenco ob peccatum quod committentem latuerit: reliqua enim ſacrificia ob peccatum à proſapiæ Sacerdotalis maribus comedebantur. Eodem modo reperies omne privati ob peccatum ſacrificium ſexûs eſſe fœminei, tribus tantum exceptis, quæ è maribus ſunt etiamſi à privato ob peccatum oblata, viz. hirco quem offerebat Rex cùm erraret in re aliquâ quæ ex ſuperbia commiſſa excidio obnoxios reddebat homines, per errorem verò, ſacrificio ob peccatum definito; & juvenco omnium præceptorum cauſâ oblato, quem ob errorem ſuum offerebat Sacerdos Unctus; & Juvenco diei expiationum.

חטאות היחיד מא תחרק גיר פר הבא
על כל המצוות ופר יום הכפורים ואלבקרה
כלהא תאכל וכולך יבין אן ליס פי גמיע
קרבנות הצבור חטאת מן נוע אלצאן
ולא עולה מן נוע אלמאעז ואן ליס פי
גמיע קרבנות היחיד חטאת מן נוע אלבקר
גיר פר הבא על כל המצוות ופר יום
הכפורים והמא גמיעא יחרקאן כמא בינא
פתכון אלקציה אלהגאעלה מן חדא
אלאסתקרי אן כל חטאת יחיד פחי תאכל
ולא תכון אלא נקבה ולא תכון מן נוע
אלבקר גיר שעיר נשיא פאנה זכר ופר
הבא על כל המצוות ופר יום הכפורים
לאנהא וכור ומן נוע אלבקר ותחרק
כלהא ואנמא סמי פר הבא על כל המצוות
לקול אלכתאב פיה נפש כי תחטא בשגגה
מכל מצוות י׳ אשר לא תעשה פהדה הי
נמלה אלקרבונת אלתי תקרב מן אלחיואן
אלתי תנהוג לדורות כמא שרענא אללה
והי אלתי יטלק עליהא אסם ואחד יעמהא
והו זבחים ואלאשיא אלתי תעמהא כלהא
עלי אכתלאף אנואעהא אן לא יקרב מנהא
מא פיה עיב וסיאתי פי הדא אלסדר דכר
אלעיוב ואן לא יקרב על גבי המזבח שיא
מנהא אלא כהן כשר סאלם מן אלעיוב
עלי אתם אלחאלאת וסיבין דלך פי הדא
אלסדר ואן לא יקרב מנהא קרבן אלא
באלנהאר לקולה ביום צוותו את בני
ישראל וכו׳ וגא אלנקל ביום ולא בלילה
ואן לא יקרב קרבן מנהא גיר פי אלמקדש
חית מא כאן אלמקדש ואד וקד אעלמנא
אללה אן אלמוצע אלמשאר אליה פי
אלתורה הו הר המוריה פלא סביל לתקריב
פי גמיע אלארץ גיר פי ירושלים ופי הר
המוריה באצה מן גמלה ירושלם ופי
אלמוצע אלמחדד מן אלגבל כמא גבין פי
מסכת מדות ותנפצל בעצהא מן בעץ
באשיא כתירה תחתלף צנאעאתהא
ואלפאדאת אללאחקה לנוע נוע מנהא
ען דלך יבחת פי הדה אלמסכתה
אעני מסכת זבחים אכתר דלך ופי מואצע
מן מסכתות אכרי מן הדא אלסדר ואלאן
אבתדי באלשרח:

Notum etiam tibi fiet, non esse inter privati ob peccatum sacrificia quod comburatur, exceptis juvenco quod omnium præceptorum nomine venit, & juvenco diei expiationum; cùm reliqua omnia comederentur. Constabit etiam non esse inter omnia à toto cœtu oblata, sacrificium ob peccatum è specie ovilla, vel holocaustum è caprina: neque esse inter omnia privati munera, Sacrificium ob peccatum è specie bovina, excepto juvenco omnium præceptorum nomine oblato, & eo qui die expiationum immolabatur, qui (ut ostendimus) cremabantur. Conclusio autem ex hac recensione emanans est, omnem privati ob peccatum oblationem comedi, sexúsque esse tantùm fœminei, neque è specie bovina desumi, excepto hirco à Principe offerendo, utpote qui mas erat; & juvenco omnium præceptorum nomine allato; eóque qui diei expiationum proprius, utpote qui & mares & de genere bubulo erant, atque omnes comburebantur. Ideo autem appellabatur Juvencus qui omnium præceptorum nomine venit, quod de eo dixerit Scriptura,[1] *Anima cùm peccaverit per errorem* [in aliquo] *ex omnibus præceptis Domini quæ non sunt facienda, &c.* Atque hæc omnia sunt quæ ex animalibus offeruntur munera, quorum usus perpetuus est secundum legem à Deo institutam, quæ comprehendit nomen Sacrificii unum omnibus commune: Alia omnibus, specie licet differentibus, communia hæc sunt. 1. Quòd non offeratur ex iis aliquid maculâ aliquâ vitiatum: vitiorum autem hoc in ordine fiet mentio. 2. Quòd nihil eorum in altari offerat quispiam excepto Sacerdote ritè disposito, vitiorum, quam maxime fieri potest, immuni, quod etiam hoc in ordine declarabitur. 3. Ne offeratur munus ex iis aliquod, nisi tempore diurno, eò quòd dictum sit, *Die quo præcepit filiis Israel, &c.* Indè traditione acceptum est, *Interdiu, non noctu.* 4. Et ne quispiam eorum alibi offeratur quàm in Sanctuario, ubicunque tandem esset Sanctuarium. Cùm ergò notum jam fecerit Deus locum quem in Lege innuit, montem *Moriæ* esse, fieri non potest, ut alibi in tota terra offeratur sacrificium quàm *Hierosolymis*, ídque privatim in monte *Moriæ* ex omnibus urbis *Hierosolymitanæ* partibus, & in ea montis parte quæ [ei rei] designata est, uti in Tractatu *Middoth* ostensuri sumus. In multis autem inter se discrepant, variísque perficiuntur modis, nec non varia unicuique speciei quibus vitientur, accidunt, in quorum pleraque hoc Tractatu *Zebachim* inquiretur, & in diversis aliarum hujus ordinis, cujus explicationem jam aggrediar, partium locis.

[1] Lev. iv. 2.

מקדמה סדר טהרות:

R. Mosis Maimonidis *Præfatio in* Seder Tahoroth:

עלום אנה קד תקדם לנא פי
מ הדה אלכמסה סדרים אלמתקדם
שרחהא אצול כתירה מן
אלטמאות ואלטהרות ובכאצה פי מסכת
עדיות וכל מא נא מנהא חית מא
נא אנמא אנגלב פי גיר מוצעה למעני
מא ואצולהא ופרועהא כלהא אנמא
הי פי הדא אלסדר פלדלך לם אחיל
פי הדא אלסדר עלי מא קד תבין פי סדר
מתקדם מן אמר טומאה או טהרה
בל אגעל אלכלאם פי הדא אלגרץ
מסתקל בנפסה גיר מפתקר לסדר אכר
ואנא אקדם הנא מקדמאת תכון מפתאח
למא יתצמנה הדא אלסדר בעד אן אקול
אן כל נגאסה מן אלנגאסאת אלמדכורה
פי אלתורה פמבדאהא ואסתנאדהא אלי
נוע מן אנואע אלחיואן צרורה גיר אלצרעת
פאנהא תנגס אלתיאב ואלחיטאן דון אן
יכון אלאנסאן מבדא דלך כמא נצת
אלתורה ואן לים פי גמיע אנואע אלחיואן
מא ינגס והו חי או ינתגס והו חי גיר
אלאנסאן וחדה אמא סאיר אנואע אלחיואן
פהו כלהא טאהרה פי חאל חיותהא לא
תנגס גירהא ולא תנתגס מן גירהא
ואלאנסאן וחדה ינגס והו חי וינתגס והו
חי באלנגאסאת אלתי יאתי וצפהא ודלך
אן אקסאם אלנגאסאת בחסב מא נא
בה נץ אלתורה אחד עשר קסמא טומאת
שרץ וטומאת נבלה וטומאת מת וטמאת
שכבת זרע וטומאת מי חטאת וטומאת
החטאות וטומאת זב וטומאת זבה
וטומאת נדה וטומאת יולדת וטומאת
צרעת ומן הדה אלטמאות טומאה תכון
פידא אבות כתירה ומנהא מא פיהא אב
ואחד פקט והדא תפציל דלך טומאת
שרץ פיהא אב ואחד פקט ודלך אן אלשרץ
נפסה הו אב הטומאה והדא אלאסם
אעני אלשרץ ואקע עלי כל שבץ מן
אלתמאניה אנואע אלמדכורה פי אלתורה
והי החולד והעכבר והצב והאנקה
והכח והלטאה והחומט והתנשמת ודם
אלשרץ ולחמה ועזחמה פי אלנגאסה סוי
וארבעה מנהא גלודהא ולחומהא איצא
סוי והי האנקה והכח והלטאה והחומט
ועטאם אלשרץ וחדהא במגרדהא לא
תנגס וסאיר אלשקצים ואלשרצים
כאלצפרע ואלסלחפאת ואלאפעי ואלחיאת
ונחוהא אלכל טאהר לא ינגס וטומאת
נבלה פיהא אב ואחד פקט ודלך אן
אלנבלה נפסהא אב הטומאה והדא אלאסם
ואקע עלי אלמיתה כמא גמיע אנואע אלבהמה
ואלטהורה פרק ודלך אן אלטהורה אדא
ואלחיה בין טמאה בין טהורה ובין אלטמאה
נשחטה

NOtum eſt præceſſiſſe nobis in quinque ordinibus iſtis jam explicatis, multa quæ ad pollutionem & purificationem ſpectant fundamenta, ac privatim in Tractatu *Adaioth* [de teſtificationibus] quorum unumquodque, ubicunque tandem occurrerit, allatum eſt ob cauſam aliquam loco non ſuo, cùm & radices earum & rami univerſi hujus ſint Claſſis: quâ igitur [in explicandâ,] nullo habito reſpectu ad ea quæ explicata ſunt in Claſſe aliqua præcedente, ex iis quæ ſpectant ad pollutionem aut munditiem, ita de hoc argumento ſermonem inſtituam, ut ſibi ſufficiat, minimè indigus Claſſis alicujus alterius. Quædam autem hoc loco præmiſſurus ſum, quæ ſint vice clavis ad ea quæ continet Claſſis iſta, ubi monuero unamquamque immunditiem, cujus in Lege eſt mentio, ortum ac principium neceſſariò ducere ab aliqua animalis ſpecie, exceptâ leprâ quæ veſtes & parietes polluit; cùm non ſit hominum quiſpiam ejus principium, quemadmodum expreſſè dicit Lex: quinetiam inter omnes animalis ſpecies non eſſe quæ dum vivit polluat aut polluatur, homine ſolùm excepto; reliquæ enim animalis ſpecies omnes dum in vivis ſunt mundæ ſunt, ut nec alia polluant, nec ab aliis polluantur: homo ſolus dum vivit polluit & polluitur, eâ quæ deſcribetur pollutione. Siquidem immunditiæ ſpecies, juxta illud quod in textu Legis habetur, undecim ſunt. Immundities, ſcilicet, reptilis; Immundities cadaveris; Immundities mortui; Immundities concubitûs ſeminis; Immundities aquæ oblationis pro peccato; Immundities oblationum pro peccato; Immundities gonorrhaici; Immundities gonorrhaicæ; Immundities menſtruatæ; Immundities puerperæ, & Immundities lepræ. Harum autem immunditiarum in aliquibus plures ſunt Patres, [ſive principes] in aliquibus pater unicus. Atque hæc eſt earum partitio. Immunditiei reptilis unus eſt tantùm pater; ſcil. quòd ipſum reptile ſit pater pollutionis; quod nomen (reptilis ſcil.) competit unicuique individuo octo ſpecierum iſtarum, quarum in Lege fit mentio: Sunt autem Muſtela, [m] Mus, Rubeta, Mygale, Chamæleon, Stellio, Lacerta, Talpa. Porrò, reptilium ſanguis, caro, & adeps, æquè polluunt; nec non quatuor eorum pelles & carnes; Mygales, ſcil. Chamæleontis, Stellionis, Lacertæ; at oſſa reptilis carne nudata ſola non polluunt. Cætera abominanda & reptilia, veluti rana, teſtudines, viperæ, ſerpentes, &c. munda ſunt omnia, nec polluunt. Immunditiei autem in cadavere pater unicus eſt; ipſum ſcil. cadaver, quod pater eſt immunditiei, quo nomine ſignificatur quodvis mortuum ex omnibus ſpeciebus jumentorum & animalium, ſive immundorum, ſive mundorum, [certâ] tamen inter immunda & munda differentiâ; nempe quòd mundum, ſi ritè

[m] Levit. xi. 30.

mactetur, prout in Tract. *Cholim* explicatum eſt, mundum ſit; at immundum mactetur, an jugule-tur, an morte naturali moriatur, nihil interſit: nec non quòd [in] cadavere beſtiæ immundæ, & animalis, ſive immundi, ſive mundi, nulla ſit differentia inter carnem & adipem reſpectu pollutionis; at in beſtia munda ſecus ſe res habeat, cùm adeps mortuæ nullatenus polluat; cujus cauſam explicaturi ſumus loco ſuo in Tract. *Oketzim*: quin & ſanguis cadaveris non polluit eâ immunditie quâ cadaver [animalis] ſive mundi ſive immundi: ſimiliter, & oſſa carne nudata, cornuáque & ungues & ungulæ cadaveris non polluunt; at medulla quæ intra oſſa eſt cadaveris polluit, æquè ac caro: eodémque modo in reptili, perinde eſt ac caro ipſius, & in mortuo inſtar carnis mortui. Explicata autem ſunt iſta in *Toſephet Oholoth*, ubi dictum eſt, Medulla omni reſpectu eſt inſtar carnis. In immunditia autem mortui novem ſunt patres; primò enim ipſe mortuus eſt pater pollutionis. Nolo autem, cùm dico Mortuum, integrum mortuum, ſed rem quæ polluit immunditie mortui, veluti particulam quamvis carnis ipſius magnitudine olivæ, & carnem ejuſdem coagulatam, & cochleare putredinis, & oſſa, & ſanguinem, &c. quæ enumerabuntur Capite ſecundo *Oholoth*: nec intereſt ſit mortuus Ethnicus an *Iſraelita*, præterquam in immunditie tentorii privatim, cùm Ethnici non polluant immunditie tentorii. Nam expreſſè dicit *Talmud*, *Iſraelitæ polluunt tentorium*, *Ethnici autem non polluunt*; quod nititur dicto ipſius iſto, [n] *Hæc eſt Lex: Homo cùm mortuus fuerit in tentorio.* Dixit enim [alibi] *Et vos pecus meum*, *pecus paſcuæ meæ*, *vos homo*, vos vocamini Homo, at gentes mundi non vocantur Homo. Sepulchrum etiam eſt pater immunditiei. Quin & homo qui mortuo pollutus fuerit, appellatur pater: paritérque vaſa quæ ipſum tetigerint, nec non vaſa quæ tetigerint mortuum, & homo qui ipſa tetigerit, & vaſa quæ hominem iſtum tetigerint; horum trium unumquodque eſt pater pollutionis, ſcil. vaſa prima, nec non homo & vaſa illa altera, paritérque vaſa quæ tetigerint vaſa iſta mortuo polluta, ſunt & ipſa pater immunditiei: quorum uniuſcujuſque probationem allaturi ſumus Capite 2. Tract. *Oholoth*. Hæc autem omnia [ita ſe habent] eâ conditione, ut ſit homo iſte Iſraelita, quòd ſi Ethnicus fuerit qui mortuum tetigerit, neque ipſe pollutus mortuo cenſetur; nec polluit eo modo quo polluit mortui [contactu] immundus. Initio autem *Toſephet* Tract. *Oholoth* dixerunt [Magiſtri,] Ethnicus & Beſtia, partus octimeſtris, vas teſtaceum, cibi, liquores qui tetigerint mortuum, vaſa quæ ipſos tetigerint, munda ſunt. Senſus autem, cùm hîc dicit *munda ſunt*, eſt, non eſſe rationem ipſorum eandem ac vaſorum quæ tetigerint pollutum mortuo, quod tibi ideò explicavi ne putares liquores qui tetigerint mortuum, qui ſunt abſque dubio immundi, non polluere vaſa, verùm ea polluere pollutione liquorum propriâ, quam tibi deſcripturus ſum, non pollutione patris, reſpectu vaſorum. Eſt etiam Tabernaculum è patribus immunditiei. Ratio autem Tabernaculi quod mortuo pollutum fuerit, & vaſorum quæ mortuum tetigerint, eadem eſt; quoniam rem aliam ſeptemdiebus polluit, ut & vaſa quæ

נשחטה שהיטה כשרה עלי מא תבין פי
חולין פהי טאהרה ואלטמאה לא פרק בין
אן תדבח או תנחר או תמות מותהא
אלטביעי ואיצא אן נבלת בהמה טמאה
וחיה בין טמאה בין טהורה לא פרק בין
לחמהא ושחמהא לטומאה ובהמא טהורה
ליסת כדלך בל שחמהא אדא מאתת לא
ינגס בונה וסנבין עלה דלך פי מוצעה מן
עקצין ודם נבלה לא ינגס טומאת נבלה
לא מן אלטהורה ולא מן אלטמאה
וכדלך אלעטאם במנרדהא דון לחם
ואלקרון ואלאטלאף ואלאטפאר אדא באנת
מן אלנותה לא תנגס אמא אלמך אלדי פי
דאכל אלעטאם פהו ינגס מן אלנבלה
מתל בשרה וכדלך הו מן אלשרץ מתל
בשרו והו מן אלמת מתל בשר המת
וקד תבין דלך פי תוספת אהלות והנאך
קיל מוח הרי הוא כבשר לכל דבר
וטומאת מת פיהא תסעה אבות ודלך אן
אלמת נפסה אב הטומאה ולים אריד
בקולי הנא מת גמלה אלמית בל אלשי
אלדי ינגס טומאת מת מתל כזית מבשרו
ונצל ותרוד רקב ועצמות ודם וסאיר מא
יאתי תעדידה פי תאני אהלות ולא פרק
בין כון אלמת גוי או ישראלי גיר פי
טומאת אהל באצה פאן אלגוים אינן
מטמאין באהל ונץ אלגמר ישראל מטמאין
באהל ואין הגוים מטמאין באהל אסנד
דלך לקולה זאת התורה אדם כי ימות
באהל וקאל ואתם צאני צאן מרעיתי
אדם אתם אתם קרויין אדם ואין אומות
העולם קרויין אדם ואלקבר איצא הו אב
הטומאה ואדם שנטמא במת הו איצא
יתסמי אב וכדלך כלים הנוגעים בו הי אב
הטומאה וכדלך כלים הנוגעין במת ואדם
הנוגע בהן וכלים שנגעו בדלך אלאדם
כל ואחד מן אלתלתה אב הטומאה אעני
אלכלים אלאולי ואלאדם ואלכלים
אלתאניה וכדלך כלים שנגעו בכלים
שנטמאו במת פהי איצא אב הטומאה
וסנבין דליל כל ואחד מנהא פי תזני
אהלות והדא כלה בשרט אן יכון
אלאדם ישראלי אמא גוי שנגע במת
פלים הו טמא מת ולא ינגס כמא ינגס
טמא מת ופי אול תוספת אהלות קאלוא
הגוי והבהמה ובן שמונה וכלי חרש
והאכלים והמשקין הנוגעין במת כלים
הנוגעין בהן טהרין ומעני קולה הנא
טהורין אנהא לא יכון חכמהא חכם כלים
הנוגעים בטמא מת ואנמא בינת לך דלך
ללא תטן אן משקין חנוגעין במת אלתי
הי משקין טמאין בלא שך לא תנגס
אלכלים בל הי תנגסהא אנגאס אלמשקין
אלדי סאבינה לא אנגאס אלאב ללכלים
ומן אבות הטמאות איצא האוהל וחכם
אלאוהל אלדי ינתגס באלמת וחכם כלים
הנוגעים במת ואחד לאנה ינגס גירה
טומאת שבעה מתל כלים שנגעו במת

[n] Num. xix. 14.

ואמא עדנאה עלי חדתה לאן אלעור
ואלבגד ואלשק אדא כאנת אוהל על
המת פהי תנתגס ולים כדלך סאיר מואד
אלכלים לאן אן כאן אלאוהל מן עור
או חרש או עצם פהו לא ינתגס אללהם
אלא אן כאן כלי עץ או כלי עצם מאהיל
על המת פיכון חכמהא הכם כלי שטף
שנגעו במת וסנבין דלך פי אלסאבע
ואלעשרין מן הדה אלמסכתא ופי תוספת
נדה קאלוא כל המיטמא באהל מיטמא
טומאת שבעה ויש מטמא טומאת
שבעה ואין מטמא באהל ישיר אלי כלי
שטף כמא בינא וממא יגב אן תעלמה
אן מע כון הדה כלהא מן אלמת אבות
פאנמא דלך לנעד מנהא אלראשון ואלשני
טומאת תרומה וטומאת קודש כמא
סאדכרה פי הדא אלצדר לא ליכון מן
אנתגס בשי מנהא חייב כרת אדא נכנס
למקדש או אדא אכל קדשים ונץ
אלתוספתא במה דברים אמורים
בתרומה וקדשים אבל אין הנזיר מגלח
אלא על המת בלבד ואין חייבין על
טומאת מקדש וקדשיו אלא על המת
בלבד וקד עדדנא פי סאבע נזירות טמאות
מן המת שהנזיר מגלח עליהן וטומאת
שכבת זרע פיהא אב ואחד ודלך אן
אלמני הו אב הטומאה ומן שרוטה אן
יכרג מן בן תשע שנים ויום אחד פמא זאד
ונץ סיפרא איש פרט לקטן יכול שאני
מוציא בן תשע שנים ויום אחד תלמ'
לומ' ואיש כי תצא ממנו שכבת זרע וקד
בינא מראת אן בן תשע שנים ויום אחד
ביאתו ביאה ולים מן שרוטה אלאנעאט
ואללה כמא תבין פי גמר יומא לכן
מן שרוטה וחיניד ינגס אן יכון לונה
אביץ לון אלמני אלמעלום ונץ תוספת
זבים שכבת זרע אדומה טהורה וכתיר
מא יכרג אלמני כדלך אדא אנחף
אלאנסאן פי אלנכאח מראת מתואלית
פי זמאן קריב פיכרג אלדם קבל אן
יתגייר פי אועה אלמני וטומאת מי חטאת
פיהא אב ואחד ודלך אן אפר פרה אדומה
אדא כלט במי מעין כמא יבין פי מסכת
פרה פאן דלך אלמא לה חאלה מא ינגס
בהא וחאלה לא ינגס בהא פפי אלחאל
אלתי ינגס בהא הו אב הטומאה וסנבין
תלך אלחאל פי אלפרק אלאול מן הדה
אלמסכתא וטומאת החטאות פיהא
תלתה אבות אחדהא פרה אדומה פאן
העוסק בשריפת הפרה ובקיה שגלהא
מטמא בגדים כמתל מן נגע באב הטומאה
כמא יבין פי מוצעה מן מסכת פרה
ואלתאני פרים ושעירים שנכנס דמן
לפנים פאן שורפן איצא מטמא בגדים
וקד דכרנא הדה אלפרים ואלשעירים
פי מואצע מן מסכת זבחים ונץ גמר
זבחים הא למדת על כל המכפרין
ששורפן מטמא בגדים ואלתאלת שעיר
המשתלח פאן משלח שעיר לעזאל מטמא

quæ mortuum tetigerint. Ea autem ſingillatim recenſuimus, quoniam pellis & veſtis, & cilicium, cum mortuo tabernaculum fuerint, immunditiem contrahunt. Secus autem reliquæ vaſorum materiæ. Nam ſi fuerit tabernaculum è ligno, aut teſta, aut oſſe, non omnino polluitur, niſi vas illud ligneum aut oſſeum tabernaculi inſtar mortuo ſuperimmineat, adeo ut ſit ratio eorum eadem ac vaſorum immerſionis, quæ mortuum tetigerint, uti explicaturi ſumus Capit. 27. hujus Tractatûs. Et in *Toſephet Niddah* dixerunt, Quodcunque polluitur [reſpectu] Tabernaculi, polluitur ad ſeptem dies; eſt tamen quod polluatur ad ſeptem dies, nec interim polluitur ratione Tabernaculi. Innuit vaſa immerſionis, ſicut declaravimus. Porrò ex iis, quæ ſcire debes, eſt, quòd cùm iſta omnia ad mortuum [ſpectantia] patres fuerint, [hoc fiat] ut in iis primum & ſecundum reſpectu immunditiei [qd ad] *Terumah* & res ſacras numeremus, uti hac ipſâ præfatione oſtenſurus ſum; non quòd qui aliquo ex iſtis pollutus fuerit, reus excidii fiat, ſi ingreſſus fuerit ſanctuarium, aut res ſacras comederit. Ita expreſſè in *Toſiphta* dicitur, De quibus hæc intelligenda? in *Terumah* & rebus ſanctis; at non ſe radit *Naziræus* niſi ob mortuum tantùm, neque rei fiunt ob pollutionem Sanctuarii & rerum ejus ſanctarum, niſi ob mortuum tantùm. Pollutiones autem à mortuo, ob quas ſe radere tenetur *Naziræus*, enumeravimus Cap. 7. Tract. *Neziruth*. In concubitu autem ſeminis pater unicus eſt; quòd ſc. ſemen ipſum pater immunditiei ſit hac conditione ut profluat ab eo qui novenni, uno die aut ampliùs, major eſt. In *Sifra* legitur, *Iſh* [vir,] ad excipiendum Minorennem. At forſan excipere poſſum novenni uno die majorem: Dicit, *Et vir cùm exierit*, &c. declaravimus autem ſæpius novenni uno die majoris concubitum pro concubitu haberi, neque requiritur arrectio aut voluptas, uti in *Gemara Yoma* explicatum eſt, verùm requiritur tantùm quò polluat, ut ſit coloris albi inſtar ſeminis noti: ita in *Toſephet Zabim* dicitur, Concubitus ſeminis rubentis mundus eſt. Sæpe autem evenit, ut profluat ſemen iſtiuſmodi, cùm quis continuis vicibus brevi temporis ſpatio coitum repetierit, adeò ut prodeat ſanguis antequam mutatus in vaſis ſpermaticis fuerit.

In immunditie aquæ purgando peccato deſtinatæ, unicus eſt pater, quòd ſc. cùm cinis vaccæ rufæ commiſtus fuerit cum aqua fontana (uti in Tract. *Parah* diſcribitur) ita ſtatim afficiatur aqua iſta, ut ex parte polluat, & ex parte non polluat, quâ autem polluit ſit pater immunditiei, quam proprietatem declaraturi ſumus Cap. 1. hujus Tract. At in immunditie oblationum pro peccato tres ſunt patres, quorum unus eſt Vacca rufa; qui enim eâ comburendâ, aliiſque quæ ad ipſam ſpectant peragendis, occupatur, polluit veſtes inſtar ejus qui tetigerit patrem immunditiei, ut loco ſuo Tract. *Parah* declarabitur. Secundus juvenci & hirci, quorum ſanguis intrò affertur, nam & qui hos comburit, polluit veſtes; horum autem juvencorum & hircorum mentionem fecimus diverſis locis Tract. *Zebachim*; in textu autem *Gemaræ Zebachim* dicitur, Ecce diſcis, quod ad omnia quæ expiant, eum qui ipſa comburit polluere veſtes. Tertius eſt hircus ἀποπομπαῖος. Qui enim hircum

emiſſarium dimittit, polluit veſtes. Immundities autem [fœminæ] profluvio laborantis continet ſeptem patres. Ipſa enim mulier profluvio laborans eſt pater immunditiei; & qui cum ea coit, pater immunditiei; & ſanguis profluvii ipſius pater immunditiei; & ſputum, & urina, & illud cui inſidet, & lectus, ſingula patres. Notum autem eſt è diſertis legis verbis, immunditiem menſtruatæ & puerperæ eodem modo ſe habere, dicente Domino, [o] *Secundùm dies ſeparationis morbi ſui immunda erit:* Nec non, *Et immunda erit hebdomadibus duabus juxta ſeparationem ſuam.* Menſtruatæ autem ſunt iidem ipſi ſeptem iſti patres. Eodémque modo Immundities Gonorrhaici ſeptem patres continet: qui ſunt, Ipſe Gonorrhaicus, fluxus ejus, concubitus ſeminis ejus, ſaliva ejus, urina ejus, ſtratum ipſius, & illud cui inſidet. Cùm autem notum ſit nullum eſſe diſcrimen, reſpectu pollutionis, inter eum qui cum menſtruata, aut profluvio laborante, aut puerpera, rem habuerit intra ſeptem dies à partu maſculi, aut quatuordecim à partu fœmellæ (ſicut dixit Dominus. [p] *Et viro qui dormierit cum immunda)* appellabimus ipſum congredientem cum immunda; quem etiam ut unum è numero patrum immunditiei recenſebimus, non autem congredientem cum menſtruata ſeorſim, cum profluvio affectâ [q] ſeorſim, & cùm puerpera ſeorſim, cùm omnes ut res una ſe habeat. Ex iis autem quæ oportet ſcire eſt, quod quamdiu purgata non fuerit quæ immunda eſt aquâ in conceptaculo [contentâ] polluat congredientem cum ipſa etiam poſt annos aliquot à ceſſatione fluxus ſanguinis. Neque enim temporis [morâ] abſque aqua conceptaculi mundatur. Sic & ſedile, & ſtratum, utrumque pater eſt. Neque enumerabimus ſtratum Gonorrhaici, & ſtratum leproſi, & ſtratum Gonorrhaicæ, & ſtratum menſtruatæ, ſeorſim, cum una ſit omnium ratio; verum ſtratum tantùm à quocunque tandem pollutum recenſebimus. Eodémque modo, dum recenſebimus ſanguinem immundæ, erit [nomen illud] ſanguini menſtruatæ, profluvio affectæ, & puerperæ commune: ſimiliter cùm dicemus ſaliva immundi, aut urina ipſius, comprehendet illud gonorrhæâ laborantem, profluvio affectam, menſtruatam, & puerperam, cum ſalivæ, & urinæ uniuſcujuſque è quatuor iſtis eadem ſit ratio reſpectu immunditiei. Porrò in immunditie lepræ quatuor ſunt patres: Leproſus abſolutè, qui etiam appellatur leproſus intra dies conſummationis ſuæ, & leproſus intra dies ipſi enumerandos, & veſtis plagâ affecta, & domus plagâ effecta. Intelligo autem, cum hic dico veſtem, quodcunque pollutioni lepræ obnoxium eſt, ſive veſtis ſit lanea, ſive linea, ſive ſtamen, ſive ſubtegmen, ſive vas quodcunque coriaceum; ſic & cùm dico [domus plagâ affecta] intelligo univerſam domus materiam, ipſius ſcil. lapides, ligna & pulverem. Cùm unaquæque harum partium polluat ſi magnitudine olivam æquet, uti declarabitur Cap. 13. Tract. *Negaim*, hujus claſſis. Sunt ergò patres immunditiei, numero 32. iſti ſcil. Reptile, Cadaver, Mortuus, Homo pollutus mortuo, Vaſa polluta mortuo, Vaſa quæ tetigerint hominem mortuo pollutum, Vaſa quæ tetigerint vaſa mortuo polluta, Homo qui tetigerit vaſa mortuo polluta, Vaſa quæ tetigerint hominem qui tetigerit vaſa, Tabernaculum, Sepulchrum, Concubitus ſeminis, Aqua expiando peccato,

בגדים וטומאת זבה משתמלה עלי סבעה
אבות ודלך אן אלזבה נפסהא אב הטומאה
ובועלה אב הטומאה ודם זיבתה אב
הטומאה ורוקה ומימי רגליה ומרכבה
ומשכבה כל ואחד מנהא אב ומעלום
מן נצוץ אלתורה אן טומאת נדה וטומאת
יולדת שיא ואחדא קאל תעאלי כימי
נדת דותה תטמה וקאל וטמאה שבועים
כנדתה ואלנדה פיהא הדה אלסבעה
אבות בעינהא וכדלך טומאת זב תשתמל
עלי סבעה אבות והי הזב וזובו ושכבת
זרעו ורוקו ומימי רגליו ומשכבו ומרכבו
ואד וקד עלם אן לא פרק פי אלטומאה
בין בועל נדה או זבה או יולדת בתוך
שבעה לזכר או ארבעה עשר לנקבה
כמא קאל תעאלי ולאיש אשר ישכב
עם טמאה פלנסמיה בועל טמאה
והו אללי נעד מן גמלה אבות הטמאות
בואחד ולא נעד בועל נדא עלי חדתה
ובועל זבה עלי חדתה ובועל יולדת
עלי חדתה אד אלכל שיא ואחדא וממא
יג אן תעלמה אן טאלמא לא תטהר
אלטמאה במי מקוה פהי מטמאה את
בועלה ולו בקית סנין בעד אנקטאע
אלדם לא תטהר באלזמאן דון מי מקוה
וכדלך אלמרכב ואלמשכב ואחד מנהמא
אב ולים נעד משכב הזב עלי חדתה
ומשכב מצורע עלי חדתה ומשכב זבה
עלי חדתה ומשכב נדה עלי חדתה אד
הכם אלכל ואחד בל נעד משכב פקט
אנגסה כל מן אנגסה וכדלך איצא נעד
דם טמאה פיכון דלך עאם לדם נדה
ודם זבה ודם יולדת וכדלך נקול רוק
הטמא ומימי רגליו פיעם דלך זב וזבה
נדה ויולדת אד הכם אלרוק ומימי
רגלים מן כל ואחד מן האולא אלארבעה
סוי פי אלטומאה וטומאת צרעת פיהא
ארבעה אבות מצורע מוחלט והו יתסמי
איצא מצורע בימי גמרו ומצורע בימי
ספרו ובגד מנוגע ובית מנוגע ואריד
בקולי הנא בגד כל מא יקבל טומאת
צרעת מן בגד צמר או הפשתים או
השתי או הערב או כל כלי עור וכדלך
אריד בקולי בית מנוגע מאדה אלבית
בגמלתהא והי אבניו ועציו ועפרו פאן
כל גז מנהא מטמא בכזית כמא יבין
פי תאלת עשר נגעים מן הדא אלסדר
פתכון עדד אבות הטמאות אתנין ותלאתין
אב והי הדה השרץ והנבלה והמת ואדם
שנטמא במת וכלים שנטמאו במת וכלים
שנגעו באדם שנטמא במת וכלים
שנגעו בכלים שנטמאו במת ואדם
שנגע בכלים שנטמאו במת וכלים
שנגעו באדם שנגע בכלים שנטמאו
במת והאוהל והקבר ושכבת זרע ומי
חטאת ופרה אדומה ופרים ושעירים

Vacca

[o] Levit. xii. 2. ver. 5. [p] Ib. xv. 33. [q] Hic, ut alibi, Interpres Hebr. vertit. חרושו, quaſi legeretur Arabicè חרתה cum ת; malè, ni fallor.

הנשרפים ושעיר המשתלח וזב וזבה
ונדה ויולדה ומרכב ומשכב ובועל טמאה
ודם טמאה ורוק טמא ומימי רגליו וזובו
של זב ושכבת זרעו ומצורע בימי ספרו
ומצורע בימי חלוטו ובגד מנוגע ובית
מנוגע וקד תבין פי אול מגלה אן לא פרק
בין מצורע מוסגר ומצורע מוחלט למעני
אלטומאה ואעלם אן אסם כלים ואקע
עלי תמאניה אנואע והי בגדים ושק
וכלי חרש וכלי עור וכלי עצם וכלי זכוכית
וכלי מתכות וכלי עץ אמא אלקפף ונהוהא
מן אלאואני אלתי תעמל מן אלזנף
ואלכזין ואלברדי וגריד אלנכל ואלקצב
ונחוהא פהי כלהא מן גמלה כלי עץ כמא
יבין פי הדה אלמסכתא ונץ אלתורה פי
כון הדה אלאנואע כלהא תקבל אלנגאסה
גיר כלי זכוכית וחדהא פאנהא אנמא
תנתגס מדרבנן ונץ אלגמר יוסי בן יועזר
איש צרדה ויוסף בן יוחנן איש ירושלם
גזרו טומאה על כלי זכוכית ופי תוספת
כלים קאלוא כלי זכוכית מדברי סופרים
אמא בקיה אלכלים פהי תנתגס מדאוריתא
קאל תעאלי מכל כלי עץ או בגד או
עור או שק ושק הו נסיג אלשער אלרקיק
ואלגלוט גדא מתל אלדי תעמל מנה
אלאחמאל אלכל יתסמי שק ובגד נסיג
גיר אלשער מתל אלכתאן ואלצוף ואלחריר
ואלקטן וגירהא ואללבוד דאכלה פי
גמלה אלבגדים ונץ אלתוספתא העושה
חלוק מן הלבד אם יש בו שלשה על
שלשם טמא והדא הו שעור אלבגד
לטומאה עלי מא יבין פי אלסאבע
ואלעשרין מן הדה אלמסכתא ופי ספרא
או בגד לרבות את הלבדים וקאל פי
טומאת כלי חרש וכלי חרש אשר יפול
מהם וכו' וקאל פי כלי מתכות אך
את הזהב ואת הכסף וכו' אמא כלי עצם
פהי דאכלה תחת קולה וכל מעשה עזים
כמא נבין פי תאני הדה אלמסכתא וכלי
זכוכית אלחקת בכלי חרש כמא נבין פי
תאני אלמסכתא איצא ואנואע הדה
אלכלים כלהא גיר כלי חרש יש להן
טהרה במקוה אמא כלי חרש אין לו
טהרה אלא שבירה ולא יטהר במקוה
ראסא והו קולה תעאלי ואותו תשברו
וקאל וכל כלי עץ ישטף במים וכדלך
יסמון איצא אואני אלמסבוכאת באצה
כלי מתכות ולים כלי זכוכית מן גמלתהא
ויסמון אלנסיג כלה בגדים ולו נסיג אלשער
וכלי חרש ליס יתכלונה פי גמלה אלכלים
פי אכתר אלאוקאת לאן תכתין בה
אחכאם במפרדה כמא סאכר ובקיה
אלכלים והי כלי עץ וכלי עצם וכלי
עור יסמונהא כלי שטף לאנהא יש להן
טהרה במקוה פאדא מא סמעתהם יקולון
מטמא כלים או מטמא בגדים פאעלם
אנה ינגס הדה אלאנואע כלהא גיר כלי

Vacca rufa, Juvenci & Hirci qui comburuntur, Hircus emiſſarius, Gonorrhaicus, Profluvio affecta, Menſtruata, Puerpera, Sedile, Lectus, Rem habens cum immundâ, Sanguis immundæ, Saliva immundi, Urina ejuſdem, Fluxus gonorhaici, Concubitus ſeminis ipſius, Leproſus diebus quibus ſecluſus manet, Leproſus diebus quibus abſolutè pronuntiatus fuerit immundus, veſtis plagâ affecta, Domus plagâ affecta. Oſtenſum autem eſt initio Tractatûs *Megillah*, nullum eſſe diſcrimen inter leproſum dubium, & leproſum abſolutè ſic denunciatum quod ad pollutionem. Porrò ſcias nomen Vaſorum competere octo ſpeciebus, viz. veſtibus, cilicio, vaſis teſtaceis, vaſis coriaceis, vaſis ex oſſe, è vitro, è metallo, è ligno confectis. Sportæ autem & ejuſmodi vaſa è viminibus, palmarum foliis, juncis, palmarum ſurculis, arundine, &c. contexta, omnia in vaſorum ligneorum numero cenſentur, prout hoc ipſo Tractatu docebitur. Expreſſè autem in lege aſſeritur omnes has ſpecies pollutioni obnoxias eſſe, exceptis tantùm vaſis vitreis, quæ quòd pollutioni obnoxia cenſeantur, ex decreto Magiſtrorum eſt. Verba enim Gemaræ ſunt, *Joſi* filius *Joezerei* vir *Zeredæ*, & *Joſeph* filius *Juchanâni* vir *Hieroſolymitanus* decreverunt vaſa vitrea pollutionem recipere. Et in *Toſephet* Tractatus *Celim* dixerunt, *Vaſa vitrea ob verba Scribarum, reliqua autem vaſa ex Legis* [ſententia] *polluuntur*. Dixit Dominus, *De omni vaſe ligneo, aut veſte, aut pelle, aut cilicio.* Cilicium autem eſt illud quod contexitur è pilis, ſive ſubtilius, ſive craſſius fuerit, inſtar ejus ex quo conficiuntur ſacci, cùm univerſim vocetur *Saccus:* Veſtes autem ſunt quæ ex aliis rebus quam pilis contexta, veluti lino, lanâ, ſerico, goſſypio, &c. quia & filtra etiam inter veſtes cenſentur: Ita expreſſè dicitur in *Toſiphta*, Qui fecerit induſium è filtro, ſi tres [palmas] latum ac totidem longum fuerit, &c. hæc autem menſura eſt quâ veſtis pollutioni obnoxia redditur, prout Cap. 27. hujus Tract. oſtendetur, & in *Siphra* [*aut veſtis*] (inquit) ad includendum filtra. De immunditie autem vaſis teſtacei dicit, *Et vas Teſtaceum in quod ceciderit ex iis, &c.* De vaſis autem è metallo conflatis, [r] *veruntamen aurum & argentum, &c.* Vaſa autem ex oſſe comprehenduntur ſub dicto ipſius,[s] *Et omne opus è pilis caprarum*, uti oſtenſuri ſumus Cap. 2. hujus Tractatûs. Vaſa autem vitrea adjuncta ſunt teſtaceis, uti Cap. etiam ſecundo explicabimus. Porrò, omnibus his vaſorum generibus [ad] purgationem ſufficit aqua conceptaculi, exceptis teſtaceis. Illis enim non competit alia mundandi ratio quam confractio, adeò ut nullatenus [aquâ] conceptaculi mundentur, atque hoc eſt quod dixit Dominus, [t] *Et ipſum confringetis:* dicit etiam, [u] *Et omne vas ligni immergetur aquis.* Similiter, vaſa fuſa ſpeciatim appellant [nomine] vaſorum è metallo conflatorum, neque in eorum numero cenſentur vitrea. Omnia item texturâ [confecta] appellant veſtes, etiam è pilis contexta. Plerumque autem vaſa teſtacea in numero vaſorum non includuntur, quia peculiares ſunt ipſis leges, uti dicturi ſumus. Reliqua autem vaſa, ſcil. lignea, oſſea, coriacea, vaſa immerſionis appellant, quoniam mundatio ipſorum [immerſione in] aquæ conceptaculum [peragitur.] Cùm autem audieris ipſos dicentes, *Polluit vaſa*, aut, *polluit veſtes*, ſcias [illud de quo hoc aſſerunt] polluere has ſpecies omnes exceptis vaſis teſtaceis; illa enim non polluit

[r] Num. xxxi. 22. [s] Ib. v. 20. [t] Lev. xi. 33. [u] Ib. xv. 12.

polluit aliud quid quam pater immunditiei, (uti oſtenſurus ſum.) Privatim autem in immunditie ob mortuum, reſpectu cujus has vaſis leges aſſignavimus, diſcrimen eſt. Vas autem teſtaceum, quomodocunque immuditiem contraxerit à mortuo, fit primarium reſpectu pollutionis, non autem pater, etiamſi vel mortuum ipſum tetigerit, aut in tabernaculo mortui fuerit. Præivit autem nobis *Toſiphtæ* textus hac in re, Dixit Dominus, [x] *Et omne vas apertum, ſuper quo non eſt operculum adjunctum, immundum eſt.* Dixerunt, *Ipſum immundum eſt*, at non fit pater immunditiei, ad polluendum. In *Sifre* autem docetur ſcripturam loqui de vaſe teſtaceo, quod & oſtenſurus ſum Capite decimo hujus Tract. Reliqua autem vaſa & veſtes ea ſunt, quæ cum prope admota fuerint homini qui pollutus fuerit mortuo, evadunt ipſa Pater immunditiei, quæque ſi eorum aliquod ad mortuum propius acceſſerit, deinde ipſum tetigerit homo, deinde [alia ex ipſis] hominem tetigerint, tria ſimul Patres fiunt, uti diximus, útque declaraverunt in *Sifre*, ſicut explicaturus ſum initio Tract. *Oholoth*. Porrò, ſcias vaſa ſolùm teſtacea patres immunditiei nunquam evadere, neque ejus quæ eſt à mortuo, neque alius alicui immunditiei reſpectu: quod oſtenſurus ſum diverſis hujus claſſis locis.

Vaſorum autem è metallo peculiaria ſunt jura quæ ad reliqua vaſa non pertinent: ſcil. quod immunditie qualicunque polluta, ſi confracta fuerint, fracturâ iſtâ mundentur, quòd ſi quis ex iiſdem fuſis aliud denuò vas conflaverit, ad immunditiem priſtinam redeant: quæ etiam Doctorum noſtrorum conſtitutio eſt; qui quam ob cauſam illud ſtatuerint oſtenſuri ſumus Capite 11. hujus Tractatûs. Dixerunt, *Simeon* fil. *Setachi* decrevit vaſa è metalis [conflata] immunda fore: ſcil. ea redire ad immunditiem ſuam, poſtquam confrigendo mundata fuerint, donec aquâ conceptaculi abluta fuerint; expreſſè autem dicit *Talmud*, Immunditiei [genus] ſunt à Rabbinis noſtris conſtitutum. Hoc autem ſcias velim. Porrò, patres iſti quos recenſuimus omnes à lege ſunt, appellatúrque quilibet eorum Pater immunditiei à verbis legis; ſunt autem & patres immunditiei à Doctoribus noſtris [conſtituti] ultra iſtos non pauci, quorum unumquemque appellant Patrem immunditiei è verbis Scribarum. Immundities autem, in quibus reperiuntur patres pollutionis è Verbis Scribarum, ſex ſunt. ſc. Immundities mortui, Immundities fluxus, Immundities menſtruatæ, Immundities puerperæ, Immundities Idoli, & Immundities cadaveris. In Immunditie mortui reperiuntur ex Doctorum ſententiâ immunditiei patres ſeptem, ſc. nam, Os quantitate grani hordei polluit contactu & geſtatu, ut Capite 2. Tract. *Oholoth* declarabitur, ſimiliter & Terra *Ethnicorum*, & Ager in quo effoſſum fuerit aratro ſepulchrum polluunt contactu & geſtatu, quin & habitaculum *Ethnicorum* (ut ſub fine Tract. *Oholoth* declaraturi ſumus) polluit inſtar terræ ipſorum, donec perveſtigatum fuerit: ſanguis etiam commixtus polluit contactu & geſtatu & ratione tabernaculi: quid ſit autem ſanguis commixtionis declarabitur, c. 2: Tract. *Oholoth*, ut & quid ſit *Beit Happares* ſub finem *Oholoth*. Atque hæc omnia ſunt è decreto

חרש פאנה לא ינגסה גיר אב הטומאה
במא סאבין ופי טומאת מת כאצה אלתי
נעלנא ללכלים פיהא הדה אלאחכאם
תפציל אמא כלי חרש פכיף מא אנתגס
באלמת פאנה יכון ראשון לטומאה ולא
יכון אב ולו נגע במת נפסה או כאן פי
אוהל המת וקד תקדם לנא נין אלתוספתא
פי דלך קאל תעאלי וכל כלי פצוח
אשר אין צמיר פתיל עליו טמא הוא
קאלוא הוא טמא ואינו נעשה אב הטומאה
לטמא וקד תבין פי ספרי אן בכלי חרש
הכתוב מדבר וסאבין דלך פי עאשר
הדה אלמסכתא ושאר כלים ובגדים הי
אלתי אדא דנאת באדם שנטמא במת תציר
אב הטומאה והי אלתי אדא דנא מנהא
שי במת תם נגע בהן אדם תם נגעו
באדם תציר אלתלתה אבות כמא ד׳כרנא
וכמא בינוה פי ספרי עלי מא אשרח פי
אול אהלות ואעלם אן כלי חרש וחדה
לא יכון אב חטומאה אבדא לא פי
טומאת מת ולא פי גירהא מן אלטמאות
וסיבין דלך פי מואצע מן הדא אלסדר
ופי כלי מתכות כאצה חכם מא לים
הו פי סאיר אלכלים ודלך אנהא אדא
אנתגסת באי אלנגאסאת כאנת ובעד
דלך אנכסרת פקד תטהרת באנכסארהא
פאדא סבכהא ורגע ועמל מנהא אניה
תאניה רגעת אלי נגאסתהא אלאולי אלתי
כאנת פיהא והדא איצא אנמא הו מדרבנן
וסנבין עלתהם פי דלך פי האדי עשר
הדה אלמסכתא קאלוא שמעון בן שטח
גזר טומאה על כלי מתכות יעני אנה
גזר אן תרגע לטומאתן בעד אן טהרת
באלאנכסאר חתי תטבל פי מי מקוה
ונין אלתלמוד טומאה ישנה דרבנן
פאעלם דלך והדה אלאבות כלהא אלתי
תקדם עדדהא הי מן התורה ו יסמון
כל אב מנהא אב טומאה מדברי תורה
והם אבות טמאות מדרבנן כתירה גיר
הדה ויסמון כל אב מנהא אב טומאה
מדברי סופרים ואלטמאות אלתי תוגד
פיהא אבות הטמאות מדברי סופרים
סת והי טומאת מת וטומאת זיבות וטומאת
נדה וטומאת יולדת וטומאת עבודה
זרה וטומאת נבלה אמא טומאת מת פאנא
נגד פיהא אחד עשר אב הטומאה מדרבנן
ודלך אן עצם כשעורה יטמא במגע
ובמשא כמא יבין פי תאני אהלות וכדלך
ארץ העמים ובית הפרס תטמא במגע
ובמשא ומדור העמים כמא נבין פי אכר
אהלות טמא מתל ארץ העמים חתי
יבדק כמא יבין ודם תבוסה מטמא במגע
ובמשא ובאהל ופי תאני אהלות יבין
דם תבוסה מא הו וכדלך נבין בית
הפרס פי אכר אהלות והדה כלהא מדרבנן
קאלוא פי סאבע נזירות עצם כשעורה
הלכה וקד בינאה הנאך ופי גמר נדה

Doctorum

[x] Num. xix. 15.

דם תבוסה דרבנן ופי גמר שבת גזרו
על ארץ העמים ופי פסחים בית הפרס
דרבנן פחדה ארבעה אבות וכולך
אלאוהל אלף ינתגס בדם תבוסה
ואלאדם אלף ינתגס באחד הדה
אלארבעה וכלים שנגעו בו וכולך כלים
שנטמאו בהן ואדם שנגע בהן וכלים
שנגעו באדם וכולך כלים שנגעו בכלים
שנטמאו בהן כל ואחד מנהא אב מדברי
סופרים וטומאת זיבות תונד פיהא
תסעה אבות וולך אן קולנא פי מא
תקדם לא ינגס וינתגס והו חי גיר
אלאנסאן אמא מן התורה פחתי יכון
ישראלי אמא אלגוי פלא ינגס ולא ינתגס
בטומאה מן גמיע אקסאם אלטמאות
לכן מדרבנן געלוהם כזבים לכל דבריהם
קאלוא בני ישראל מטמאין בזיבה ואין
הגוים מטמאין בזיבה אבל גזרו עליהן
שיהו זבין לכל דבריהן אלא פי שי ואחד
פקט והי שכבת זרע פאן שכבת זרעו
שלגוי טהורה לגמרי כמא תבין פי גמר
נדה ולם יחכמוא עליהא באן תכון מתל
שכבת זרעו שלזב אלתי הי אב מטמא
במגע ובמשא כמא יבין והנאך קיל עברו
ביה רבנן הכירא דלא נישרוף עליה
תרומה וקדשים בל יעלם אן טומאתו
מדרבנן ולולך לא תנגס שכבת זרעו
לאנה לו כאן זב חקיקה מדאוריתא
לכאנת שכבת זרעו מטמא במגע ובמשא
פקד תבין אן כל שבין מן אלגוים
דכורהם ואנאתהת צנירהם וכבירהם
הו זב לכל דבריו לענין שכבת זרעו
כמא בינא ולא פרק בין כונה זב חקיקה
או מצורע או ברי מן הדה אלאמראן
הרי הו זב מדרבנן ואעני בקולי צנירהם
אן יכון אלדכר בן תשע שנים ויום אחד
פמא זאד ואלאנתי בת שלש שנים
ויום אחד פמא זאד לא אקל מן וולך
כמא תבין פי גמר עבודה זרה פיכון
אלגוי וזובו ורוקו ומימי רגליו ומרכבן
ומשכבו ודם הנכרית ובועל גויה כל
ואחד מן אלתמאניה אב הטומאה מדברי
סופרים ואיצא פאן אלזב ואלזבה ואלנדה
ואליולדת ואלמצורע כל ואחד מנהם
מטמא משכב ומושב מדאוריתא כמא
קדמנא אמא אלמת פלים יטמא משכב
ונץ ספרא הזב עושה משכב ואין המת
עושה משכב לכנהם קאלוא אן האולא
אלמדכורון אדא מאתו מטמאין משכב
ומושב מתל מא כאנוא אחיא וסנבין
עלה וולך פי אכר נדה מן הדא אלסדר
פי קולהם הזב והזבה והנדה והיולדת
והמצורע שמתו מטמאין במשא עד שימוק
הבשר וחדא אנמא חו מדרבנן ופי ספרא

Doctorum noſtrorum, qui Cap. 7. Tract. de *Nazireatu* dixerunt, *Os magnitudine grani hordei conſtitutio eſt:* quod dictum ibi expoſuimus. Et in *Gemara*, Tract. *Niddah*, Sanguis commixtionis eſt à Doctoribus noſtris. Et in *Gemara*, Tract. de *Sabbato* decretum de terra gentium ediderunt. Et in *Peſachim* [dicunt,] *Beith Happares*, ex magiſtrorum ſententia eſt. Hæc autem quatuor Patres ſunt: eodémque modo Tabernaculum quod pollutum fuerit ſanguine commixto; nec non homo qui aliquo quatuor iſtorum pollutus fuerit, vaſáque quæ eundem tetigerint, paritérque vaſa quæ iiſdem polluta fuerint, ut & homo qui eadem tetigerit, nec non vaſa quæ hominem iſtum tetigerint: etiam vaſa quæ tetigerint vaſa iiſdem polluta; horum ſingula Patres ſunt ex ſententia Scribarum. Immundities fluxûs continet novem Patres. Quod enim in præcedentibus diximus, Non polluit, nec polluitur dum vivit [quicquam] excepto homine, juxta legem [intelligendum] eſt de ſolo *Iſraelita*, cùm Ethnicus nec polluat, nec polluatur ullo immunditiei genere, at ex Rabbinorum noſtrorum ſententia ſtatuerunt eos ſe inſtar fluxu laborantium habere in omnibus ad ipſos ſpectantibus. Dixerunt, *Iſraeltæ* polluunt fluxu, Ethnici autem non polluunt fluxu, verùm decreverunt ipſos pro Gonorrhaicis habendos in omni prorſus reſpectu, uno excepto, ſcil. concubitu feminis; eſt enim ſemen Ethnici abſolutè mundum, uti in *Gemara*, Tract *Niddah*, explicatum eſt: neque de eo decreverunt fore inſtar concubitûs feminis Gonorrhœâ affecti, quod eſt Pater immunditiei, qui & contactu & geſtatione polluit, uti declarabitur; atque hoc loco dictum eſt. Fecerunt in eo Magiſtri noſtri diſcrimen, ne comburemus ob ipſum *Terumah*, & res ſanctas, verùm dignoſceretur immunditiem ipſius eſſe ex decreto Doctorum noſtrorum: ideóque non polluit concubitus feminis ipſius; ſi enim re verâ Gonorrhaicus eſſet ex lege, polluoret concubitus feminis ipſius & contactu & geſtatu; at oſtenſum eſt Ethnicos quoſlibet mares & fœminas, minores & grandiores, Gonorrhaicos cenſeri reſpectu omnium ad ipſos ſpectantium, [y] præterquam reſpectu concubitûs feminis ipſorum, quemadmodum explicavimus, neque intereſt revera fuerit quis gonorrhœâ, vel leprâ affectus, an ab his morbis liber; utcunque enim Gonorrhaicus eſt ex decreto Magiſtrorum noſtrorum. Cùm autem dico, Minores ipſorum, intelligo maſculum die uno vel amplius novenni majorem, fœminam verò diebus uno vel pluribus trienni, non iſtâ [ætate] minorem, ſicut explicatum eſt in *Gemara Avodah Zarah*. Erunt ergò Ethnicus, & ipſius fluxus, ſaliva, urina, vehiculum, ſtratum, ſanguis alienigenæ, & rem habens cum Ethnica; horum, inquam, octo ſingula, Pater immunditiei, ex ſententia Scribarum. Quinimo Gonorrhœâ affectus, profluvio laborans, Menſtruata, Puerpera, Leproſus, ſinguli lectum & cathedram polluunt, ex ſententia legis, uti in ſuperioribus diximus. Mortuus autem non polluit lectum: verba autem *Siphræ* ſunt, *Gonorrhœâ laborans afficit lectum, at mortuus non afficit lectum:* verùm dixerunt [Magiſtri] prædictos iſtos ubi mortui fuerint, & lectum & cathedram, eo modo quo dum in vivis eſſent, polluere, cujus cauſam ad finem Tract. *Niddah* in hac claſſe aſſignaturi ſumus, ad dictum ipſorum, *Gonorrhaicus, profluvio affecta, menſtruata, puerpera, & Leproſus, qui mortui fuerint, polluunt geſtatu*, donec contabuerit caro ipſorum. Eſtque hoc à Magiſtris [ſtatutum.]

[y] Heb. זולת: deeſſe ergò videtur אלא.

tutum.] In *Sifra* [dicitur] Gonorrhœâ affectus, qui mortuus fuerit, polluit geſtatu, donec contabuerit caro ipſius, ex verbis Scribarum. Et in *Toſephet* Tract. *Niddah* dixerunt, *Gonorrhœâ affectus, profluvio laborans, menſtruata, puerpera, & leproſus, qui mortui fuerint, ſi geſtentur, polluunt, donec contabuerit caro* [ipſorum,] non tamen polluunt niſi maximâ ipſorum parte, neque aliunde eſt pollutio ipſorum quam à verbis Scribarum; ſcil. quòd polluant ſtratum ſuum juxta verba Scribarum, qui illud adjunxerunt ſtrato Gonorrhœâ affecti. Senſus autem ejus quod dicunt [*geſtatu*] eſt, quòd ubi major ipſorum pars ſuper lectum geſtata fuerit, polluatur lectus, etiamſi inter corpus Gonorrhaici ipſius mortui, & lectum fuerit lapis qui ea ſeparet, eo modo quo vivus eundem pollueret, uti hoc Cap. declarabitur: at non ita ſe habet omnis mortuus. Hæc autem fuſiùs declaraturi, atque explicaturi ſumus loco ſuo. Immundities autem Menſtruatæ novem etiam continet Patres, à Doctoribus conſtitutos. Nam, ut docebitur in Tract. *Niddah*, decretum eſt de Menſtruata fore ipſam immundam retrò [numerando] de tempore in tempus, ab exploratione ad exploratione, eo modo qui ibi declarabitur. Dixerúntque, *A tempore in tempus, juxta Doctorum* [conſtitutionem:] Nec non de eadem dixerunt, polluere ipſam ſtratum & cathedram retrò numerando, at non polluere illum qui cum ipſa rem habuerit. Quin & maculas ignotas ſtatuerunt pro ſanguine menſtruatæ [habendas,] ex ſententia Magiſtrorum, uti ibi explicabitur; ſúntque verba Gemaræ, *Quæ videt maculam polluit retrò* [numerando] *ſtratum & cathedram; polluitque concumbentem in futurum.* Eodem modo eſt etiam induſium immundum: tempus autem iſtud, quo retrò [numerando] polluit, definientes, dixerunt, *Donec dixerit, Exploravi induſium iſtud, neque fuit in ipſo macula, vel ad tempus lotionis.* Paritérque verba quæ ſequuntur in *Gemara*, Tract. *Niddah*, conſuetudines eſſe à Magiſtris, & mulierem quæ ubi advenerit conſuetudo ſua non exploraverit ſe, deinde poſt aliquot dies exploratam ſe pollutam invenerit, pro menſtruata habendam à tempore conſuetudinis ſuæ ad illud uſque tempus: Atque hoc eſt quod dicitur, *Immunda retrò* [numerando.] Ibidem dictum eſt, *Gonorrhœâ laborans, profluvio affecta, obſervans diem juxta diem, puerpera, omnes de tempore in tempus polluunt:* ac notum eſt tempus illud in quo fuerit pollutio juxta [ſententiam] Doctorum retrò cenſeri. Quod ad omnem verò menſtruatam, aut videntem maculam, aut quæ non exploraverit ſeipſam tempore conſuetudinis ſuæ, cum ſtrato & cathedra, quæ polluerit iſto temporis ſpatio, Patres erunt immunditiei ex decreto Magiſtrorum; ut & qui rem habuerit cum ea quæ viderit maculam, in futurum: ſic & ipſius ſaliva & urina iſto temporis ſpatio, & ſanguis qui in induſio cernitur, quem non eſt certum ſanguinem eſſe menſtruum. Sunt hæc omnia Patres ex inſtituto Magiſtrorum. In immunditie pariter puerperæ tot ſunt Patres ex inſtituto Magiſtrorum, quot in Menſtruata: i. e. eadem eſt puerperæ & menſtruatæ ratio, uti in præcedentibus dictum eſt, & in *Gemara Niddah* dixerunt, *Si emiſerit fœtus manum ſuam, deinde retraxerit, mater ipſius immunda eſt ob partum:* Hoc autem declarârunt eſſe ex conſtitutione Magiſtrorum, ideóque neque ipſi dies purificationis [à tempore iſto] numerabimus, ac ſi dice-

הזב שמת מטמא במשא עד שימוק
הבשר מדברי סופרים ופי תוספת נדה
קאלוא הזב והזבה הנדה והיולדת
והמצורע שמתו מטמאין במשא עד שימוק
הבשר ואין מטמאין אלא ברובן ואין
טומאתן אלא מדברי סופרים יעני טומאת
משכבן מדברי סופרים אנהם אלחקוה
במשכב הזב ומעני קולהם במשא אן
אדא נשא רובן על המשכב אנתגס
אלמשכב ולו כאן בין גסם הדא אלזב
אלמית ובין אלמשכב חגר פאצל מתל
מא כאן ינגסה חיא עלי מא יבין פי הדא
אלפרק ולים כדלך כל מית וסנזיד הדא
אלמעני ביאנא ושרחא פי מוצעה וטומאת
נדה פיהא איצא תסעה אבות דרבנן
ודלך אנה סיבין פי נדה אן חכם עלי
אלנדה באן תכון טמאה למפרע מעת
לעת או מפקידה לפקידה עלי מא יתבין
הנאך וקאלוא מעת לעת דרבנן וקאלוא
פיהא איצא אנהא מטמא משכב ומושב
למפרע ואינה מטמא בועלה וכדלך
אלכתמים אלמגהולה נעלוהא דם נדה
מדרבנן עלי מא יבין הנאך ונץ אלנמר
הרואה כתם מטמא למפרע משכב
ומושב ומטמא את בועלה להבא
וכדלך אלחלוק טמא וקד חדוא הדא
אלזמאן אלדי תטמא בו למפרע וקאלוא
עד שתאמר ברקתי את החלוק הזה ולא
היה בו כתם או עד שעת כבוס וכדלך
אלכלאם אלמתאכד פי גמר נדה אן
וסתות דרבנן ואן אלמראה אדא חניץ
וסתה ולא ברקה עצמה תם בעד דלך
באיאם ברקה עצמה ווגדת נפסהא
טמאה פאנהא בחזקת נדה משעת
וסתה אלי דלך אלוקת והדא הו
טמאה למפרע והנאך קיל הזב והזבה ושומרת
יום כנגד יום והיולדת כולן מטמאות
מעת לעת ומעלום אן הדא אלזמאן
אלדי תכון פיה טמאה מדרבנן למפרע
אמא כל נדה או רואה כתם או
מי שלא ברקה בשעת וסתה פאן אלמשכב
ואלמושב אלדי תנגס פי דלך אלזמאן הו
אב מדרבנן וכדלך בועל רואה כתם
להבא וכדלך רוקה ומימי רגליה פי דלך
אלזמאן ודם שעל החלוק אלדי לא
יחקק אנה דם נדה אלכל אבות
דרבנן וטומאת יולדת פיהא מן אבות
דרבנן מתל מא פי אלנדה אעני אן
חכם אליולדת ואלנדה ואחד כמא
תקדם ופי גמר נדה קאלוא הוציא עובר
ידו והחזירה אמו טמאה לידה ובינוא
אן דלך מדרבנן ולא נחסב להא ימי
טהרה מן היתי נקול אדא ראת דם
הו דם טוהר בל נלזמהא אלתתקיל

מן כל נדה קאלוא חוששת וימי טהרה
לא יהבינן לה פתכון טמאה ארבעה
עשר יום מתל יולדת נקבה לחומרא
מדרבנן ואן ראת דם בעד הדה אלמדה
ליס נחסבה דם טוהר אד ליס תם
ולאדה בל יכון כם דם נדה או דם
זיבה בחסב זמאן רויתה עלי מא נבין פי
נדה ולנעמל איצא הנא פי עדד אבות
דרבנן מתל מא עמלת פי עדד אבות
דאוריתא ודלך באן נעד אלמשכב טמא
בואחד פיעם משכב גוי ומשכב זב
שמת ומשכב נדה למפרע ומשכב רואה
כתם למפרע ומשב יולדת יד ומשכב
שלא בדקה בשעת וסת ודלך נפעל פי
אלמרכב ואלרוק ומימי רגלים עלי נחו
מא עמלנא פי אלעדד אלמתקדם אד
נוע אלטומאה ואחד והדה לה
באלאשכאץ ואלאב אנמא הו משכב
דרבנן ודלך בועל טמאה דרבנן יעם
בועל רואה כתם ובועל יולדת יד
וטומאת עבודה זרה פיהא ארבעה אבות
ואלטומאה בגמלתהא מדרבנן ופי גמר
שבת קאלוא טומאת עבודה זרה דרבנן
ולהא תלויח פי נץ אלתורה והו קול
יעקב אבינו הסירו את אלהי הנכר אשר
בתוככם והטהרו והחליפו שמלתיכם
ואול הדה אלארבעה אבות עבודה
זרה נפסהא ודלך אן עבודה זרה נפסהא
מטמא כשרץ אעני אנהא תטמא אדם
וכלים במגע וכלי חרש באויר ולא
תטמא במשא ובשרט אן תכון כזית
כמא בינא פי תאלת עבודה זרה אמא
אן כאן דלך אלשי אלמעבוד אקל מן
כזית פלא ינגס ומתי מא אכדת קטעה
מן גרם עבודה זרה ולו כאנת אעטם
מא ימכן פאנהא לאתנגס לאן עבודה
זרה אינה מטמאה לאיברים ואנמא
ינגס גמלה אלמעבוד אדא כאן כזית פמא
זאד אלאב אלתאני משמשי עבודי זרה
ינגס מנהא כזית טומאת שרץ ולו אנכסר
מנהא שי ויכון פיה כזית פהו יטמא
אדם וכלים במגע והדה חומרא פי
משמשיה וקד נצת אלמשנה פי בית
עבודה זרה וקאלת אבניו ועציו ועפרו
מטמאין כשרץ שנ שקץ שקצנו ותעב
תתעבנו ופי תוספת זבים המכנים ראשו
ורובו לבית עבודה זרה טמא כלי חרש
שהכנים אוירו לבית עבודה זרה טמא
ספסלין וקתדראות שהכנים רובן לבית
עבודה זרה טמאין יריד בדלך אן הדא
אלאנסאן או אלכלי יכון ענד דכולה
אלבירת כמגע שרץ ואלאב אלתאלת
תקרובת עבודה זרה וקד תבין פי אול
גמר חולין אן תקרובת עבודה זרה והו
אלשי אלדי יקרב בין ידיהא עלי גדה

diceremus, cùm videret ſanguinem, ſanguis mundus fuit, verùm illud quod per omnia graviſſimum eſt ipſam obſervare cogemus. Dixerunt, *Curâ angitur, neque concedimus ipſi dies purificationis :* Immunda ergò erit quatuordecim diebus, inſtàr ejus quæ fœminam peperit, ad aggravandum ex inſtituto Magiſtrorum. Quòd ſi ſanguinem viderit poſt illud temporis ſpatium, ſanguinem illum mundum haud cenſebimus, cùm nullus fuerit partus, verùm ſanguis menſtruus habebitur, aut ſanguis fluxûs [cujuſdam] pro temporis quo ipſum viderit ratione, uti in Tract. *Niddah* oſtenſuri ſumus. Hîc autem idem faciamus in enumerandis Patribus ex inſtituto Magiſtrorum, quod fecimus in enumerandis Patribus lege [conſtitutis] ſcil. ut ſtratum immundi pro unico habeamus, quod comprehendat ſtratum Ethnici, ſtratum Gonorrhœâ affecti qui mortuus fuerit, ſtratum menſtruatæ retrò numerantis, ſtratum ejus quæ maculam viderit retrò numerando, ſtratum ejus quæ manum pepererit, ſtratum ejus quæ ſe non exploraverit, tempore conſuetudinis. Eodémque modo faciemus & in ſella, & in ſaliva, & urina, quo in jam numeratis, cùm ſpecies immunditiei una ſit ; atque hæc ſint quaſi individua ipſius, Pater autem ſit Stratum, ex inſtituto Magiſtrorum. Similiter & qui rem habuerit cum immunda, ex ſententia Magiſtrorum, comprehendet rem habentem cum alienigena, & cum ea quæ maculam viderit, eáque ex cujus utero manus exerta eſt. Immundities autem ab Idolo [contracta] quatuor continet Patres, quorum omnium immundities eſt ex decreto Magiſtrorum. In *Gemara* Sabbathi dixerunt, *Immundities ab Idolo eſt à Magiſtris* ; ſubindicatur tamen in ipſo legis textu ubi dicit *Jacobus* pater noſter, [z] *Amovete Deos extraneos qui ſunt in medio veſtri, & mundate vos & mutate veſtimenta veſtra.* Primus autem quatuor patrum iſtorum eſt ipſum idolum ; quoniam Idolum ipſum polluit inſtar reptilis ; i. e. polluit & homines & vaſa contactu, & vaſa teſtacea aëre, non autem polluit geſtatu ; atque hoc eâ conditione ut ſit quantitate olivæ, uti oſtendimus Cap. 3. Tract. *Avodah Zarah.* Nam ſi minus ſit quantitate olivæ Idolum illud, haudquaquam polluit. Quòd ſi ſumatur de corpore Idoli pars quanta fieri poteſt maxima, non polluit ; Idolum enim non polluit membratim, verum integrum polluit, cùm magnitudine æquet olivam vel ſuperet. Pater ſecundus, quæcunque Idolo inſerviunt, quorum quicquid eſt inſtar olivæ polluit pollutione reptilis : imò ſi abſciſſum ab ipſis fuerit quid quod magnitudine olivam æquet, & homines & vaſa contactu polluit ; atque hoc aggravandi [cauſâ ſtatuitur] de ipſis quæ cultui ipſius deſtinantur. Expreſſè enim dicit *Miſhna* de εἰδωλείῳ, Lapides, ligna, & pulvis ipſius polluunt inſtàr reptilis, ſicut dictum eſt, [a] *Deteſtando deteſtaberis illud, & abominando abominaberis illud.* Et in additamento ad Tr. *Zabim, Si quis in* εἰδωλεῖον *Caput & maximam corporis partem immiſerit, immundus fit, vas teſtaceum, cujus aër collocatus fuerit intra* εἰδωλεῖον, *immundum eſt ; ſedilia & cathedræ quorum maxima pars ingreſſa fuerit* εἰδωλεῖον *immunda ſunt.* Quo dicto vult hominem iſtum aut vas, cùm εἰδωλεῖον ingreſſum fuerit, fieri inſtàr tangentis reptile. Pater tertius eſt Idolo oblatum. Oſtenſum enim eſt initio *Gemaræ*, Tract. *Cholin*, Oblationem Idoli, illud ſcil. quod ipſi offertur nomine cultûs, polluere & contactu, &

[z] Gen. xxxv. 2. [a] Deut. vii. 26.

& geſtatu, inſtàr cadaveris, uti Cap. 3. Tract. *Abodah Zarah* docuimus. Eodémque modo oſtenſum eſt in eodem Tract. vinum libaminis polluere inſtàr oblationis Idololatricæ: éſtque ipſum Pater quartus, quod probârunt dicto iſto Domini, [b] *Qui adipem victimarum ipſorum comedunt, vinum libaminis ipſorum bibunt.* Quin & dixerunt, *Tria ſunt vina, vinum quod libatum fuerit Idolo, polluit pollutione gravi, ſi quantum oliva fuerit.* Senſus autem [verborum] *pollutione gravi*, eſt quòd & homines polluat & vaſa; atque hoc eſt quod ubique appellant Immunditiem gravem; quod autem eſculenta & liquores tantùm polluit, vocant Immunditiem levem. Cùm autem hîc dicam, Vinum libaminis Patrem eſſe immunditiei, intelligo vinum quod certò nobis conſtat Idolo libatum fuiſſe: Hoc enim eſt quod polluit inſtàr cadaveris; Vinum autem ſimpliciter non polluit niſi immunditie levi, uti ibi oſtendimus, ipſum nempe ita ſe habere ut liquores immundi. Immundities autem cadaveris duos continet Patres ex ſententia Scribarum, quorum unus eſt [Animal] ab alienigenâ mactatum, quod pro cadavere [habetur] ac polluit geſtatu, etiamſi haud oblatum fuerit Idolo; nec tamen vetitum eſt ex ipſo utilitatem capere perinde ac ex Oblatione Idololatrica; quoniam ipſi adjunctum eſt, at non ipſi ſimile, uti in *Gemara*, Tractatu *Cholim*, docebimus. Dixerunt, *Gentes quæ extra terram* [*Iſr.*] *ſunt non ſunt cultores Idolorum, ſed opera patrum ipſorum ſunt in manibus ipſorum*, ideoque licet utilitatem capere ex re ab alienigenâ jugulata. Pater ſecundus eſt cadaver avis, ac ſpeciatim mundæ; quoniam cadaveri avis ſive immundæ ſive mundæ non ineſt immundities ex lege manifeſta, ideóque illud inter patres à Magiſtris conſtitutos numerabimus: Mihi tamen interim conſtat illud Patrem eſſe ex legis ſententia, licèt non ſit expreſſa ejus in lege mentio, cujus indicium eſt quòd ob ipſum excidii [pœnâ] teneatur qui Sanctuarium ingreditur; ac confirmatur hoc dicto illo Domini, [c] *Cadaver & raptum non comedet, ut polluat ſe in eo:* quemadmodum oſtenſuri ſumus Tr. *Taharoth*. Homines autem & vaſa polluit eo quo deſcripturus ſum modo, ſc. quòd tactu omnino non polluat, ne quidem ex Scribarum ſententia, ſed polluat quantitate olivæ in œſophagum demiſſum, adeo ut ſi quis de ipſo quantum fuerit oliva deglutierit, ſtatim inter deglutiendum immundus fiat, ac veſtes polluat inſtàr ejus qui patrem immunditiei tetigerit, eodémque modo & cætera vaſa ipſo deglutitionis momento, contactu polluat; at nec homines, nec vaſa teſtacea, ne ipſo quidem deglutitionis momento, inſtàr cujuſvis tangentis Patrem aliquem immunditiei qui non polluit aut homines aut vaſa teſtacea vel ipſo contactûs tempore; uti ſub finem Tr. *Zabim* explicabitur. Verba autem libri *Sifræ* de eo qui deglutierit cadaver volucris mundi hæc ſunt, Dicunt, Polluit cætera vaſa ſicut veſtes, Annon [ergò] polluit hominem & vaſa teſtacea? dicere vult, *Veſtem*, veſtem polluit, at nec hominem polluit nec vas teſtaceum, quaſi ergò dixeris, ſi dum comederit cadaver volucris mundi, manum alteram furno compoſitam [habeat] alteram ſocio ſuo, utrique mundi ſunt; hæc eſt ratio deglutientis, atque hoc modo pro Patre immunditiei habetur: at reſpectu contactûs non aliter ſe habet ac cibi polluti, ídque eâ conditione ut ipſum edere apud ſe ſtatuat, uti ini-

אלעבאדה מטמא במגע ובמשא כנבלה
כמא בינא פי תאלת עבודה זרה וכדלך
תבין פי עבודה זרה אן יין נסך ינגס
מתל תקרובת עבודה זרה והו אלאב
אלראבע אסתדלוא עלי דלך מן קולה
תעאלי אשר חלב זבחימו יאכלו ישתו
יין נסיכם וקאלוא שלשה יינות הן יין
שנתנסך לעבודה זרה מטמא טומאה
חמורה בכזית ומעני טומאה חמורה
אנה יטמא אדם וכלים והדה הי אלתי
יסמון טומאה חמורה פי כל מוצע וכל
מא ינגס אלאכלין ואלמשקין פקט יסמונה
טומאה קלה וקולי הנא אן יין נסך אב
הטומאה אריד בדלך אלכמר אלתי תחקקנא
אנהא נתנסך לעבודה זרה והדא הו
אדי יטמא כנבלה אמא סתם יינן פהו
יטמא טומאה קלה כמא בינא הנאך
אנה מתל משקין טמאין וטומאת נבלה
פיהא שני אבות מדברי סופרים אחדהמא
שחיטת הנכרי הי נבלה ומטמא במשא
ואן לם תכן תקרובת עבודה זרה לכן
לא תחרם בהנאה מתל תקרובת עבודה
זרה לאנהא מלחקה בהא לא מתלהא
כמא בינוא פי גמר חולין קאלוא גוים
שבחוצה לארץ לאו עובדי עכ"ם הן אלא
מעשה אבותיהן בידיהן ולדלך צארת
שחיטת הנכרי מותרת בהנאה ואלאב
אלתאני נבלת העוף הטהור כאצה ודלך
אן נבלת העוף בין טמא בין טהור אין
לו טומאה מן התורה בביאן ולדלך
עדרנאה פי הדה אלאבות דרבנן ואלדי
צה ענדי אנהא אב שלתורה ואן כאן לם
תג בביאן ודליל דלך כונה חייב עליה
כרת על ביאת מקדש ואסנד דלך לקולה
תעאלי נבלה וטרפה לא יאכל לטומאה
בה עלי מא נבין פי מסכת טהרות והי
תטמא אדם וכלים עלי וגה אצף ודלך
אנהה לא תנגס במגע גמלה ולו מדברי
סופרים ואנמא תטמא כזית בבית הבליעה
פיענד מא יבלע מנהא כזית והו פי חאל
אלבלע ינתגס ויטמא בגדים כנוגע באב
הטומאה וכדלך יטמא שאר כלים
בנגיעה פי חין בלעה ולא ינגס לא אדם
ולא כלי חרש ולו פי חאל בלעה כמתל
כל נוגע באב מן אבות הטמאות אלדי
לא ינגס אדם וכלי חרש ולו בשעת
נגיעה עלי מא יבין פי אכר זבים ונין
ספרא פי בולע נבלת העוף הטהור
קאלוא מטמא שאר כלים כבגדים יכול
יטמא אדם וכלי חרש תל' לומ' בגד
בגד הוא מטמה אינו מטמא לא אדם
ולא כלי חרש נמצאת אומר היה אוכל
נבלת העוף הטהור וידו אחת על
גבי תנור וידו אחת על גבי חבירו שניהם
טהורים הרא הו חכם אלבולע ובהרא
אלנחו תעד אב הטומאה אמא למעני
אלבגע פהי מתל אכלין טמאין פקט ובשרט

[b] Deut. xii. 6. [c] Lev. xvii. 15.

אן יחשב עליה לאכילה כמא יבן פי
אול טהרות ולא תנגס במגע אלא
נגאסה אכלין טמאין אלתי אבינהא פי
מא בעד ואדא דני בכביצה מנהא
אכלין תציר תלך אלאכלין שני לטומאה
לא ראשון וקד תבין פי גמר זבחים אן
ר' מאיר יקול אנהא ואן לם יבלעהא
מנד אכלהא פי ידה וראם בלעהא
פכאנה בלעהא לאן מחוסר קריבה
לאו כמחוסר מעשה דאמי ומע דלך
פלים תציר ענדה אב חתי יבון אלאוכל
אלדי ינצם בהא ראשון לאנהא לא
תנגס טומאת אב בנגיעה כלל אלא
בבליעה והנאך קיל נבלת העוף הטהור
לר' מאיר מונין בה ראשון ושני או אין
מונין בה וכאן אלנואב אן לדברי הכל
ולו לר' מיר כל היכא דמטמא אדם
במגע מונין בו ראשון ושני כל היכא
דאין מטמא אדם במגע אין מונין בו
ראשון ושני יעני אן יאלשי אלדי יטמא
אדם במגע הו אלדי אדא נגע בשי ירדה
ראשון ואדא נגע אלראשון באמר אכר
ירד דלך אלאמר שני פחצל הדא אלאצל
איצא פקד תבין אן גמלה אבות הטמאות
דרבנן עלי אלוגה אלדי עדדנא תסעה
ועשרין אב והי עצם כשעורה ודם
תבוסה וארץ העמים ובית הפרס
ואוהל שהאהיל אל דם תבוסה ואדם
שנטמא בהן וכלים שנגעו בו וכלים
שנטמאו בהן ואדם שנגע בכלים וכלים
שנגעו באדם וכלים שנגעו בכלים
שנטמאו בהן והגוי ונדה למפרע ורואה
כתם למפרע ומי שלא בדקה
בשעת וסתה למפרע ויולדת אבר
ומשכבן ומרכבן ורוקן ומימי רגליהן ודם
טמאה דרבנן ובועל טמאה וזובו שלגוי
ועבודה זרה ומשמשי עבודה זרה ותקרובת
עבודה זרה ויין שנתנסך לעבודה זרה
ושחיטת הנכרי ונבלת העוף הטהור
פקד חצרנא אבות הטמאות באלעדד
ובינא הדא אלאסם עלי כם נוע מן
אלטומאה יקע ומא מנהא מדברי תורה
ומא מנהא מדברי סופרים ואעלם אן
כל מא ינתגס באחד אבות הטמאות
בין אדם בין כלים בין אכלין בין משקין
יתסמי ראשון לטומאה ואלדי ינצם
באלראשון יקאל לה שני ואלדי ינצם
באלשני יתסמי שלישי ואלדי ינצם
באלשלישי יקאל לה רביעי והו אכר
דרגה פי אלטומאה ופי תאני טהרות
קאלוא הראשון שבחולין טמא ומטמא
השני פסול ואינו מטמא הראשון והשני
שבתרומה טמאין ומטמאין השלישי פסול
ולא מטמא הראשון והשני והשלישי
שבקודש טמאין ומטמאין הרביעי פסול
ולא מטמא פקד באן לך אן אלרביעי
הו נהאיה אלטומאה ואן כל מא יקולון
ענה פסול פאן מעניה אנה לא ינגס גירה

tio Tr. *Taharoth* declarabitur, neque aliter contactu polluit quam pollutione cibi immundi, quorum pollutionem in ſequentibus explicaturus ſum, adeo ut cùm admotum fuerit ex ipſo aliis cibis quantum ovum æquet, fiant cibi iſti ſecundarii quod ad pollutionem, non primi. Declaratum autem eſt in *Gemara*, Tr. *Zebachin*, *Rab. Meirum* dixiſſe, *Etiámſi non deglutierit illud, ex quo in manus ſumpſerit, ſi in animo habuerit deglutire, perinde eſſe ac ſi deglutiiſſet, quoniam qui deficit in admotione non eſt ut qui deficit facto*; nihilominus non eſt juxta ipſum Pater, adeo ut ſit cibus qui cum ipſo conjungitur primarius [reſpectu pollutionis] cùm non omnino polluat contactus, ut Pater; ſed deglutitus; atque ibi dictum eſt, *In cadavere volucris mundæ juxta Rab. Meir. numerant primum & ſecundum* [reſpectu pollutionis] *annon?* éſtque reſponſum, *Ex ſententia omnium, etiam Rab. Meiri, ubicunque polluit hominem contactu, numerant in ipſo primum & ſecundum: ubicunque vero non polluit hominem contactu, non numerant in ipſo primum & ſecundum*, i. e. Res quæ polluit hominem contactu, ea eſt quæ ubi tetigerit rem [aliam,] eam reddit primam, cúmque prima illa aliam tetigerit, illam ſecundam efficit; atque hoc etiam fundamentum obſerves. Jam ergò conſtat omnes Patres immunditiei à Magiſtris conſtitutos eo quo recenſuimus modo viginti novem eſſe, ſc. Os grani hordeacei magnitudine, Sanguinem commixtum, Terram *Ethnicorum*, Sepulchrum exaratum, Tabernaculum quod ſuperimminuerit ſanguini commixto, Hominem qui iſtis pollutus fuerit, Vaſa quæ ipſum contigerint, Vaſa quæ iſtis polluta fuerint, Hominem qui vaſa [iſta] tetigerit, Vaſa quæ hominem [iſtum] tetigerint, Vaſa quæ vaſa tetigerint, *Ethnicum*, Menſtruatum retrò numerando, Videntem maculam retrò numerando, Eam quæ ſe non exploraverit tempore conſuetudinis retrò numerando, Eam quæ membrum peperit, Stratum horum, Sedile ipſorum, Sputum ipſorum, Urinam ipſorum, Sanguinem ejus quæ immunda eſt ex ſententia Magiſtrorum, Eum qui rem habuerit cum immundâ, Fluxum *Ethnici*, Idolum, Ea quæ Idoli cultui inſerviunt, Munus Idolo oblatum, Vinum quod libatum fuerit Idolo, Mactatum ab alienigena, Cadaver volucris mundæ. Atque ita Patres pollutionum numero [certo] complexi ſumus, atque oſtendimus quot immunditiei ſpeciebus nomen hoc competat, & quænam ipſarum à verbis Legis dependeant, quænam à verbis Scribarum. Porrò, ſcias quodcunque pollutum fuerit Patre aliquo immunditiei, ſive hominem, ſive vaſa, ſive edulia, ſive liquores, appellari primum [reſpectu] pollutionis; quódque primo iſti conjunctum fuerit, ſecundum; quod ſecundo, tertium; quod tertio, quartùm: atque iſte poſtremus eſt in immunditie gradus. Cap. autem ſecundo Tr. *Taharoth* dixerunt, *Primum in profanis immundum eſt, & polluit: Secundum illegitimum eſt, at non polluit. Primum & ſecundum in Terumah immunda ſunt, & polluunt. Tertium illegitimum eſt, at non polluit. Primum, ſecundum & tertium in ſacris immunda ſunt, & polluunt. Quartum illegitimum eſt, at non polluit.* Conſtat ergò tibi quartum ultimum eſſe immunditiei gradum, & de quocunque dixerint *Illegitimum eſt*, ſenſum eſſe, illud alia non polluere:

luere: Ad quodcunque enim pertigerit immundities ita ut immundum fiat, nec tamen aliud polluat, dicitur ipsum *Pasul* [Illegitimum;] ideóque dicunt de illo qui comederit edulia immunda, aut biberit liquores immundos, *Impurum esse corpus ipsius*, quoniam alia non polluit; vocant etiam primum, *Valed*, prolem immunditiei; secundum prolem prolis immunditiei: nominat autem *Mishna* quicquid est præter Patrem, *Valed*, prolem immunditiei, primum fuerit, an secundum. Quin & manifestum est quòd sicut dicas, Hoc est Pater ex Lege, hoc ex verbis Scribarum; ita dicere possis, Hoc est proles ex Lege; hoc autem à Magistris. Est etiam è fundamentis quæ tenere debes quod dicunt in *Tosephet* Tr. *Taharoth*, *Sicut primum efficit secundum, secundum autem tertium; ita dubium primi efficit dubium secundi, & dubium secundi dubium tertii.* Sunt præterea [alia] multa à Magistris constituta, verùm quæ non sunt Patres, sed quæ in fundamentali Magistrorum constitutione haberi voluerunt prolem immunditiei, ut cùm dicant, *Decreverunt discipuli Sammæi & Hillelelis manus immundas fore, at statuerunt eas perpetuò secundas esse*, quemadmodum declaraturi sumus in Tract. *Jadaim*: Paritérque statuerunt hominem qui comederit cibum [qui] primus est vel secundus, aut biberit liquores immundos, aut reliqua quæ in fine Tract. *Zabbim* recensentur, fore secundum ad polluendum, prout ibi ostensuri sumus. Quin & à Magistris est quòd cibi polluant cibos; quoniam juxta Legem cibus non polluat cibum. Dixit Deus, [a] *Et cùm ceciderit de cadavere ipsorum super omne semen, &c. immundum est.* Dixerunt, *Ipsum immundum est, at non aliud ita se habere facit.* De immunditie autem liquorum discrepatur, cùm è sapientibus sint qui dicant ipsam eorum immunditiem, & quòd immunditiei obnoxii sint, à Lege esse; at quòd liquores edulia polluant, à Magistris; alii autem asserant etiam hoc quòd polluant cibos, esse à Lege; at quòd liquores immundi polluant vasa, adeo ut in secundo sint [immunditiei] ordine, hoc est à Magistris, communi omnium sententiâ. Cujus discrepantiæ causas explicaturi sumus quarto Cap. Tract. *Taharoth*, & ultimo *Zabim*. Verba etiam *Gemaræ Niddah* sunt, *Ex Lege nec cibus, nec liquor polluit vas; at à Magistris decretum est de liquore Gonorrhaici & fluxu affectæ. De liquoribus qui dispositi sunt ad recipiendam immunditiem decreverunt Magistri: de cibis qui non sunt dispositi ad recipiendam immunditiem nihil statuerunt.* Sensus autem ejus (quod dicunt) *dispositi sunt*, est, comparatas esse ipsis causas ad recipiendam immunditiem, atque hoc est quod dicunt *quòd non quæsiverint* [*ea*] *disponere*. Constat ergò tibi, multa esse quæ proles immunditiei sunt ex authoritate Magistrorum, etiamsi Pater ipse ad quem referuntur proles sit ex Lege. Atque hoc est de quo te his verbis monitum voluimus. Hoc in genere est, quòd si conjunctum fuerit reptile pani, panis iste primus ex Lege evadat, uti ostensum est; at cùm propè accesserit panis iste ad carnem, e. g. futura sit caro ista secunda ex [instituto] Magistrorum; quoniam juxta Legem cibus non polluat cibum; eodémque modo ubi comederit quis panem istum immundum, ipse secundus ex [sententia] Magistrorum evadit; atque

לאן כל מא וצלת אליה אלטומאה וצאר
טמא ולכן לא ינגס גירה יתסמי פסול
ולדלך יקולון לאלדי אכל אכלין טמאין
או שתה משקין טמאין נפסלה גויתו לאנה
לא יטמא גירה ויסמון איצא אלראשון
ולד הטומאה ואלשני ולד ולד הטומאה
ותסמי אלמשנה כל מא סוי אלאב ולד
הטומאה סוי כאן ראשון או שני ובין
הו אנך כמא תקול הדא אב מדאוריתא
והדא אב מדברי סופרים כדלך תקול
הדא ולד מדאוריתא והדא ולד מדרבנן
ומן אלאצול איצא אלתי ינבגי אן תכון
מחפוטה קולהם פי תוספת טהרות כשם
שראשון עושה שני ושני עושה שלישי כך
ספק ראשון עושה ספק שני וספק שני
עושה ספק שלישי וחם איצא אשיא
כתירה הי איצא מדרבנן לכנהא ליסת
אבות בל פי אצל תקון רבנן נעלוהא
ולד טומאה מתל קולהם תלמידי שמאי
והלל גזרו טומאה על הידים ונעלוהא
שניות אבדא כמא נבין פי מסכת ידים
וכדלך איצא גזרו עלי אלאנסאן אלדי
יאכל אוכל ראשון או אוכל שני או
ישרב משקין טמאין וסאיר מא עדד פי
אכר זבים אן יכון שני לטומאה כמא
נבין הנאך ומדרבנן איצא תנגס אלאכלין
ללאכלין לאן מן התורה אין אוכל מטמא
אוכל קאל תעאלי וכי יפול מנבלתם על
כל זרע וכו' טמא הוא קאלוא הוא
טמא ואינו עושה כיוצא בו ופי טומאת
משקין אכתלאף מן אלחכמים מן יקול
אן טומאתן מדרבנן וחם מן יקול אנתנאסחא
נפסחא וכונהא תקבל אלנאסח מן התורה
אמא כון משקין טמאין תנגס אלאכלין
פמדרבנן וחם מן יקול אן ולו אנגאסחא
אלאכלים הו מדאוריתא אמא כון משקין
טמאין תנגס אלכלים חתי ירנע אלכלי
שני פדלך מדרבנן לדברי הכל וסאבין
עלל הדא אלאכתלאף פי ראבע טהרות
ואכר זבים ונץ נמר נדה מדאוריתא
אין אוכל מטמא כלי ואין משקה מטמא
כלי ורבנן הוא דגזור גזרה משום משקה
זב וזבה משקין דעלולין לקבל טומאה
גזרו בהן רבנן אכלין דאין עלולין לקבל
טומאה לא גזרו בה רבנן ומעני עילולין
אנהא תהיאת אסבאבהא לקבול אלנאסח
והו קולהם דלא באעו הכשר פקד באן
לך אן תם אשיא כתירה הי ולד הטומאה
מדרבנן ואן כאן אלאב אלדי הי לה ולד
דאוריתא והדא הו אלמעני אלדי ארדנא
אלתנביה עליה פי הדא אלכלאם מתאל
דלך אן ינצם שרץ בכנז פדלך אלכנז
ראשון מדאוריתא עלי מא בינא
פאדא דנא דלך אלכנז בלחם מתלא
פאן דלך אללחם שני מדרבנן לאן מן
התורה אין אוכל מטמא אוכל וכדלך
אדא אכל אלאנסאן דלך אלכנז אלטמא
פאנה יציר שני מדרבנן ועלי הדא פקס

[a] Lev. xi. 37.

ואפחם סאיר מא הכרנאה ואלחכם
אלדי יעם אבות הטמאות כלהא אנהא
תנגס אדם וכלים ופל ולד טומאה לא
ינגס לא אדם ולא כלים ואנמא ינגס
אכלים ומשקין פקט ונץ אלגמר פי אול
כמא דאב מטמא אדם וכלים וולד
אכלים ומשקין מטמא אדם וכלים לא
מטמא ובאלאחרי ואלאגדר אן יכון אלאב
מטמא אכלין ומשקין לכן משקין טמאין
כאצה הי תנגס אלכלים לא אלאדם
ואן כאנת ולד טומאה ופי מסכת פרה
מן הדא אלסדר יבין דלך והנאך קיל
כל ולד הטמאות אינו מטמא כלים אלא
משקה ואעלם אן הדה קציה מנעכסה
והי כל אב טומאה מטמא אדם ובגדים
וכל מא הו מטמא אדם ובגדים פהן
אב הטומאה פאחפט הדא אנה אצל
עשים אסתברת בעד אסתקרא נמיע אנואע
אלטמאות ואד קד באן ואתצח אן כל
ולד טומאה לא ישמא כלים גיר אלמשקה
פאנה ישמא כלים ודלך מדרבנן כמא
בינא וכדלך איצא מן התורה אין אוכל
מטמא אוכל פלא יכון שלישי אבדא אלא
מדרבנן צרורה לאן אלאב אדא אנגס
אלכלי או אלאדם רגע דלך אלכלי או
אלאדם ראשון והדא אלראשון ינגס
אכלין ומשקין פקט כמא תקדם פיכון
אלאוכל שני דאוריתא איצא ולא ינגס
הדא אלאוכל גירה פירדה שלישי אלא
מדרבנן כמא אצלנא ובשרט אן תכון
תרומה לא חולין לאן ליס פי אלחולין
גיר שני פקט כמא תקדם עלי מא
בינאה פי כאמס שוטה פקד באן ראשון
ושני קד יכונאן דאוריתא וקד יכונאן
דרבנן עלי מא בינא אמא שלישי ורביעי
פהי אבדא דרבנן ולו כאן אלאב אלדי
הי מנסובה אליה דאוריתא עלי בינאה
ולדלך קאלוא עתיד דור אחר לטהר
את הכבר השלישי שאין לו עקר מן התורה
ומן גמלה מא געלודה איצא ולד טומאה
פי אצל אלגזרה בשר תאוה פאנה קד
תבין פי תוספת נדה אן בשר תאוה געלוה
שלישי לטומאה אבדא ואן כאן לם ינתגס
ראסא והנאך קיל גזרו עליו שיטמא את
הידים חזרו וגזרו עליו שישמא במגע חזרו
וגזרו עליו שיהא כנבלה עצמה מטמא
במשא תם קאלוא אנה תאכד מן קולהה
אנה טהור לתרומהה אעני לא ינגסהא
וינגס אלקודש והדא הו חכם שלישי
לטומאה כמא הכרנא ופי טומאת משקין
אצל כביר ינבגי אן אדכרה הנא בעד
אן אקדם אן אלמשקין אלתי תקבל
אלנגאסה ותנתגס פי נפסהא הו שבעה
משקין פקט והי אלתי תכשיר אוכלין
לטומאה והי אלמא ואלטל ואלזית
ואלכמר ועסל אלנחל באצה ואללבן
ואלדם ומא סוי הדה מן אלמאיעאת
מתל עצארה אלרמאן ואלאגאץ ומא
אללימו ואלדלאע ועסל אלקצב ודהן

atque ex hoc conjecturam ſumas, ad reliqua quæ commemoravimus intelligenda. Lex autem omnibus immunditiei Patribus communis eſt, quòd homines & vaſa polluant, cùm nulla proles vel homines vel vaſa, ſed cibos tantùm & liquores polluat. Sic expreſſè dicitur in *Gemara*, initio Cap. *Kama*, *Patrem polluere hominem & vaſa*; *prolem cibos & liquores polluere*, *at non hominem & vaſa*: Quantò magis ergò Pater polluet cibos & liquores? Verum liquores immundi privatim polluunt vaſa, at non homines, etiámſi proles immunditiei fuerint, ut in Tr. *Parah* hujus ordinis explicabitur, ubi dictum eſt, *Nulla immunditiei proles polluit vaſa*, *excepto liquore*. Sciendumque eſt eſſe propoſitionem iſtam convertibilem, ſc. Omnis Pater immunditiei polluit hominem & veſtes, & Omne quod polluit homines & veſtes eſt Pater immunditiei. Hoc autem fac memoriâ teneas, cùm ſit magni momenti fundamentum, quod elicitum eſt demum poſt inquiſitionem in omnes immunditiei ſpecies factam. Cùm autem jam palàm & manifeſtum fuerit nullam immunditiei prolem polluere vaſa, excepto liquore, qui [ſolus] polluit vaſa, ídque ex inſtituto Magiſtrorum, uti oſtendimus; paritérque ex Lege cibum non polluere cibum, neque unquam tertium eſſe niſi ex præſcripto Magiſtrorum, prout neceſſariò [ſequitur] cùm ubi Pater pollueret vaſa, aut hominem, evadat vas illud aut homo iſte primum, hoc autem primum cibos tantùm & liquores (uti præmiſſum eſt) polluat, ſítque cibus iſte ſecundus ex Lege etiam, neque aliud polluat quò illud tertium efficiat niſi ex inſtituto Magiſtrorum, (uti diximus,) idque eâ conditione ut ſit *Terumah*, non autem profanum quid, cùm non ſit in profanis ultra ſecundum [ad polluendum,] uti jam dictum, juxta illud quod explicavimus, C. 5. Tr. *Sotah*; manifeſtum eſt etiam primum & ſecundum aliàs eſſe ex Lege, aliàs à Magiſtris, eo quo oſtenſum eſt modo; tertium autem & quartum ſemper eſſe à Magiſtris, etiámſi Pater à quo originem ducunt ſit ex [præſcripto] Legis, uti oſtendimus: ideóque dixerunt, *Futurum eſt ſæculum quod mundam carnem pronunciabit placentam tertiam cui non eſt ex Lege fundamentum*. Ex eorum etiam numero quæ prolem immunditiei ſtatuerunt, in ipſo decreti fundamento eſt Caro deſiderii. Siquidem in *Toſephet Niddah* declaratum eſt ſtatuiſſe ipſos Carnem deſiderii perpetuò tertium fore ad polluendum, licèt non omnino polluta fuerit. Ibidem dictum eſt, ſtatuiſſe ipſos ut manus polluat, deinde ſtatuiſſe etiam ut polluat contactu, deinde ut inſtàr cadaveris ipſius polluat geſtatu, deinde dixerunt, ſummam dicendorum eſſe, quòd ſit munda reſpectu *Terumæ*, i. quòd ipſam non polluat, cùm polluat quod ſanctum eſt, quæ tertii in polluendo eſt ratio, uti diximus. Eſt autem in immunditie liquorum magni momenti fundamentum, cujus oportet hoc loco mentionem facere, ubi præmiſerim, liquores qui recipiant immunditiem atque in ſe polluantur, ſeptem tantum eſſe, eos nempe qui cibos ad immunditiem diſponant, nempe Aquam, Rorem, Oleum, Vinum, Mel (apum privatim,) Lac, Sanguinem; quoſlibet autem alios liquores, veluti Muſtum malogranatorum, & pyrorum, Aquam limoniorum, & cucurbitarum,

bitarum, mel è calamis expreſſum, oleum amygdalorum, & ſeſaminum cum aquis, mellibus, oleíſque aliis, immunditiem omnino non recipere, nec quidem ex inſtituto Scribarum, uti expreſſe *Miſhnah* C. 11. Tr. *Teramoth*, quemadmodum ibi explicavimus. Cúmque pollutum fuerit horum aliquod vel à Patre vel prole immunditiei, fit liquor iſte primum ad polluendum, at non ſecundum, etiamſi à prole immunditiei pollutum fuerit; ſimiliter ſi appropinquaverit liquor iſte alii liquori, alter etiam ille primus evadet. Exempli loco, ubi tetigerit homo reptile, erit ipſe ſine dubio primum quid ad polluendum; quòd ſi tetigerit homo iſte, e. g. oleum, illud polluet; & ſi tetigerit oleum iſtud mel apum, illud polluet etſi non fuerit ei commiſtum; & ſi deinde tetigerit mel iſtud aquam, eam polluet; erúntque oleum, mel, aqua, ſingula primum ad polluendum; atque ita ſi ordine procedatur uſque ad mille liquores, omnes erunt primi ordinis, ut ſi, e. g. admoveatur oleum melli, & mel oleo alteri, & oleum iſtud ſecundum lacti, & lac rurſus melli, eodémque modo in infinitum, omnia hæc prima cenſentur. Ita in *Toſepheth Tebul Yom* dixerunt, *Eodem modo ſe habent liquor pollutus à Patre immunditiei, & liquor pollutus à prole immunditiei: Semper enim principium eſt quod ſibi adjunctum polluit, ut & illud aliud ſibi adjunctum polluat, ſi vel centum fuerint, exceptis liquoribus, eodem die loti, cùm ipſi illegitimi ſint, at non polluant.* Jam autem à nobis dictum eſt, illud quod non immundum reddit aliud, appellari *Paſul* [illegitimum,] atque oſtendetur in Tract. *Tebul Yom*, τὸν *Tebul Yom* (quo nomine indicatur ille qui cùm pollutus fuerit abluerit ſe ante occaſum ſolis) eo die quo ſolis occaſum manet eſſe inſtàr ſecundi; & ſi conjunctus fuerit cibo de *Terumah* [ſumpto] eum illegitimum reddere, cùm evadat tertius; tertium autem in *Terumah* ſit illegitimum, ut jam dictum. Eodémque modo quando conjunctus fuerit eo die ablutus liquori *Terumæ*, ipſum illegitimum efficit, ita ut fiat tertius, ut patet è C. 1. Tract. *Peſachim*, ubi dicunt *Oleum quod illegitimum factum eſt ab eo die abluto.* Quòd ſi liquor communis fuerit, haudquaquam polluit ipſum eo die ablutus, quoniam tertium in profanis planè mundum eſt. Porrò occurret in Tr. *Tebul Yom* hujus claſſis, dictum his verbis conceptum, *Olla liquore plena quam tetigerit eo die ablutus, ſi liquor ejus Trumah* fuerit, liquor illegitimus fit; at olla munda eſt: Quòd ſi liquor communis fuerit, munda erunt omnia. Et in *Toſephet Tebul Yom* dixerunt, *Eo die lotus non polluit liquorem communem, at illegitima reddit edulia Terumæ.* Ibidem etiam dictum eſt, *In mactra quæ eo die lota eſt depſunt maſſam atque inde placentam abſcindunt*, quoniam tertii gradûs eſt; tertium autem in profanis mundum eſt. Hæc autem Lex propria eſt eo die loti, atque inde eſt quòd liquorem *Terumæ* tertium efficiat, quod revera ipſe ſecundus non ſit utpote jam mundus, ideóque illegitimum reddit liquorem *Terumæ*. Et in *Toſephet Taharoth* dixerunt de *Tebul Yom*, ipſum, ſicut illegitimos reddit liquores *Terumæ* & cibos *Terumæ*, ita illegitimos reddere rerum ſanctarum & cibos & liquores. Ibi etiam dicitur, Perinde eſt ſit eo die lotus ab immunditie gravia an ab immunditie levi: etiam *Tebul Yom*, vel ob Gonorrhaicum vel fluxu

אללוז ואלשירג וגירהא מן אלמיאה
ואלעסול ואלאדהאן לא תקבל נגאסה
בונה ולו מדברי סופרים כמא נצת אלמשנה
פי חאדי עשר תרומות עלי מא בינא הנאך
פאנה אנתגס אחד הדה באב הטומאה
או בולד הטומאה פאן דלך אלמשקה
יציר ראשון לטומאה ולא יכון שני ועלי
אנה אנתגס בולד הטמאה וכדלך לו דנא
הדא אלמשקה במשקה אחר פאן דלך
אלמשקה אלתאני יציר ראשון איצא מתאל
דלך אן יכון אנסאן קד נגע בשרץ פהו
ראשון לטומאה בלא שך פאנה נגע דלך
אלאנסאן בזית מתלא אנגסה ואנה נגע
אלזית בעסל נחל אנגסה ואן כאן אלזית
לם יכאלטה ואנה נגע דלך אלעסל
במא אנגסה ויציר אלזית ואלעסל ואלמא
כל ואחד ראשון לטומאה וכדלך לן
תסלסל אלאמר אלי אלף משקה אלכל
ראשון מתל אן ינצם זית בעסל ועסל
בזית אכר ואלזית אלתאני בלבן ואלל בן
בעסל וכדא אלי לא נהאיה אלכל
ראשון ופי תוספת טבול יום קאלוא
אחד משקה שנטמא באב הטומאה ואחד
משקה שנטמא בולד הטומאה הרי זה
תחזה לעולם מטמא את חברו וחברו
את חברו אפילו הן מאה חוץ ממשקה
טבול יום שהן פסולין ואינן מטמאין
וקד תקדם לנא אן אלשי אלדי לא
ינגס גירה יתסמי פסול וסיבין פי מסכת
טבול יום אן טבול יום והו אלשבין
אלדי נטמא וטבל קבל אן יעריב שמשו
פאנה פי דלך אלנהאר אלדי ינתטר גרוב
שמסה מתל אלשני ואדא אנצם באוכל
תרומה פסלה אנהא תציר שלישי ושלישי
בתרומה פסול כמא תקדם וכדלך אדא
אנצם טבול יום במשקה תרומה פאנה
יפסל דלך אלמשקה ויציר שלישי כמא
באן פי אול פסחים פי קולהם שמן
שנפסל בטבול יום אמא משקה הולין
פלים ינגסה טבול יום ראסא לאן שלישי
שבחולין טהור לגמרי וסיאתי פי מסכת
טבול יום מן הדא אלסדר כלאם הדא
נצה קדרה מלאה משקין ונגע בה טבול
יום אם היה משקה חולין הכל טהור
ופי תוספת טבול יום קאלוא טבול יום
אינו מטמא משקה חולין ופוסל אוכלי
תרומה וחנאך קיל איצא עריבה שהיא
טבולת יום לשין בה עיסה וקוצין המנה
חלה מפני שהיא שלישי והשלישי טהור
בחולין והדא אלחכם אנמא הו פי טבול
יום כאצה והו אלדי יגעל מקשה תרומה
שלישי לאנה ליס הו שני עלי אלחקיקה
לאנה קד טהד פלדלך יפסול משקה תרומה
ופי תוספת טהרות קאלוא פי טבול
יום כשם שהוא פוסל משקה תרומה
ואכלי תרומה כך הוא פוסל אוכלי
הקודש ומשקה הקודש והנאך קיל אחד
טבול יום מטומאה חמורה ואחד טבול
יום מטומאה קלה ואפילו טבול יום

מזב וזבה ושאר טמאות שבתורה הרי
הוא כטבול יום מן השרץ פהרא הוחכם
טבול יום אמא אלשני חקקה אוא נגע
במשקין פהו יעלהא ראשון לטומאה והו
מעני קולהם פי מסכת פרה כל הפוסל
את התרומה מטמא משקין להיות תחלה
חוץ מטביל יום לאנה מע כונה פוסל
את התרומה לא יעלהא תחלה כמא
בינא ופי גמר פסחים קאלוא פי משקין
שנטמאו מאי איריא באב הטומאה אפילו
בראשון ושני נמי תחלה האוו ולו כאן
דלך אלשני בחולין ואלמשקה משקה חולין
פאנה יציר תחלה כמא תבין פי תאני
טהרות פי קולהם השני שבחולין מטמא
משקה חולין השלישי שבתרומה מטמא
משקה קודש ודלך אן אלשלישי לא יוגד
גיר בתרומה כמא בינא פאו וקד תבין
אן שלישי בתרומה פסול ואינו מטמא
פלדלך לא ינגס משקה תרומה אמא שלישי
בקודש פהו טמא ומטמא פלדלך אן אנצם
הרא אלאוכל שלישי שלתרומה במשקה
קודש אננסה לכן ליס יכון דלך אלמשקה
רביעי פיכון פסול פקט לכנה יציר תחלה
עלי מא יבין הנאך פאלמתלכין פי
טומאת משקין אן אב הטומאה והראשון
והשני יעלון אלמשקין תחלה ולו כאנת
משקה חולין והשלישי שלתרומה או
שלקודש אוא נגע במשקין שלקדש אננסהא
וצארת איצא תחלה לקודש והרא אלאוכל
שלישי לא יפסול משקה תרומה פנאהיך
אן ינגס משקה חולין ואוכל רביעי שלקודש
לא יפסול משקה קודש ונאהיך מא
סואה וטבול יום וחדה יעל משקה
תרומה שלישי לטומאה ודלך יעל
משקה קודש פסולין מתל רביעי לטומאה
ולא תגד אברא משקה פי מרתבה
אלשלישי ופי מרתבה אלרביעי אלא מן
הרא אלונה באצה ויקוי ענדי אן מחוסר
כפורים איצא כדלך יפעל אוו והו פוסל
את הקודש בנגיעה מתל טבול יום כמא
בינא פי יב זבחים וקד באן לך אן אוכל
טמא מטמא אוכל אחר מדרבנן כמא
קלנא וכדלך אכלים טמאים תטמא
משקין ותרדהא תחלה לטומאה כמא
בינא וקולהם תחלה או ראשון סוי ואנמא
יקולון תחלה לכון חכמהא חכם אלראשון
וליסת הי ראשון פי אלחקיקה ואלדי
יסמונה ראשון הו ראשון פי נסבתה ללאב
פי אלעדד פכאנהם יקולון אן הרה אלמשקין
תנגס נגאסה אולי ואן כאנת ליסת אולי
פי אלעדד מן אלאב וכדלך משקין מטאין
תנגס אלאכלים ולו כאנת אלמשקין
קד אנתגסת בשני תם בעד דלך אנצמת
באוכל חולין צאר דלך אלאוכל שני
לטומאה לאן אלמשקין תחלה ופי תוספת
טבול יום קאלוא אוכלין מטמאין את
המשקין לעשותן תחלה והמשקין מטמאין
אוכלין לעשותן שניים ופי תוספת פרה
שהשני מטמא משקין לעשותן תחלה

fluxu affectam, aliáſque pollutiones Lege conſtitutas, eodem modo ſe habet ac *Tebul Yom* ob reptile. Atque hæc ratio eſt רש *Tebul Yom:* at quod reverà ſecundum eſt quoſcunque tetigerit liquores, ipſos primarios ad polluendum efficit. Atque hoc eſt quod volunt cùm dicunt in Tract. *Parah*, *Quodcunque illegitimam reddit Terumam, polluit liquores, adeo ut ſint principium, excepto eo die loto*, quod etiamſi *Terumam* illegitimam reddat, non tamen efficit ipſam principium, ſicut oſtendimus; & in *Gemara* Tract. *Peſachim* dixerunt, Quid docet de liquoribus pollutis? In pollutis à Patre immunditiei etiam primum & ſecundum principium ſunt: Etiamſi fuerit ſecundum illud ſecundum in profanis, & liquor fuerit liquor communis, erit tamen principium, quemadmodum oſtenſum eſt, c. 2. Tr. *Taharoth*, ubi dicunt, *Secundum in communibus polluit liquores communes, tertium in Terumah polluit liquores rerum ſacrarum*; ídq; quod tertium non reperiatur niſi in *Terumah*, uti oſtendimus. Cùm igitur jam manifeſtum ſit tertium in *Terumah* illegitimum eſſe, at non polluere, ideo non polluit liquorem *Terumæ*. At tertium in [rebus] ſanctis immundum eſt & polluit; ideoque ſi conjunctus fuerit cibus iſte qui tertii eſt ordinis reſpectu *Terumæ*, cum liquore ſacro, polluit ipſum; nec tamen erit liquor iſte quartus, ſed illegitimus tantum. Erit tamen principium, uti ibi declarabitur. Quod ergò ex his elicitur quoad immunditiem liquorum, eſt, quòd & Pater immunditiei, & primum & ſecundum liquores principium reddant, etiámſi fuerit liquor iſte communis, & tertium *Terumæ* vel rerum ſanctarum, cùm tetigerit liquores rerum ſanctarum, eos polluere, adeò ut fiant etiam principium reſpectu rerum ſanctarum, atq; iſtum cibum qui tertius eſt, non illegitimum reddere liquorem *Terumæ*, quanto minùs liquorem communem? Et cibum qui quartus eſt in ſanctis non polluere liquorem ſanctum, quanto minùs alium? ſolúmque eo die ablutum efficere ut ſit liquor *Terumæ* tertius ad polluendum, paritérque ut ſit liquor ſanctus illegitimus inſtar quarti ad polluendum; neque unquam reperies liquorem ſe ut ordine tertium & quartum, niſi hac tantùm ratione, habere. Mihi autem valde perſuaſum eſt eum qui nondum ſacrificium expiatorium obtulerit, idem etiam facere, cùm & ipſe res ſacras contactu illegitimas reddat, eodem modo quo eo die ablutus, uti oſtendimus Cap. 12. *Zebachim*. Conſtat autem tibi cibum pollutum, cibum alterum polluere ex ſententia Magiſtrorum, uti diximus, paritérque cibos immundos polluere liquores, & efficere ut ſint principium pollutionis, ſicut oſtenſum eſt. Idem eſt autem cùm dicunt Principium & Primum. Principium autem appellant quod iiſdem legibus teneatur, ac primum, cùm non ſit revera Primum, (Quod autem primum vocant, illud primum eſt reſpectu habito ad Patrem inter numerandum,) quaſi dicerent, Liquores iſti polluunt pollutione primariâ, etiámſi non ſint primi ſi initium numerandi à Patre ſumatur. Atque ita liquores immundi polluunt cibos. Ac etiámſi liquores iſti polluti fuerint à ſecundo, deinde conjuncti fuerint cibo profano, fit cibus iſte ſecundus ad polluendum, quoniam liquores ſunt principium. Porrò in *Toſephet* Tr. *Tebul Yom* dixerunt, *Cibi polluunt liquores ut faciant ipſos principium, & liquores polluunt cibos ut faciant ipſos ſecundum.* Et in *Toſephet* Tract. *Parah*, *Secundum polluere liquores, ut faciat eos prin-*

principium; *& liquores polluere cibos, ut faciant ipſos ſecundos.* Atque ita liquores immundi polluunt vaſa omnimoda, hâc tamen conditione ut ſint liquores iſti immundi ob reptile, i. e. ut immunditiem ſuam acceptum ferant Patri immunditiei, ut, e. g. polluerit eos Pater aut primum aut ſecundum, uti jam dictum; non ut polluti fuerint à manibus immundis, quoniam etiam manus immundæ polluunt liquores, ut diverſis locis Tract. *Zabim* & *Tebul Yom*, & *Yadaim* conſtabit. Atq; hoc eſt quod volunt cùm dicunt in *Talmude*, *Immunda eſſe ob repetile:* ubicunque tandem occurrerit hæc formula, i. e. iſtos liquores immundos non fuiſſe pollutos à manibus immundis, quæ ſemper ſunt ſecundæ, ut loco ſuo declarabitur. Et in *Gemara Chagigæ Hieroſolymitana*, dixerunt, *Perſpicuum eſt liquorem non fieri immundum à manu ad polluendum poculum.* At liquores qui polluti ſunt à manibus pollunt cibos *Terumæ* tantùm, qui cibi fiunt ſecundarii, uti oſtendemus ſub finem Tr. *Zabbim.* Quin & declaratum eſt in *Toſephet Parah*, liquores quos polluerint cibi immundi, nec non liquores quos polluerint vaſa, etiámſi polluta fuerint à parte exteriori vaſorum, fieri principium, & polluere vaſa alia. Sit ergò hoc tibi notum. Cibi verò immundi vaſa nullatenus polluunt, uti in ſuperioribus à nobis dictum eſt. Eſtque diſertus *Gemaræ Peſachim* textus, *Cibus non polluit vas, nec vas polluit vas.* Et in *Toſephet* Tract. *Tebul Yom*, *Gravitatis gradus in vaſis eſt, quòd liquores polluant vaſa teſtacea ex parte concavi ipſius, quod in cibis non fit.* At nec cibi polluti, nec liquores polluunt hominem qui ipſos tetigerit, ultra quod ſi manibus tantùm ipſius adjuncti fuerint, manus ipſius immundæ fiant. Si autem ambabus ſimul manibus contrectaverit cibos aut liquores, utræque polluuntur; quòd ſi iis unam admoverit ſolam, una tantùm illa polluitur, uti declaratum eſt in Tr. *Chagiga*, & ut declaraturi ſumus loco ſuo Tract. *Parah*, & *Yadaim.* Quòd ſi comederet quis è cibis immundis quantum eſt [c] dimidium *Peres*, aut biberit ex liquoribus immundis quartam partem *Log*, eo facto corpus ipſius impurum evadit, fítque inſtar ſecundi ad polluendum, adeo ut ſi conjunctus fuerit *Terumæ*, ipſam etiam impuram reddat. Notum autem eſt ex eo quod jam ſuprà dictum eſt, fluxum, ſalivam, concubitum ſeminis, & urinam *Gonorrhaici* omnia Patres immunditiei cenſeri; ſúntque omnia liquores immundi, quibus appellatio ea communis eſt, cùm ſint ſpecies quædam aquarum, uti ſub finem Tr. *Macſhirin* docebitur. Atque hæc ſunt quæ vocat *Talmud liquorem fluxu affecti*; quodque his in quovis immundo reſpondet appellatur liquor immundi iſtius. Si enim in polluto à mortuo fuerit, vocatur liquor polluti à mortuo; ſi in leproſo, liquor leprâ affecti, & ſic in eodem die abluto, appellant ipſum liquorem eo die abluti: eodem modo & ſanguis menſtruatæ & ſanguis mortui Patres ſunt immunditiei, ſúntque & illi liquores. Eſt enim ſanguis è numero ſeptem liquorum. At *Gonorrhaicus* & fluxu affecta cæteríque Patres immunditiei quicunque, ſi tetigerint liquores, fiunt iſti liquores primi ad polluendum, non Patres, appellantúrque principium, diſertè aſſerente *Baraithâ*, ubi dicunt, *Eodem modo ſe habent liquor qui pollutus eſt à Patre immun-*

והמשקין מטמאין את האכלין לעשות
שניים וכדלך משקין טמאים תנגס אלכלים
כלהא לכן בשרט אן תכון תלך אלמשקין
אנתגסת מחמת השרץ אעני אן תכון
מסתנדה פי נגאסתהא אלי אב הטומאה
מתל אן ינגסהא אלאב או אלדאשון או
אלשני כמא תקדם לא אן תכון אנתגסת
בידים טמאין לאן אלידים טמאין מטמאין
את המשקין איצא כמא יבין פי מואצע
מן זבים וטבול יום וידים והדא הו מעני
קולהם פי אלתלמוד דאיטמו מחמת
שרץ חית מא קאלוה יעני אן הדה
אלמשקין טמאין לא תכון קד אנתגסת
בידים טמאין אלתי הי שניות אבדא כמא
יבין פי מוצעה ופי גמר חגיגה ירושלמי
קאלוא פשיטא שאין משקה מטמא מן היד
לטמא הכוס ואנמא תנגס משקין שנטמאו
מחמת ידים לאכלים שלתרומה פקט
ותרנעג תלך אלאכלין שניות כמא נבין
פי אכר מסכת זבים וקד תבין פי תוספת
פרה אן אלמשקין אלתי תנגסהא אלאכלין
טמאין וכדלך אלמשקין אלתי תנגסהא
אלכלים ולו כאנת הדה אלמשקין אנתגסת
באחורי הכלים פאן תלך אלמשקין תציר
תחלה ותטמא כלים אחרים פאעלם
הדא אמא אכלין טמאין פלא תנגס כלים
בונה וקד תקדם לנא הדד ונין גמר
פסחים אין אוכל מטמא כלי ואין כלי מטמא
כלי ופי תוספת טבול יום חומר במשקין
עט משקין מטמאין כלי חרש מאוירו מה
שאין כן באכלין אמא אכלין טמאין
ומשקין טמאין פלא תנגס אלאנסאן אדא
נגע בהן אלא אן אנצם בידיה פקט פאן
ידיו טמאין אן כאן למס אלאכלין או
אלמשקין בידיה נמיעא נטמאו ידיו ואן
כאן דני בידה אלואחדה נטמאת אלואחדה
עלי מא תבין פי חגיגה וכמא נבין פי
מוצעה מן פרה ומסכת ידים אמא אדא
אכל אלאנסאן אוכלין טמאין כחצי פרס
או שתה משקין טמאין רביעית פאנה
חינד נפסלה גויתו ויציר מתל שני לטומאה
ואדא אנצם בתרומה פסלה ומעלום
ממא תקדם לנא אן זובו שלזב ורוקו
ושכבת זרעו ומימי רגליו כלהא מן אבות
הטמאות והי כלהא משקין טמאין ויעמהא
אסם משקין טמאין לאנהא תולדות
המים כמא יבין פי אכר מכשירין והדה
חו אלתי יסמיהא אלתלמוד משקה הזב
ונשרהא מן כל טמא תסמי משקה
דלך אלטמא אן כאנת מן טמא מת
תסמאת משכה טמא מת ואן כאנת מן
מצורע תסמאת משקה מצורע וכדלך מן
טבול יום יסמונהא משקה טבול יום
וכדלך איצא דם הנדה ודם המת הי
אבות הטמאות והי משקין לאן אלדם
מן גמלה שבעה משקין אמא אלזב ואלזבה
וגירהמא מן גמיע אבות הטמאות אדא
נגעו במשקין פאן תלך אלמשקין תציר
ראשון לטומאה לא אב והי תסמי תחלה

ditiei

[c] Sc. ovi & dimidii quantitatem.

כמא נצרת אלבריתא פי קולהם אחד
משקה שנטמא באב הטומאה ואחד משקה
שנטמא בולד הטומאה הרי זה תחלה
פקד באן אן פרק בין משקה הזב ובין
משקין שהוא נוגע בהן והרא הו מעני קול
אלמשנה פי תאני טבול יום כל הטמאין
בין קלין בין חמורין המשקין היוצאין מהן
כמשקין שהוא נוגע בהן אלו ואלו תחלה
חוץ מן המשקה שהוא אב הטומאה
אלתקדיר חוץ מן הטמא שהמשקה שלו
אב הטומאה פאן בעץ משקין היוצאין ממנו
והי רוקו ומימי רגליו ושכבת זרעו אינן
כמשקין שהוא נוגע בהן לאן תלך אב
והרה שנגע בהן הי תחלה וקול אלמשנה
בין קלין בין חמורין יריד בה אן ולו
אלדי אכל אוכלין טמאין ושתה משקין
טמאין אלדי נטמא טומאה קלה לאן טומאת
אוכלין ומשקין תסמי טומאה קלה כמא
בינא פאן משקין היוצאין ממנו ומשקין
שנגע בהן אלו ואלו תחלה אמא קול
אלתוספתא הומר במים שאין במשקין
שהמים נעשין אב הטומאה לטמא אדם
ולטמא בגדים מא שאין כן במשקין מענאה
פלים אן ליס יוגד אב הטומאה פי אלמשקין
אלא אלמא וחדה לאן אלדם איצא אב
הטומזאה כמא בינא ואנמא מענאה אן
ליס תוגד משקין תכון טאהרה תם תחדת
להא חאלה תרדהא אב הטומאה גיר
אלמא ווזדה יעני אדא רגע מי חטאת
ולדלך קאל שהמים נעשין אב הטומאה
אמא אכלין טמאין פלא תכון אב הטומאה
אבדא לאן אדא דנאת באלאב רגעת
ראשון ופי תוספה טבול יום קאלוא
הומר במשקין מה שאין באכלין שהמשקין
נעשין אב הטומאה לטמא אדם ולטמא
בגדים ולטמא כלי שטף מאחוריו וכלי
חרש מאוירו מה שאין כן באכלין וקד
תקדם לנא אן כלי חרש לא יכון אב
הטומאה אבדא אן אלכלים אלתי תציד
אב אנמא הי מא ינתגס באלמת או במשכב
ומושב או מרכב או צרעת וכלי חרש לא
יצלח למשכב ומרכב כמא יבין פי זבים
ולא לזמה מן אחבאם טומאת מת מא לזם
שאר כלים כמא תקדם ביאנם וממא
יגב דכרה הנא נקולהם פי תוספת כלים
אין כלי חרש מטמא אלא באב הטומאה
ומשקין פהו ולד טומאה לעולם וקאלוא
איצא כלה מטמא אדם מטמא כלי חרש
וכל שאין מטמא אדם אין מטמא כלי חרש
חוץ מן המשקין לאן משקין טמאין תטמא
כלי חרש כמא תקדם דכרה ואן כאנת
לא תטמא אדם בטגע בל ענד שרחה
ינתגס מדרבנן כמא תקדם וקאלוא איצא
אין טומאה לכלי חרש אלא מאוירו ובהסיט
הזב ואין מטמא אלא אכלין ומשקין וידים
לאנה ולד טומאה אבדא ואלולד כמא
קדמנא אנמא יטמא אכלין ומשקין לא
אדם וכלים פמן גמיע מא תקדם שרחה

les autem, uti jam diximus, cibos quidem &

ditiei & liquor qui pollutus eſt à prole immunditiei, ecce enim principium eſt. Conſtat autem diſcrepantiam eſſe inter ipſius *Gonorrhaici* & eos, quos tetigerit, liquores. Atque hoc eſt quod dicit *Miſhna* C. ſecundo Tr. *Tebul Yom, In omnibus immundis, tam levioribus quàm gravioribus, liquores ab ipſis fluentes ſunt inſtar liquorum quos tetigerint, cùm utrique ſint principium, Excepto liquore qui ſit Pater immunditiei:* Quod perinde eſt ac ſi diceret, Excepto immundo cujus liquor eſt Pater immunditiei; ſiquidem aliqui liquores ex ipſo profluentes, nempe ſaliva, urina, & concubitus ſeminis ipſius, non ita ſe habent ac alii quos tetigerit liquores, illi enim ſunt Patres pollutionis, hi verò quos tetigerit, principium. Cùm autem dicit *Miſhnah*, [*ſive levioribus, ſive gravioribus*] vult etiam vel illum qui comederit cibos immundos & biberit liquores immundos qui pollutus eſt pollutione levi, cùm immundities ciborum & liquorum appelletur immundities levis, ſicut oſtendimus; ſiquidem liquores qui ab ipſo profluunt & liquores quos tetigerit utrique principium ſunt [pollutionis.] Quod autem dicit *Toſiphta* [*Gravitas in aquis, quæ non eſt in liquoribus*] inde eſt quòd aquæ fiant Patres immunditiei, ad polluendum hominem & veſtimenta, quod non ita ſe habet in liquoribus; non enim vult haud omnino reperiri Patrem immunditiei in liquoribus, aquâ ſolâ exceptâ, cùm etiam ſanguis ſit Pater immunditiei, uti oſtendimus; ſed hoc vult, non reperiri liquores quibus poſtquam mundi fuerint accidat aliquid quod eos reddat Patres immunditiei, exceptâ aquâ ſolâ; nempe cùm aqua expiandis peccatis deſtinata evadat. Ideòque dixit, aquas fieri Patrem immunditiei, cibos vero immundos nunquam, quoniam cùm Patri admoti fuerint, evadunt primi: Ita in *Toſephet* Tract. *Tebul Yom* dixerunt, *gravitatis eſt* [inquiunt, gradus] *in liquoribus qui non in cibis.* Sc. *quòd liquores fiant Pater immunditiei ad polluendum tam hominem quàm veſtes, & vaſa immerſionis à parte ipſorum exteriori, & vaſa teſtacea à concavo ipſorum, quod in cibis haud ita ſe habet.* Jam autem diximus vaſa teſtacea nunquam fieri Patrem immunditiei. Vaſa enim quæ fiunt Patres, ea ſunt quæ immunditiem à mortuo, ſtrato, ſedili, vehiculo, aut lepra contrahunt. Vaſa autem teſtacea non ſunt idonea ſtrato aut vehiculo, uti declarabitur Tract. *Zabim*, nec iiſdem legibus pollutionis à mortuo [contrahendæ] obnoxia ſunt, quibus reliqua vaſa, uti jam explicatum eſt. Inter ea autem quorum hîc facienda mentio, eſt quod dicunt in *Toſophet Celim*, *Non polluitur vas teſtaceum niſi à patre immunditiei & liquoribus, éſtque ſemper proles immunditiei.* Dixerunt etiam, *Quodcunque polluit hominem, polluit vaſa teſtacea; & quicquid non polluit hominem, neque vaſa teſtacea polluit, exceptis liquoribus.* Liquores enim immundi polluunt vaſa teſtacea, uti dictum, etiámſi hominem contactu non polluant, niſi quòd iiſdem epotis polluatur ex præſcripto Magiſtrorum, ut dictum. Dixerunt etiam, *Non contingit pollutio vaſi teſtaceo, niſi ex* [parte] *concavi ipſius, & cùm ferat Gonorrhaicum, neque alia præter cibos, liquores, & manus polluit, quoniam perpetuò proles immunditiei eſt:* pro-

liquores, non autem homines & vaſa polluit. Ex

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his autem omnibus quæ jam explicata ſunt conſtat, liquores immundos aliàs eſſe *Patrem pollutionis*, aliàs *Primum ad polluendum*, atque eſſe ex ipſis quæ ſint gradu tertii & quarti, viz. eum ſolum liquorem qui tetigerit eo die ablutum, uti in ſuperioribus oſtenſum; at nunquam eſſe in liquoribus ſecundum. Quoniam nempe Pater & primum, & ſecundum, eos principium conſtituunt, tertium verò non omnino polluit liquores, niſi ſit liquor aliquis ſanctus, qui etiam liquor ſit principium reſpectu rei ſacræ. Expreſsè autem dicitur in *Toſephet* Tract. *Taharoth*, *Non eſt liquor, qui tegigerit tertium, immundus, excepto ſacro.* Cùm autem pollutus fuerit liquor ſacer ſit principium reſpectu [rei] ſacræ, ideóque expreſsè dicit *Toſiphta*, *Liquores polluunt duo, & illegitimum reddunt unum in ſacris.* Quoniam ſcil. principium eſt quod cùm appropinquaverit cibo ſit ipſe ſecundus. Secundum autem polluit tertium, & tertium illegitimum reddit quartum; uti jam pro fundamento poſitum, viz. primum, ſecundum, & tertium in ſanctis immunda eſſe & polluere; quartum illegitimum eſſe, at non polluere. Omnis autem liquor immundus aut Pater eſt aut primus, nam liquor eo die loti non appellatur immundus, ſed illegitimus. Atque ita eum ubique appellat *Miſhna:* viz. *liquorem qui illegitimus redditur ab eo die loto*, non autem dicit, *qui pollutus eſt.* Jam autem manifeſtò conſtat non eſſe liquores qui ſint ullatenus ſecundi. Nam etſi ſecundi fuerint à Patre numerando, principium tamen ſunt quoad leges in ipſis obſervandas. Hac autem in re prolixior fui, quoniam occurrit in *Gemara Peſachim*, ad dictum *Miſhnæ*, *E verbis ipſorum diſcimus*, *&c.* dixiſſe ipſos, *Ita in carne quæ polluta eſt à liquoribus qui immundi ſunt ob reptile.* At in quibuſdam exemplaribus legitur, *Qui polluti ſunt à liquoribus ſecundis*, in aliis autem adſcribitur dicto *Gemaræ*, *ob reptile*, [vice] expoſitionis, *liquores ſecundos*; quòd totum erratum eſt, uti explicabimus. Qui autem hoc dixit, opinatus eſt numerari in liquoribus ſecundum & tertium eo modo quo in cibis, cùm non ſe ita res habeat, verùm liquores qui immundi ſint ob reptile, ſemper ſint principium. Ideo autem neceſſe habuit dicere, *liquores qui immundi ſunt ob reptile*, non autem [ſimpliciter] *liquores immundi*, quoniam illa verba comprehendant Patrem immunditiei & liquores manuum gratia immundos, uti jam dictum. Si quis autem *Talmudem* inſpexerit, [videbit] neceſſe ibi eſſe ut nec ſint liquores iſti Pater, nec à manibus polluti, ſed ut ſint neceſſariò ſecundi; at non cogit loci iſtius inſpectio ita [ſtatuere] niſi eum qui nullum horum magni momenti fundamentorum, quæ jam explicata ſunt, tenuerit. Conſtat ergò liquores non fieri ſecundos; in cibis verò pollutis reperitur primum, ſecundum, tertium, & quartum, nequaquam verò Pater, uti jam dictum. Vas autem teſtaceum primum erit & ſecundum, idque quòd pollutum fuerit à liquoribus immundis qui ſunt principium, uti dictum eſt. Quod ad reliqua vaſa, *viz.* Veſtes, & vaſa immerſionis, ſunt ipſa patres pollutionis, & prima ad polluendum, & ſecundum; ſcil. cùm liquoribus immundis tantùm polluantur, cùm nulla proles immunditiei polluat vaſa, excepto liquore, uti jam dictum; nec quivis liquor polluat, ſed is tantùm qui Patri acceptam fert [immunditiem,] ut etiam dictum. Sed nec reperitur vas aliquod è vaſorum numero quod ſit tertium, aut quartum. Porrò ex iis quæ ſcire debes, eſt, vaſa immunda etſi polluta fuerint liquoribus immundis, polluere cibos

יתבין אן משקין טמאין קד תכון אב הטומאה
וקד תכון ראשון לטומאה ויוגד פיהא מא
הו פי מרתבה אלשלישי ואלרביעי והו
משקה שנגע בטבול יום וחדה עלי מא
תקדם בינה ולא יכון פי אלמשקין שני
אבדא ודלך אן אלאב ואלראשון ואלשינ
יעלהא תחלה ואלשלישי לא ינגס אלמשקין
ראסא אלא אן יכון משקה קודש פיציר
דלך אלמשקה איצא תחלה לקודש
ונץ תוספרת טהרות אין לך משקה הנוגע
בשלישי טמא אלא קודש בלבד ואדא
נטמא משקה הקודש רגע תחלה לקודש
ודלך נצת אלתוספתא משקין מטמאין
שנים ופוסלין אחד בקודש לאנהא תחלה
פאדא דנאת באוכל רגע שני ואלשני ינגס
אלשלישי ואלשלישי יפסול אלרביעי עלי
מא תאצל אן הראשון והשני והשלישי
בקודש טמאין ומטמאין הרביעי פסול
ואינו מטמא פכל משקה טמא הו אב או
ראשון לאן משקה טבול יום לים יתסמי
טמא ואנמא יתסמי פסול וכדא תסמיה
אלמשנה פי כל מוצע שנפסל בטבול יום
ולא תקול שנטמא פקד באן ואתצח אן
לים תם משקין שניות בוגה ואן כאנת
שניות פי אלעדד מן אלאב פהי תחלה פי
אלחכם ואנמא טולת פי הדא אלמעני
לאן גא פי גמר פסחים פי קול אלמשנה
מדבריהם למדנו וכו' קאלוא הכא בבשר
שנטמא במשקין שנטמאו מחמת השרץ
ופי בעץ אלנסך שנטמאו במשקין שניות
ופי בעצהא יכתבון עלי קול אלגמר מחמת
שרץ פירוש משקין שניות והדא כלה
גלט כמא בינא וקאיל הדא טן אן מונין
במשקין שני ושלישי כדרך שמונין באכלין
ולים אלאמר כדלך בל משקין שנטמאו
מחמת השרץ תחלה לעולם ואלדי אוגב
אן יקול שנטמאו מחמת השרץ ולם יקל
משקין טמאין לאן דלך יעם אב הטומאה
ומשקין שנטמאו מחמת ידים עלי מא
תקדם ונטר אלתלמוד יוגב הנאך אן לא
תכון תלך אלמשקין אב ולא מחמת
ידים אמא אן תכון שניות ולא בד פלא
יחי נטר דלך אלמוצע אלי דלך אלא למן
לים ענדה שיא מן הדה אלאצול אלעטימה
אלמתקדם שרחהא פקד באן אן לא
תכון משקין שניות אמא אוכלין טמאין
פיוגד פיהא ראשון ושני ושלישי ורביעי
ולא יוגד פיהא אב כמא תקדם ואמא
כלי חרש פיכון ראשון ושני ודלך באן
ינתגם במשקין טמאין שהן תחלה עלי מא
תקדם אמא שאר כלים אעני בגדים וכלי
שטף פקד תכון אב הטומאה וראשון
לטומאה ושני לטומאה איצא והו אן תנתגם
במשקין טמאין פקט לאן כל ולד הטמאות
אינו מטמא כלים אלא משקה כמא
תקדם ולים כל משקה ינגס אלכלים
אלא מא אסתנד אלי אב כמא תקדם
ולא יוגד כלי מן נמיע אלכלים לא שלישי
ולא רביעי וממא יגב אן תעלמה אן אלכים
טמאין ולו אנתגסת במשקין טמאין פאן תלך

אלכלים תנגס אלאוכלין ויכון אלאוכל
שלישי פיכון פסול בתרומה פקט כמא
נבין פי אכר זבים אמא אלאנסאן פיכון
אב הטומאה ויכון ראשון ולא יכון שני
אבדא מן התורה ולא מדרבנן בטומאת
מגע לאן כל ולד טומאה אינו מטמא
אדם ולו אלמשקין טמאין פאנהא לא
תטמא אדם שנגע בהן כמא תקדם
ביאנה לכנה יכון שני אד׳א אכל אוכלין
או שתה משקין טמאין וסאיר מא עדד
פי אכר זבים ודלך כלה גזרה לרבנן
עלי מא תבין פי גמר שבת וכמא נבין
פי אכר זבים לכן הד׳א אלדי נחסב
אלשלשין מן אלנאס שני למעני אנה
יפסול את התרומה כמא יבין חתי יטהר
במקוה פאד׳א טהר ליס יחתאג הערב
שמש לאנהא טומאה קלה מדרבנן ונין
ספרא אין האוכל אכלין טמאין ולא
השותה משקין טמאין טמא טומאת ערב
וכדלך כלים שנטמאו במשקין שהן
תחלה פאנהא אד׳א טהרת במי מקוה
טהרת ולא תחתאג הערב שמש ופי
סיפרא קאלוא כלים שנטמאו במשקין
עולין מידי טומאתן בו ביום לאנהא
טומאה מדרבנן עלי מא קדמנא פחדה
הי גמלה אלאצול אלתי ראינא בתקדימה
תוטיה למא אריד שרחה ואן אדי אן
ארשדך הנא אלי מא ימכן אלגפלה פיה
ודלך אנה ינבגי לך אן מן טמחת המתה
אלי מערפה אלטמאות ואלטהרות ופהם
מא תצמנה הד׳א אלסדר אן תחפט
אולא גמיע מא קדמתה פי הד׳א אלצדר
מן אלמקדמאת מע נין הד׳א אלפרק
אלאול מן כלים ונין שרחנא לה חפטא
חסנא גדא חתי יטרך גמיע דלך עלי
לסאנך דון אן תטלב נפסך בדכרה
בתכלף ולא יכפיך פי דלך בוגה קראתה
ואלמרור עליה ולו קראתה אלף מרה
דון אן תחפטה פדלך גיר כאפי לך אלא
אן יטרד עלי לסאנך מתל קרית שמע
ובאלחרי יחצל לך מע גודה אלחפט
ואלפהם ואלדכא פהם מא תצמנה
הד׳א אלסדר לאנהא אמור צעבה גדא
פי נפסהא עטימה אלאשכאל בעידה
אלגור וא׳א כאן עטמא חכמי משנה
עליהם אלסלאם יסתעטמונהא פנאהיך
נחן אלא תרי ר׳ אלעזר בן עזריה יקול
למתל ר׳ עקיבה עלי גמלתהם אלסלאם
עקיבה מה לך אצל הגדה כלך מדברותיך
אצל נגעים ואהלות והד׳א נין בראשית
דר׳ הושעיה וכדלך וגדנא אול חכמי
תלמוד יסתחולון בעץ פרקים מנהא
כאסתעטאם ר׳ יוחנן לפרק תינוקת מן
מסכת נדה ואסתצעאב פרק האשה
שהיתה כובשת ירק מן מסכת טהרות
עליהה אלסלאם והו אלפרק אלדי פיה
יתכלם פי ראשון ושני ושלישי ורביעי
כיף רתבתהא באכלין ומשקין בחולין
ובתרומה ובקודש וכדלך יתמתלון במסכת
עקצין צעובה ופי גמר שבת קאלוא

ita ut tertii fiant, ſintque illegitimi ad *Terumam* tantùm, uti ſub finem Tract. *Zabim* explicaturi ſumus. Homo autem fit & Pater immunditiei, & primus; at nunquam ſecundus, vel ex Legis, vel ex Magiſtrorum ſententia, pollutione contactu propagatâ. Nulla enim proles immunditiei polluit hominem, ne ipſi quidem liquores immundi; neque enim hominem qui ipſos tetigerit, uti jam antea explicatum eſt, immundum reddunt: at fit ille ſecundus ubi comederit cibos immundos, aut liquores immundos biberit, cum reliquis quæ fine Tr. *Zabbim* recenſentur. Atq; hæc omnia decreta ſunt à Magiſtris, uti oſtenſum eſt in *Gemara Sabbati*, útque oſtenſuri ſumus fine Tract. *Zabbim*. Hoc autem, quod hominem aliquem pro ſecundo habeamus, ita intelligendum, quòd illegitimam reddat *Terumam* (uti explicabitur) donec [aquâ] conceptaculi ſe purgaverit; quòd ſi mundatus fuerit, non opus habet [ut] occaſum ſolis [maneat,] cùm ſit illa immundities levis quæ ex inſtituto Magiſtrorum eſt. Verba autem *Sifræ* diſerta ſunt, *Neque is qui ederit cibos immundos, neque qui biberit liquores immundos, pollutus eſt pollutione, quæ* [ad] *veſperam perdurat*. Atque ita vaſa quæ polluta ſunt à liquoribus qui ſunt principium, cùm mundata fuerint aquâ conceptaculi, munda ſunt, neque opus habent occaſu ſolis; ita in *Sifra* dixerunt, *Vaſa quæ polluta fuerint à liquoribus, è pollutione ſua egrediuntur eo ipſo die, cùm ſit pollutio iſta à Magiſtris* [decreta,] uti jam dictum. Atque hæc fundamentorum, quæ ideo viſum eſt præmittere, ut iis quæ explicaturi ſumus ſubſternantur, ſumma eſt. Hîc autem viſum eſt quiddam tibi indicare quod forſan negligere poſſis; ſcil. quicunque tandem ſis qui deſiderio tenearis cognoſcendi ea quæ ad immunditiem & munditiem ſpectant, & intelligendi ea quæ in hâc Claſſe continentur, oportere ut primò omnia præcognoſcenda quæ in hac præfatione præmiſi, una cum textu Capitis iſtius primi Tr. *Celim* ejúſque explicatione noſtrâ perfectiſſimè teneas, adeò ut expeditè tibi hæc omnia in lingua fluant, ſine ulla moleſtia ea in memoriam revocandi; neque enim ullatenùs ſufficit tibi ea perlegiſſe & repetiiſſe, vel millies, niſi & memoriâ tenueris; neque vel hoc ſufficit, niſi & in promptu ſit linguæ tuæ inſtar lectionis *Shemaa:* ita facilè ope memoriæ fidæ & intellectûs perſpicacis fiet, ut intelligas in hac claſſe contenta; ſunt enim res in ſe valdè difficiles, perplexæ, & profundæ, quas cùm Sapientum *Miſhnæ* præcipui pro difficilibus habuerint, quanto magis nos? Annon vides R. *Eleazarum* f. *Azariæ dixiſſe viro qualis erat* R. *Akiba*, *Akiba*, *quid eſt quod inter enarrandum totus ſis in loquendo de iis quæ ſpectent ad Tract. Negaim & Oholoth?* quæ verba ſunt textûs *Bereſhith* R. *Hoſhaiæ* [adſcripta.] Ita reperimus Sapientes *Talmudicos* antiquos ut ardua ſuſpexiſſe quædam Capita hujus [Claſſis,] e. g. arduum putâſſe R. *Juchananem* c. *Tinoketh* è Tr. *Niddah*, & pro difficili habuiſſe Cap. *Haiſha*, &c. [i.e. mulier quæ condierit olera in olla] è Tract. *Taboroth*, quo Capite inſtituitur ſermo de primo, ſecundo, tertio, & quarto; quomodo ſcil. ſe habeant gradus eorum in cibis & liquoribus, in rebus ordinariis, & *Teruma*, & ſanctis. Ita etiam Tract. *Oketzim* difficultatis arguunt. Et in *Gemara Sabbati* dixerunt, *Cùm ingreſſi eſſent Doctores noſtri vineam in Yabneh dixerunt, Futurum*

 eſt

eſt ut oblivioni tradatur Lex in Iſraele, ſicut dictum eſt, [f] *Ecce dies veniunt, inquit Dominus, quibus immittam famem in terram, &c. Et movebunt ſe à mari uſque ad mare, & ab aquilone, & uſque ad orientem diſcurrent, ad quærendum verbum Domini, & non invenient.* Quid eſt [quod dicit] Diſcurrent ad quærendum verbum Domini, & non invenient? *Futurum eſt ut mulier, quæ abſtulerit placentam Terumæ, circumeat Synagogas & Scholas, ut cognoſcat num prima ſit, an ſecunda* [ad polluendum.] Quin & ibi locum dubii quod occurrit ipſis, oſtenderunt. viz. Si reperiatur reptile in aëre furni, quod tamen nec panem tetigerit, nec ipſius furni corpus, jam dubium non eſt quin polluatur furnus unà cum omnibus quæ in ipſo ſint, juxta dictum Domini, *Quodcunque fuerit in ipſo polluetur*; at dubium apud ipſos oritur ſítne panis, primus [reſpectu pollutionis,] cùm polluerit ipſum reptile ingrediendo concavum furni, factúſque ſit furnus inſtar pleni immunditiei; an reptile polluerit furnum tantùm, furnus autem panem contactu ſuo, atque ita ſit panis ſecundus? De quo cùm dubitaverint [dictum eſt,] *Oblivioni tradita eſt lex ab Iſraele.* Nôſti autem quòd nunc temporis ob iniquitates noſtras quæ multiplicatæ ſunt, ſi circumiveris præcipuas Academias *Iſraelis*, nedum Synagogas, reperturus ſis ambiguos hærere illos in hujus generis [rebus,] de quibus multa occurrunt, & in Lege, & in *Miſhna*, teſtimonia, immò & in iis quæ his clariora & magis perſpicua. Minimè autem mirum videri debet ſi ita ſe habeat hoc exilii noſtri tempore, quo & in deſuetudinem abiit hoc [quæſitorum] genus, quòd pauci ſint qui in ea inquirunt, cùm invenerimus ſtante adhuc Templo & viventibus Prophetis dubium moviſſe quæſtiones de pollutione & munditie, déque tertii & quarti ad polluendum legibus, vel ipſis Sacerdotibus qui in Templo miniſtrarent, quos maximè omnium oportuit ritus ad immunditiem & munditiem ſpectantes callere, cùm maxima pars eorum quibus in hoc genere opus eſt, ejuſmodi ſint quæ ad Templum & res ejus ſanctas ſpectent. Dixit, [g] *Sic dicit Dominus exercituum, Interroga modò ſacerdotes legem dicendo, Si tulerit quiſpiam carnem ſanctificatam in ora veſtimenti ſui, & tetigerit orâ ſuâ panem, aut pulmentum, vel vinum, aut oleum, ſive quemlibet cibum, numquid ſanctificabitur? Et reſponderunt ſacerdotes dixeruntque, Non.* Et dixit *Haggai, Si tetigerit* immundus ob cadaver aliquod *illorum, eritne immundum? Et reſponderunt ſacerdotes dixeruntque, Immundum erit.* In cujus quæſtionis interpretatione diſcrepatur inter Sapientes *Talmudicos*, dicentibus aliis, perplexi ſunt ſacerdotes in quarto in rebus ſanctis, de quo cùm interrogaverit ipſos, reſponderunt, mundum eſſe; errantes, cùm illegitimum ſit, uti in ſuperioribus diximus. At reſponſum eorum de eo qui à mortuo pollutus fuerit, immundum nempe fore, verum fuit; quoniam quartum ab illo quod pollutum eſt à mortuo in ſanctis immundum eſt, i. e. pollutum eſt ipſum, at non polluit alia: & affirmantibus peritos fuiſſe eos immunditiei à mortuo contractæ, at non ejus quæ à reptili eſt, dum putarent quartum ex reptili, mundum fuiſſe in rebus ſacris. Aliis verò dicentibus, nequaquam perplexos fuiſſe ſacerdotes; cum in quæſt. prima interrogaverit ipſos de quinto in rebus ſanctis, quod dixerunt illi mundum fore; at in quæſt. ſecunda de quarto, quod dixerunt immundum fore, adeo ut in utraque quæſtione rectè reſponſum

בשנכנסו רבותינו לכרם ביבנה אמרו
עתידה תורה שתשכח מישראל שנ'
הנה ימים באים נאם י"י אלהים
והשלחתי רעב בארץ וכו' ונעו מים עד
ים ומצ' ועד מזרח ישוטטו לבקש את
דבר י"י ולא ימצאו מאי ישוטטו לבקש
את דבר י"י ולא ימצאו עתידה אשה
שתטול ככר שלתרומה ותחזר על בתי
כניסיות ובתי מדרשות לידע אם ראשונה
היא אם שניה ובינוא הנאך מוצע אלשך
אלואקע עליהם והו באן יוגד שרץ
באויר התנור ולא יכון אלשרץ נגע באלכבז
ולא בגרם אלתנור איצא פלא שך אן
קד אנתגס אלתנור וכל מא פיה
לקולה תעאלי כל אשר בתוכו יטמא
פיקע להם אלשך הל אלפת ראשונה
או ואלשרץ אנגסהא בחצולה פי הוא
אלתנור והתנור כמאן דמלי טומאה הו
או אלשרץ אנגס אלתנור פקט ואלתנור
אנגס אלפת בנגיעה פתכון אלפת שנייה
פכאן ענדהם אלשך פי הדא נשתכחה
תורה מישראל ואנת תעלם אן אליום
בעונותינו שרבו אדא חזרת על ראשי
ישיבות ישראל נאהיך בתי כניסיות
פתגדהם ישכל עליהם מן הדא אלפן
מא גאת פיה אלנצוץ אלכתירה פי אלתורה
ואלמשנה ומא הו אבין מן הדא ואוצח
ולא יסתעסם מתל הדא אלחאל פי
זמאן אלגלות ואנקטאע הדא אלפן בקלה
אלטלבה לה לאן נגדהם פי זמאן אלמקדש
ובוגוד אלאנביא אשכלת מעאני אלטומאה
ואלטהרה וחכם אלשלישי ואלרביעי ולו
עלי אלכהנים המשמשים במקדש אלדין
הם אחוג אלנאס לחפט הלכות טומאה
וטהרה לאן מעסם מא יחתאג אליה מן
הדא אלפן אנמא הו לעניז מקדש וקדשיו
קאל כה אמר י"י צבאות שאל נא את
הכהנים תורה לאמר הן ישא איש בשר
קדש בכנף בגדו ונגע בכנפו אל הלחם
ואל הנויד ואל היין ואל שמן ואל כל
מאכל היקדש ויענו הכהנים ויאמרו לא
ויאמר חגי אם יגע טמא נפש בכל אלה
היטמא ויענו הכהנים ויאמרו יטמא וקד
אכתלף חכמי תלמוד פי תאויל הדא
אלסואל וקאל בעצהם אשתבוש כהני
רביעי בקודש בעא מיניהו ואמרו ליה
טהור פהם גאלטון לאנה פסול כמא
קדמנא וגואבהם פי טמא מת יטמא צחיח
לאן טמא מת רביעי ממנו בקודש
טמא אעני אנה מנגוס ולא ינגס גירה
וקאלוא בקיאין הן בטומאת מת ואין
בקיאין בטומאת שרץ בל טנוא אן
רביעי בשרץ טהור בקודש ובעצהם
קאל לא אשתבוש כהני פאן אלמסאלה
אלאולי סאלהם עז חמישי בקודש פקאלוא
לה טהוד ופי אלסואל אלתאני סאלהם
ע דביעי פקאלוא יטמא ואלגואב צואב

[f] Amos viii. 11, &c. [g] Hagg. ii. 12, &c.

פי אלסואלין ואנא אבין הדא אלכלאם אד
ודכדתה הנא אנה איצא פי נהאיה מן
אלצעובה פי מוצעה והו כלאם מנקפל
גדא גדא ושרחה מפיד הנא פי מא נרומה
מעין פי מא קדמנאה פאקול אן קולה
הנא בשר קודש לשון נקיה ואלקצד בשר
שרץ וכדלך קולה היקדש יריד בה היטמא
כמא תסמי אלעבראניה אלבעד עז אלשי
ואסתנכאפה קדושה קאל אל תגע בי
כי קדשתיך וקאל פן תקדש המלאה
הזרע וכו פאדא אכד אלשרץ בכנף
בגדו כאן אלבגד ראשון פאדא נגע כנף
הדא אלבגד בלחם צאר אללחם שני
תם נגע אללחם בנזיר צאר אלנזיד שלישי
פסאלהם עז הדא אלנזיד אלדי הו שלישי
אדא נגע ביין ונגע בשמן ונגע במאכל
מא חכם הדא אלמאכל והדא אליין
והדא אלשמן הל גמיע דלך מנגוס או לא
ולא שך אן אליין ואלשמן ואלמאכל כל
ואחד מנהא רביעי לכן יין ושמן יעשו
תחלה כמא תבין ואלמאכל פסול ואינו
מטמא ואלכל מנגוס פגאובה עז הדא
וקאלוא לה לא פהם גאלטין הדא מדהב
רב אלדי קאל אשתבש כהני פי הדה
אלמסאלה תם סאלהם וקאל פאן כאן
טמא מת הו אלדי נגע בכנפו אל הלחם
ונגע אללחם באלנזיד ואלנזיד נגע ביין
ובשמן ובמאכל מא חכם הדא אליין
ואלשמן ואלמאכל פקאלוא יטמא ודלך
קול צחיח אמא שמואל פקאל לא אשתבוש
כהני ודלך אנה יקול אן קול חגי פי
אלמסאלה אלאולי ונגע בכנפו ליס יריד
בה אן כנפו נגע בלחם ואנמא יריד בה
אן נגע אוכל בכנפו תם נגע דלך אלאוכל
בלחם ולחם בנזיד והו קולהם פי
אלגמר מי כתיב ונגע כנפו ונגע בכנפו
כתיב במי שנגע בכנפו יעני אן קולה
ונגע בכנפו ליס הו עז אלשכץ אלדי נשא
שרץ בכנפו ואנמא הו עז אלשי אלדי
אנצם בדלך אלכנף פיכון חגי סאלהם
עז חמישי בקודש והו טהור ודלך אן
אלכנף ראשון ואלאוכל אלדי נגע בו שני
ואללחם אלדי נגע בדלך אלאוכל שלישי
ואלנזיד רביעי והו פסול ואינו מטמא כמא
תקדם פאדא נגע הדא אלנזיד ביין ושמן
ומאכל יכון אלכל טאהר לא אלמשקה
אלדי הו יין ושמן ולא אלמאכל ינתגס
לאן כל ואחד מנהא המישי וחמישי
בקודש טהור וכדלך גאובוה וקאלוא לה
אן הדא אלחמישי לא ינתגס תם סאלהם
אן כאן טמא נפש הו אלדי נגע בכנפו
עלי הדה אלרתבה מא יכון חכם אליין
ואלשמן ואלמאכל קאלוא לה יטמא
ודלך צחיח איצא לאנה יציר חינד רביע
פיכון אליין ואלשמן תחלה או והו
משקה קודש שנגע בשלישי ויציר אלמאכל
פסול לכונה רביעי כמא תקדם וביאן
דלך אן טמא מת ליס הו כנפו ראשון
ואנמא כנפו אב הטומאה כמא

sum fit. Porrò hæc verba & ipse tibi explicaturus sum, cùm ideo eorum hic mentionem fecerim, quòd valde difficilia sint loco suo, & quàm maximè obscura, conferátque eorum explicatio ad ea quæ volumus [assequenda,] eáque quæ præmisimus confirment. Dico ergò, verba, [*carnem sanctificatam*] Euphemismum esse, ac intelligi carnem reptilis; eodémque modo cùm dicit, *Nunquid sanctificabitur*; Velle, Numquid polluetur? Sicut appellare amat lingua *Hebraica* amotionem à re & aversationem ipsius *Kedusha* [*sanctitatem.*] Ita dixit, Ne tangas me *Ci* [h] *Kedashtica*. Et *Ne fortè sanctificetur plenitudo seminis, &c.* Cùm ergò reptile in ora vestis suæ gestaverit, fit vestis prima; quòd si oram vestis hujus carne tetigerit, fit caro ista secunda; deinde, si carnem pulmento tetigerit, fit pulmentum tertium: de hoc ergò pulmento quod tertium est interrogavit ipsos, Si tetigerit vinum, aut oleum, aut cibum, quænam sit cibi, vini aut olei istius lex? sint hæc omnia immunda nécne? neque enim dubium est quin vinum, oleum, & cibus, singula in quarto sint gradu; vinum autem & oleum principium, uti ostensum est, evadunt, cibus verò illegitimus tantùm, nec alia polluit, cùm immunda sint omnia; ad hoc ergo respondentes dixerunt, Non; errantes. Atque hæc sententia est *Rab* qui dixit *Perplexi sunt in hac quæstione sacerdotes*. Deinde interrogavit ipsos dicens, *Sin immundus ob contactum cadaveris fuerit qui orâ suâ tetigerit panem, qui tetigerit pulmentum, quod tetigerit vinum, & oleum, & cibos, quænam erit ratio hujus vini, olei & ciborum?* Dixerunt, *Immunda erunt*. Quod verum est. *Samuel* autem dixit, *non perplexos fuisse sacerdotes*, sc. quòd dicat dictum *Haggæi* in quæst. prima [*& tetigerit orâ suâ*] non velle quod tetigerit ora ipsius panem; verùm velle quod tetigerit cibus oram ipsius, deinde tetigerit cibus iste panem, panis autem pulmentum; quod est quod dicunt in *Gemara*, *Quid? scriptum est, Et tetigerit ora ipsius? & tetigit ora ipsius cùm scriptum est, de eo qui tetigerit orâ suâ*, Vult, illud quod dicit, *& tetigerit cum ora sua*, non [intelligendum] de quovis qui gestaverit orâ suâ reptile, sed de re quæ conjuncta fuerit oræ isti; ita ut interrogaverit ipsos *Haggæus* de quinto in rebus sanctis quod mundum est; cùm sc. sit ora [ordine] primum; cibus qui ipsam tetigerit, secundum; panis qui cibum istum tetigerit, tertium; pulmentum, quartum, quod quidem illegitimum est, at non polluit, uti jam dictum. Cùm ergò pulmentum istud tetigerit vinum, oleum, cibum, erunt omnia munda, neque liquor, viz. vinum & oleum, neque cibus polluetur; cùm unumquodque ipsorum quintum sit, quintum autem in rebus sanctis mundum sit. Atque ita responderunt ipsi dicentes, quintum istud non pollui. Deinde cùm interrogaret ipsos, Sin pollutus à cadavere fuerit qui orâ suâ [ista] tetigerit, quænam hoc pacto futura est lex vini, olei & cibi? dixerunt ipsi, Immundum erit; quod etiam verum est, quia tum quartum erit, erúntque vinum & oleum principium, cùm sit liquor sanctus qui tetigerit tertium; cibus autem sit illegitimus, quòd sit quartus, uti jam dictum est. Quod ita explicandum est, viz. quòd immundi ob contactum mortui ora non sit primum, sed Pater immunditiei, sicut ostendimus hominem mortuo pol-

[h] Quia sanctior te sum. *vulg:* quia immundus es.

pollutum, ſi veſtes aut vaſa immerſionis tetigerit, ea Patres pollutionis reddere; Erit ergò ora veſtis polluti à cadavere Pater; res autem quam tetigerit, primum, juxta dictum *Samuelis*; panis, ſecundum; pulmentum, tertium. Erit ergò illud quod tetigit liquorem ſanctum & cibos ſanctos, tertium, atque omnia [ſimul] immunda. Atque hoc eſt quod in Talmude *ibi Samueli* attribuitur: *Neque hic, neque illîc, perplexi fuerunt Sacerdotes. Cùm ab illis de quarto in rebus ſanctis quæreret, dixerunt, Immundum eſſe; non ſunt hic perplexi Sacerdotes: cùm de quinto in rebus ſanctis interrogaret ipſos, dixerunt ipſis, Mundum eſſe, neque hîc perplexi ſunt.* Attulit autem *Rabbina* explicationem tertiam, dixítque illos errâſſe in utroque reſponſo. In primo autem ita ſe res habet ut dixit *Rab*, ſc. quòd ora fuerit quæ tetigit panem. At quod ad reſponſum ipſorum ſecundum dixit, *Certè in immunditie ob mortuum non erant experti, hîc quartum, illic tertium fuit.* Cujus explicatio eſt, quòd dixerit *Rabina* illud quod dixerunt [*Immundum erit*] etiamſi vinum fuerit aut oleum & cibus, immunda [quidem] eſſe, uti dixerunt; verùm errâſſe eos in gradu quem obtinet in immunditie, dum putarent hoc quod tetigit pulmentum, quartum eſſe in polluto ſive à mortuo, ſive reptili, cùm [tamen] quartum ob reptile mundum ſit in ſanctis; at quartum ob mortuum, immundum. Errârunt ergò in utròque reſponſo; quoniam quartum reptilis illegitimum eſt, in rebus ſanctis inſtar quarti immundi ob mortuum; eodémque modo quartum cujuſcúnque tandem Patris fuerit, hoc autem quod putarunt quartum immundi à mortuo fuiſſe, [revera] tertium fuit, cùm ora fuerit Pater immunditiei, uti oſtenſum eſt; panis, primum; pulmentum, ſecundum; ac vinum, oleum & cibus ſingula cum ſecundum tetigerint, erunt ſimul immunda, ſicut dixerunt; at cibi immundi, tertium fuerunt, non quartum, uti imaginati ſunt; ſc. cum ora polluti à mortuo fuerit proles immunditiei, ut & ora reptili [polluta.] Atque hæc eſt diſcrepantia quæ contigit inter Sapientes *Talmudicos* de hoc reſponſo, dicente *Rab*, peccâſſe eos in reſponſo primo, verum pronuntiâſſe in ſecundo: *Samuele* autem, verum ipſos in utroque reſponſo dixiſſe: & explicante *Rabinâ* quid verè reſponderint ad utramque quæſtionem. Hinc autem conſtat tibi rem in ſe difficilem fuiſſe etiam priſcis temporibus, & intellectum fuiſſe quod dicunt, *Futurum eſt ut oblivioni tradatur Lex ab Iſraele*, de oblivione legum pollutionis & munditiei. Atque ita cùm juberet Dominus prophetam de iſtis interrogare, dixit ipſi, *Interroga nunc Sacerdotes Legem*, quaſi Lex abſolutè ſumpta eſſet deciſio [quæſtionum] ad pollutionem & munditiem [ſpectantium] & cognitio legum in ipſis obſervandarum. Atque ita etiam dixerunt de pollutionibus & purificationibus, *Hæc, hæc ſunt ſubſtantialia Legis.* Et qui aliter fieri poſſit, cùm ſint illa ſcala ad Spiritum Sanctum? Sicut dixerunt, *Mundities perducit ad ſanctitatem*, &c. Hæc autem omnia tibi dixi, ne putares fermonem de his rebus [inſtitutum] ſimilem eſſe ſermoni de Tabernaculis, aut Ramis palmarum, aut juramento cuſtodum, aut judicum, quem apprehendere poſſes levi aliquâ attentione, téque rem aſſecutum, quinetiam ne levi pendas ea quæ ipſo intellecto commoda præcepturus es, aut idem ſtatuas de iis ac de cæteris quæ præceſſerunt in explicatione Claſſium

קד בינא אן אדם שנטמא במת אדא
נגע בבגדים או בכלי שטף רדהא אב
הטומאה פיכון כנף בגד טמא נפש אנ
ואלשי אלדי נגע בו ראשון במא קאל
שמואל ואללחם שני ואלנזיד שלישי
ויכון אלשלישי הו אלדי נגע במשקה
קודש ואכלין שלקודש פיכון אלכל
טמא והדא הו נץ אלתלמוד הנאך
לשמואל לא הכא אשתבש ולא הכא
אשתבש כהני רביעי בקודש בעא
מיניהו ואמרו ליה טמא לא הכא
אשתבוש כהני חמישי בקודש בעא
מיניהו ואמרו ליה טהור ונא רבינא
בתאויל תאלת וקאל אנהם גאלטון פי
אלנואבין אמא פי אלנואב אלאול פכמא
קאל רב ודלך אן יכון אלכנף הו אלדי
נגע בלחם אמא נואבהם אלתאני פקאל
פיה בטומאת מת נמי לא בקיאי הכא רביעי
והכא שלישי וביאן דלך אן ראבינא
יקול אן קולהם ימא ואן כאן אליין
ואלשמן ואלמאכל טמא כמא דכרוא לכנהם
גאלטין פי מרתבתה פי אלטומאה לאנהם
טנוא אן הדא אלדי נגע בנזיד ראביעי בין
לטמא מת בין לשרץ לכן רביעי דשרץ
טהור לקודש ורביעי דטמא מת טמא פהם
גאלטין פי אלנואבין לאן רביעי דשרץ
פסול בקודש מתל רביעי דטמא בת
וכדלד אלרביעי מן אי אב אתפק והדא
אלדי טנוה רביעי לטמא מת הו שלישי
לאן אלכנף אב הטומאה כמא תבין
ואללחם ראשון ואלנזיד שני ואליין ואלשמן
ואלמאכל כל ואחד מנהא נגע בשני פיכון
אלכל טמא כמא דכרוא לכן אלמאכל טמא
והו שלישי לא רביעי כמא תכילוא אן
אלכנף מן טמא מת ולד טומאה כמתל
כנף שרץ פהדא מא וקע מן אלאכתלאף
בין חכמי תלמוד פי הדא אלנואב רב
יקול אכטוא פי אלנואב אלאול ואצאבוא
פי אלתאני ושמואל יקול אצאבוא פי
אלנואבין ורבינא מא נאובוא בצואב פי
אלכסאלתין פקד תבין לך אן אלאמר
צעב פי נפסה ולו פי אלאזמאן אלמתקדמה
ואעתבר קולהם עתידה תורה שתשתכח
מישראל עון נסיאן אחכאם אלטומאה
ואלטהרה וכדלך למא אמר אללה תעאלי
אלנבי באלסואל ען דלך קאל לה שאל
נא את הכהנים תורה פכאן אלתורה
באטלאק הי אלתפקה פי אלטומאה
ואלטהרה ומערפה אחכאמהא וכדא יאצא
קאלוא פי אלטמאית ואלטהרות הז הן
גופי תורה וכיף לא והי אלסלם לרוח
הקודש כמא קאלוא טהרה מביאה לידי
קדושה וכו' ואנמא קלת לך נמיע הדא
אלכלאם ללא תטן אלכלאם פי הדה
אלמעאני אנה מתל אלכלאם פי סוכה
או לולב או פי שבועת השומרין ושבועת
הדיינין פתנטרה באול נאטר ותטן
אנך קד טפרת בשי ואיצא ללא תסתהון
מא יחצל לך מן אלפואיד בעד חצולהא
ותחמלהא מחמל מא תקדם מן שרחנא

ללסדרים אלמתקדמה לאן הדה אלאצול
אלעטימה אלכטר אלתי קדמת לך פי
הדא אלצדר מא מנהא אצל אלא וקד
שקירת אלשקא אלעטים פי תצחיחה
ותצפחה ולקטתהא אחד מעיר ושנים
ממשפחה מן גמיע זואיא אלתלמוד ומכפיאת
אלבריתות ואלתוספתות חתי גמעת
מנהא הדא אלצדר ליכון מפתאח לגמיע
מא אריד שרחה פי הדא אלסדר נעם
ולאכתר אלהלכות אלמסתצעבה פי
אלתלמוד לאן כל הלכה יכון פיהא
כלאם פי טומאה וטהרה ופי ראשון ושני
ונהוה תצעב ולן עלי אלאסאתיד אלכבאר
פכיף עלי אלתלאמיד ואדא וגדת פיהא
כלאם לאחד תגד כלאמא כתיר אלתטויל
קליל אלגדוי לא יתחצל לך מנה גרץ
כאמל לאן אצול הדא אלפן גיר משתגל
בהא אצלא אמא מא קדמנאה נחן פי
הדא אלצדר פהו כאפיא גדא וגדא ויחתאג
אלי חפט כמא דכרנא ומא יעלם קדר
אלפאידה בה עלי אלתחקיק אלא מן קד
שקא אלאיאם וסהר אללילי פי הלכה
מן תלך אלהלכות אלתי פי אול שבת
ופסחים או חגיגה וזבחים וחולין ונחוהא ולם
יתלכן לה לאצל יעמד עליה תם יקרא
הדא אלצדר ומא בעדה ותציר לה תלך
כלהא מבניה עלי אצולהא פחינד יעלם
קדר מא אנעמל הנא ומא מתאל דלך
אלא מתל מן גמע כראניב בשקא ותעב
פי אלאספאר חתי חצל מנהא מאלא
כבירא תוצל בה אלאגראץ פאדא טפר
ברלך אלמאל מן שקא איאמא ולם
יקדר עלי קותה עלם קדרה וכדלך אן
וצל ליד רגל מחצל ואן כאן לם ישק פהו
יצל בה גרצה ויעלם במא ירי מן אחואל
אלנאס קדר מא כאן ישקי לו לם יגרה
וכל מא עטמנא הדא אלאמר פהו תחריץ
ותחציץ עלי חפט הדא אלצדר ודכרה
דאימא חתי לא אחתאג אן אדכר הדה
אלאצול מתי מא אחתנת אליהא בל
אחיל עליהא פקט לאן אלסדר נפסה
יחתמל מן אלתטויל ואן לם תתכרר
מעאניה מא פיה כפאיה ואלאן אבתדי
באלשרח אן שא אללה תעאלי:

sium præcedentium. Nam ex iſtis magni momenti fundamentis, quæ tibi in hâc Claſſe præmiſi, non eſt vel unum aliquod cui non magnum ad ipſum confirmandum atque elucidandum laborem impendi; dum ipſa collegerim, *unum ex urbe & duo ex familia*, ex omnibus *Talmudis* angulis, & *Baraitoth* & *Toſiphtoth*, ſeu Interpretationum exoticarum & Additamentorum latibulis, quoad ex iſtis præfationem iſtam confecerim, quæ ſit inſtar clavis omnibus quæ in hâc Claſſe explicare animus eſt, quin & pleriſque quæ in *Talmude* occurrunt ſententiis difficilioribus: cùm omnis ſententia in qua mentio fiat immunditiei & munditiei, primíque & ſecundi, &c. difficilis videatur, vel etiam Doctoribus magnis, quanto magis diſcipulis? & cùm aliquem de iis loquentem repereris, invenies ſermonem prolixum valdè, at parum utilem, adeò ut ex ipſo quod velis perfectè aſſequi non poſſis. Hujus enim generis fundamenta ejuſmodi ſunt, quibus opera nullatenus impenditur. Verùm illa quæ præmiſimus huic claſſi abundè ſufficiunt. Ea autem probè tenere oportet, uti diximus. Non autem percipiet, prout decet, quàm utilia ſint, niſi qui & laborem diurnum, & vigilias nocturnas impenderit alicui conſtitutionum iſtarum quæ occurrunt initio Tractatuum *Sabbati*, *Peſachim*, *Chagiga*, *Zebachim*, *Cholin*, &c. necdum fundamentum aliquod cui innitatur ſibi ſelegerit, deinde hanc præfationem & quæ ſequuntur, perlegerit, ut ſint ipſi omnia iſta fundamentis ſuis ſuperſtructa, tum enim eorum quæ hîc facta ſunt valorem percipiet. Neque aliâ ſimilitudine hoc [illuſtrare] poſſum, quàm ejus, qui non ſine difficultate & moleſtiâ inter peregrinandum ſiliquas collegerit, quoad magna inde opum copia ipſi accreverit, adeò ut iis quis quid velit aſſequi poſſit; quas ſi conſecutus fuerit qui cùm aliquandiu anguſtiam ſubierit ſibi ſuſtentando non fuit, is certè ipſarum pretium dignoſcet; quin & ſi in manus inciderint viri prudentis etiámſi nihil difficultatis paſſi, hic etiam iis quid velit aſſequetur, atque interim ex iis in quibus verſari homines videt, perſpectum habebit quantum ſibi moleſtiæ ſubeundum fuiſſet, niſi eas [ſibi paratas] inveniſſet. Ideo autem totum hoc ad rei hujus magnitudinem illuſtrandam protulimus, quò incitare ac perſuadere poſſem ad præfationem iſtam obſervandam, eámque memoriâ perpetuò tenendam, ne fundamenta iſta ſubinde, quoties iis opus fuerit, repetere neceſſe habeam, verùm ea tantùm reſpectans intuear, cùm ipſa præfatio, etiámſi non repetantur quæ in ea dicta ſint, ſatis prolixa videatur. Jam autem (volente Deo) explicationem aggrediar.

Soli Deo Gloria.

APPENDIX

NOTARUM MISCELLANEA.

אין בתורה אפילו אות אחת שאין ההרים גדולים תלויים בה׃

Non eſt in Lege [S. Scriptura] *vel una litera, à quâ non dependeant montes magni.*

NOTÆ MISCELLANEÆ.

CAP. I.

JER. XXXI. 32.

אשר המה הפרו את בריתי ואנכי בעלת בם נאום יהוה :

Chald. דאנון אשניו ית קימי ואנא אתרעיתי בהון אמר יי :

Quia ipſi irritum fecerunt pactum meum, & ego complacui mihi in eis, dicit Dominus.

Syr. ܕܗܢܘܢ ܗܘ ܕܦܪܝܩܘ ܠܩܝܡܝ ܘܐܢܐ ܐܬܪܥܝܬ ܒܗܘܢ ܐܡܪ ܡܪܝ ܟܠ ܡܢ ܕܐ ܐܝܬ ܠܗ ܚܫܫ ܒܗ ܐܡܪ ܡܪܝ :

Quoniam ipſi irritum fecerunt fœdus meum, ego pariter aſpernatus ſum eos, dicit Dominus.

Arab. in Bibl. Jaianis. لانهم لم يثبتوا في عهدي وانا تهاونت بهم قال الرب ❁

Nam quia non perſtiterunt in fœdere meo, ego viciſſim neglexi eos, dixit Dominus.

Sept. Ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, κἀγὼ ἠμέλησα αὐτῶν, φησὶ Κύριος.

Verſ. Vulg. *Pactum quod irritum fecerunt, & ego dominatus ſum eorum, dicit Dominus.*

Pagnin. *Qui ipſi irritum fecerunt pactum meum, & ego dominatus ſum eis, dixit Jehovah.* [Not. Vatab.] Alii, *Et fui maritus eis: aut, Egi maritum erga illos.*

Angl. **Which my covenant they brake, although I was an Husband unto them, ſaith the Lord.**

Epiſt. ad HEB. VIII. 9.

Ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου κἀγὼ ἠμέλησα αὐτῶν, λέγει Κύριος.

Arab. Jai. توانيت انا عنهم *Ego neglexi eos.*

Vulg. *Quoniam non permanſerunt in Teſtimonio meo, & ego neglexi eos, dicit Dominus.*

Bez. *Nam ipſi non perſtiterunt in illo meo fœdere, & ego deſpexi eos, dicit Dominus.*

Angl. **Becauſe they continued not in my Covenant, and I regarded them not, ſaith the Lord.**

ISA. XXVIII. 16.

המאמין לא יחיש :

Chald. לא יזדעזען, *Non commovebuntur.*

Syr. ܕܡܗܝܡܢ ܠܐ ܢܒܗܬ, *Qui crediderit, non timebit.*

Arab. ومن يومن به لايخزي *Et qui crediderit in eum, non erubeſcet.*

Sept. Ὁ πιστεύων ἐν αὐτῷ, οὐ μὴ καταισχυνθῇ.

Vulg. *Qui crediderit, non feſtinet.*

Angl. **He that believeth, ſhall not make haſte.**

ROM. IX. 33. & X. 11.

Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.

Et 1 PET. II. 6. ut LXX. Syr. ܠܐ ܢܬܒܗܬ *Pudore non ſuffundetur.*

Arab. لن يستخزي & ما يستخزي *Non pudefiet.*

Vulg. *Qui credit in eum, non confundetur.*

Bez. *Non pudefiet.*

Angl. **Shall not be aſhamed** [or, confounded.]

Non temerè ſollicitandam eſſe receptam textûs Hebraici *lectionem*, Jerem. xxxi. 32. *Vocem* בעלתי Baalti, *quæ vulgò redditur*, Dominatus ſum, *vel* Maritus fui, *non incommodè reddi* ἠμέλησα, Deſpexi, neglexi, Heb. viii. 9. *Idem de* Iſa. xxviii. 16. *ſtatuitur, ſc. probabile eſſe non aliter olim, quàm nunc, lectum* Hebraicè, לא יחיש Lo Yachiſh, *quod vulgò redditur* non feſtinabit, *ſonare non minùs,* οὐ καταισχυνθήσεται, non confundetur, *vel* pudefiet, *ut* Rom. ix. 33. *& alibi transfertur.*

CUM is præcipuè ſcopus in his edendis nobis propoſitus fuerit, ut ſtudia Rabbinica ſimul & Arabica aliquatenus promoveremus, ídque, hoc quaſi ſuppoſito, utrumque ſuam habere, quâ rerum præſtantiorum ſtudioſis commendetur, utilitatem, ne hoc gratìs poſtulâſſe cenſeamur, viſum eſt aliqua quibus & linguæ Arabicæ ad Veteris Teſtamenti, & Rabbinorum diſciplinæ peritiam ad Novi, textum feliciùs enucleandum haud parum conducere (ne dicam neceſſariam eſſe) probetur, appendici huic Notarum inſerere;

ſerere, non argumenta ſed exempla, eáque in capita, non aliâ ferè methodo quàm prout in mentem venerint, diſtributa. Primum (quòd primò ſe cogitanti obtulerint) facient ea quæ ante aliquot annos in Auditorio Hebraico, Comitiorum Academicorum Veſperiis, ad unum aut alterum Scripturæ locum, eum in finem, diſſeruimus, quæ, omiſsâ tantùm, quæ tempori ac loco accommodata fuerat, præfatione, ſic ſe habent, *Jer.* xxxi. 32. *Quia ipſi irritum fecerunt pactum meum,* ואנכי בעלתי בם *& ego Baalti bam.* Celebris eſt locus, qui aliter in Novo Teſt. (ſcil. à θεοπνεύστῳ divinæ ad Hebræos Epiſtolæ, lxx Interpretum verſionem ſecuto, authore) recitatus, quàm ſonare interpretum pleriſque viſa ſunt verba Prophetæ, prout nunc in Hebraicis, quæ tam Chriſtianorum quàm Judæorum manibus teruntur, exemplaribus habentur, in eorum numero eſt qui eam de hujuſmodi diſcrepantiæ cauſa atque origine dubitandi anſam præbuerint, quæ nullo modo tolli poſſe videatur, quam ſi ad variantes lectiones confugiamus; ſc. aliter olim in iis quibus uſi ſunt lxx (qui vocantur) Interpretes & priſci temporis homines, quàm in iis qui ad recentiorum manus pervenerunt, codicibus ſcriptum fuiſſe. Quod avidis arripiunt auribus qui corruptelarum nimis frequentium obtentu, fontium Hebraicorum αὐθεντίαν labefactare conantur. Quibus ne plus quam rei ipſius veritas poſtulat, gratìs concedatur, ſollicitè cavendum eſt illis, qui limpidiſſimos vitæ fontes è media [a] *Jeruſalem,* imò ipſo Dei atque Agni throno profluentes, ſanctóque ipſius ſpiritu fotos, & conſpicuam divinæ circa ipſos providentiæ, per tot ſeculorum decurſum, curam, eâ quâ par eſt reverentiâ proſequuntur. Ac magni certè hoc in genere momenti eſt locus de quo in præſentiarum agitur; cùm lectionem in Bibliis Hebraicis hodie obtinentem, in dubium vocantibus occini non poſſit, quod in aliis nonnullis & ſolet & meritò poteſt, hallucinatos fuiſſe vel Interpretes vel Scribas, cùm Novi Teſtamenti authoritate comprobetur iſtorum verſio, horum lectio; cujus textum qui nobis dederunt non minùs acti ſunt à Sp. Sancto, quàm illi, quibus olim allata eſt Prophetia, Sancti Dei homines, adeò ut ab Epiſtolæ ad Hebræos authore, non minùs quàm ab ipſo *Jeremia,* quid dixerit Dominus acceperimus. Cùm igitur de lectione quæ in Epiſtolæ iſtius cap. viii. 9. ſcil. ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, κἀγὼ ἠμέλησα αὐτῶν, λέγει Κύριος, minimè ambigatur, hoc in cauſa fuit Viris & doctis & piis, ut potiùs Scribarum incuriæ in Prophetæ verbis Hebraicè deſcribendis, vel ſaltem variæ lectioni quæ caſu aliquo jam olim contigit, diſcrepantiam hanc imputarent, & pro בעלתי *Baalti,* quod in hodiernis exemplaribus legitur, ac verti ſolet *Dominatus ſum,* vel *Maritus fui,* ſubſtituendum, vel ſaltem olim non malè, & comprobante jam Sp. Sancto legiſſe τὸν ἠβδομήκοντα, געלתי *Gaalti,* vel בחלתי *Bachalti,* quæ ſonant, *Faſtidivi, Aſpernatus ſum.* Latiùs patere, quam ut leviori manu ſarciri poſſit, rupturam. Ita certè adhuc doctis viſum, at quia non aliam tentârunt, potiùs quàm quòd non reperiri poſſit, hæc ἐναλλιοφανῆ conciliandi viam; quæ tamen inquirentibus adeo facilis eſt inventu, ut ſi alia, quæ minus fortaſſis primo intuitu præ ſe ferunt difficultatis, pari facilitate componi poſſent, nullus relinqueretur textum Hebraicum corruptelæ arguendi prætextus. Ea eſt, non ut pro voce בעלתי (in qua totius difficultatis cardo vertitur) novam aliquam lectionem ſubſtituamus, ſed ut in varios ejus ſignificatus inquiramus, quod ſi fecerimus, illud non minùs commodè per Græcorum ἠμέλησα reddi poſſe, quàm aut געלתי *Gaalti* quod eſt *Faſtidivit,* aut quicquid ejus loco adhibent doctorum conjecturæ, reperiemus. Quod ne gratìs dictum à nobis videatur, conabimur rationibus nonnullis, quæ & aliis forſan in quibus in diverſum abeunt interpretes conciliandis inſervire poſſint, ſententiam noſtram confirmare. Quem in finem, neceſſe erit in varios, quibus dictionis alicujus Hebraicæ, de qua controvertitur, ſenſus erui poſſit, modos inquirere. Ii verò (ut mihi videtur) quinque ſtatui poſſunt. Quorum primus eſt, ut diverſa, in quibus eadem vox occurrit, loca inter ſe conferantur. Ad hunc ſæpiſſime confugiunt Interpretes tum Judæi tum Chriſtiani, quo loci unius obſcuritas aliorum perſpicuitate illuſtretur.

Secundus, ut locus de quo agitur diligenter & accuratè perpendatur, ut ita quænam vocis πολυσήμου ſignificatio ei quadret, dignoſcatur, imò annon aliam adhuc quàm quæ in reliquis Scripturæ locis occurrit, requirat. Hanc innuit *R. Tanchum* [b] his verbis قد علمت ان الالفاظ يعلم شرحها من معني الموضع الذي قبلت فيه لا من جهة المشاركة في اللفظ حسب i. e. *Notum eſt, verborum ſignificationem dignoſci ex loci, in*

[a] Zech. xiv. 8.

[b] Ad Jud. c. i.

in quo occurrunt, ſenſu; non eorum cum vocibus affinibus (ſeu ejuſdem originis) *collatione tantùm.* Idem ſæpe in verbis rarioris uſûs explicandis [c] ea hoc vel illud denotare ait بحسب معني المكان *ratione, vel vi ſenſûs loci.*

Tertius, ut verſiones antiquæ, eæque jam olim probatæ, conſulantur; cùm earum authores iis vixerint temporibus quibus Judæorum & res & lingua magis florerent & faciliùs perdiſcerentur, quæque à ſcriptorum ſeculo propiùs abeſſent. Tales præcipuè Græca quæ vulgo Septuaginta Senum audit, Paraphraſes Chaldaicæ, & Syriaca quæ פשיטתא, ſive *Simplex*, dicitur, è fonte nempe Hebraico tradu&ta.

Quartus, ut in Rabbinorum tam antiquiorum quàm recentiorum, qui multa hoc in genere παλεοπαεάδοα habent, explicationes inquiratur. Quamvis enim lingua Hebraica jam olim in eam abierit deſuetudinem, ut non ſit ipſis vernacula, parum tamen abeſt quin ita haberi poſſit, utpote quam, licet non cum matris la&te imbibant, à teneris tamen unguiculis ſtatim addiſcunt, ínque ea præ aliis exercitatiſſimi ſunt, adeo ut, quod ad verba attinet, non parum iis tribuant Chriſtianorum cordatiores.

Quintus demum, (qui non minimi inter cæteros momenti) vicinarum linguarum collatio, Syriacæ puta, ſive Chaldaicæ, & Arabicæ, cùm ſint tres iſtæ, Hebr. Syr. & Arabica לשונות משותפות מתדמות בשמותיהם ובהליכותיהם ובשמושיהם (ut loquitur [d] *R. Judah Levita* in *Cozari*) *linguæ affines, & quæ multa inter ſe communia habent in nominibus ſuis, inflexionis & conſtru&ionis ratione*; adeo ut ferè cum [e] *R. Aben Ezra* dicamus eſſe ea שפה אחת ודברים אחרים *labium unum & verba diverſa*, ſive unius linguæ dialectos varias, quarum Hæbraica mater, reliquæ autem filiæ matri non abſimiles. Hujus uſus & neceſſitas hinc patet, quòd cùm lingua Hebraica pura, antiqua, in anguſtos admodum limites redacta ſit (utpote cujus nihil, præter illud quod in Bibliis conſervatur, ad nos pervenerit; inque iis voces multæ vel ſemel tantùm, vel diverſis ſignificationibus occurrant, [f] quas ex aliorum in eadem lingua, ſcriptorum uſu dignoſcere non licet, neceſſe ſit illarum, quæ ממשפחה אחת היו (ut iterum cum doctiſſimo *R. Aben Ezra* loquamur) *ex eadem familia ortum ducunt*, eaſdem radices & propagines agnoſcunt, ſcrinia excutere, & quem uſum, quos ſenſus voces iſtæ apud illas habeant, inquirere. Hoc modo, cum aliàs non poſſint, frequenter ſe expediunt Rabbinorum doctiſſimi *R. Saadias*, *Aben Ezra*, *Ebn. Jannahius*, *Maimonides*, *R. Tanchum*, *Kimchii*, pater & filius, cum antiquiorum & recentiorum aliis. Horum quinque modorum, vel alicujus ipſorum beneficio, ſi genuinus verbi cujuſvis, in textu Hebraico occurentis, ſenſus erui non poſſit, nihil ſupereſſe videtur opis humanæ, quo dignoſci queat. Horum ergò pleroſque, ſi non omnes, à noſtris partibus, contrà verò nullum ſtare ſi oſtenderimus, dum בעלתי *Baalti* in Prophetæ verbis non neceſſariò per *Dominatus ſum*, vel *Maritus fui*, ſed commodè per ἠμέλησα, *Neglexi*, *Deſpexi*, verti poſſe affirmamus, adeo ut variam lectionem confingere opus non ſit, illud quod probandum ſuſcepimus, ſatis firmâſſe videbimur. Quod ut pateat, ad ſingulorum, ordine ſuo, examen illud revocemus. Primus ergò, quem propoſuimus, modus eſt, ut de vocis in loco de quo ambigitur intellectu, aliorum, in quo occurrit, collatione ſtatuatur. Atque hic primâ fronte nobis maximè adverſari videtur, dum ſc. objicitur בעל *Baal* ubicunque aliàs occurrit, ſignificare *Dominari* vel *Dominum ſeu Maritum eſſe*, vel *in uxorem ducere*, ideóque eodem hic ſenſu neceſſariò ſumendum. Cujus tamen argumenti vim infirmare haud erit difficile, ſi obſervemus, quod obſervandum eſt, alio hic modo quam in pleriſque locorum illorum verbum hoc conſtrui; ſcil. cum præpoſitione ב *Be*, cùm aliàs vel cum accuſativo conſtruatur, ut ubi *maritandi* ſignificatum habet כי יבעל בחור בתולה יבעלוך בניך *Sicut maritatur juvenis cum virgine, maritabuntur tibi filii tui. Iſ.* lxxii. 5. vel cum ל ubi *dominandi*, ut אשר בעלו למואב *Qui dominati ſunt* Lemoab, *Moabo*, 1 *Chron.* iv. 22. Ea autem pro diverſitate conſtructionis ſolet eſſe ſignificationum varietas, ac penè contrarietas, ut ex illis de hujus loci ſenſu qui alîus præpoſitionis influxu regitur, certi aliquid concludi non poſſit. Unicus (ni fallor) eſt præter hunc locus in quo eodem, quo hîc, modo cum ב *Be* conſtruitur. *Jer.* ſc. iii. *ver.* 14. אנכי בעלתי בכם *Anoci Baalti bacem*; ubi ut, בעלתי *Baalti Dominatus ſum* vel *Maritus fui* reddatur, adeò non eſt neceſſarium, ut minimè dubitaverit *Kimchii* pater, referente filio ipſius Davide, hanc ſine exceptione regulam

[c] Ad Jer. xliii. & V. Kimchi in זחל [d] Lib. 2. §. 68. [e] R. Moſcat. comm. ibid. V. & Maimon. epiſt. ad Ebn. Tibbon. [f] V. R. Moſcat. ut ſupr. & Ab. Ez. ad Ex. xii. 9. Gen. i. 1. & &c.

lam tradere, כל לשון בעילה שהוא דבק עם בית הוא לשון גנאי i. e. *ubicunque verbum* בעל *Baal cum* ב *Be conſtruitur, in malam partem ſumi.* Ideoque verba etiam illa ſic exponit, קצתי בכם בזמן שעבר אך עתה אקבץ אתכם *Ego faſtidivi vos; eo* ſc. *quod præteriit tempore, at jam colligam vos.* quæ eadem eſt & R. Tanchumi ſententia معناه الكره وقد اتي من هذا المعني באלחא" i. e. *ſignificatio ejus eſt, Aſpernari*, vel, *Reſpuere, quo ſenſu etiam dicitur Bachal mutato* ע *in* ח. Nihil ergò eſt ex aliorum locorum collatione quod neceſſariò ſuadeat בעלתי *Baalti* hîc, *Dominatus ſum*, vel *Maritus fui*, reddendum, vel quod impediat quo minùs vertatur *Faſtidivi*, imò eſt quod ſuadeat potiùs. Prima ergò hæc de vocis ſignificatu dijudicandi ratio, non adeo apertè nobis adverſatur, reliquas valde faventes habemus. Quod ad ſecundam enim, quæ eſt diligens & accurata loci de quo agitur perpenſio, ut quis illi maximè conveniat ſenſus, quem admittat, quem repudiet, dignoſcatur; hanc adhibentibus, mirè huic loco quadrare videtur *Faſtidiendi* ſignificatio, ut vel ideo quòd eam תפ בעלתי *Baalti* convenire non putent, געלתי *Gaalti*, quod legiſſe olim LXX exiſtimant, præferendum cenſeant. "Ita Doctiſ. *Ca-*
" *pellus*, [g] *Heb.* viii. 9. [legitur] inquit,
" καγὼ ἠμέλησα αὐτῶν ex *Jer.* xxxi. 32.
" ubi in Hebr. eſt בעלתי בם *Dominatus*
" *ſum eis*, at LXX legerunt געלתי *Faſti-*
" *divi*, quæ lectio videtur melior." Hæc ille: ut nec omittam, quòd multis oſtendere conetur [h] *R. Ebn. Jannahius*, Dominii & Maritationis ſignificatum, nullum hîc locum habere poſſe. Quòd ita nempe, omnis inter fœdus olim cum patribus initum ac novum jam pangendum diſcrepantia tolli videatur; quæ hoc modo conſtat, ſi eorum, qui ob illud irritum factum à Deo faſtiditi atque rejecti fuerant, poſteri, hoc jam cordibus ipſorum indito, gratiáque divinâ auxiliante & ad obſequium impellente, talis in poſterum deſpectus atque deſertionis metu liberandi prædicentur; unde concludit *Baalti bam* idem valere ac برمت بامرهم وضقت بهم *Faſtidivi res eorum.* i. e. ipſos, *iiſque afflictus ſum.*

Tertio loco, ſi verſiones antiquas conſulamus, habemus quas cæteris omnibus meritò opponamus, Græcam & Syriacam, (quarum illa habet καγὼ ἠμέλησα αὐτῶν, *Et ego deſpexi*, ſeu, *neglexi eos*; hæc ܘܐܢܐ ܐܦ ܥܒܕܬ ܒܗܘܢ *atque ego etiam contempſi* ſeu *ſprevi illos*;) præſertim cum iſti verborum interpretationi eam conciliaverit authoritatem ipſius Sp. S. teſtimonium, Capite ad Heb. epiſtolæ modo laudato, ut ſi eam non admittat recepta hodie in Bibliis Hebraicis lectio, ad variantem lectionem neceſſe ſit confugere. Quarto etiam, cum ad partes advocandi ſint Hebræorum docti, qui nobiſcum faciunt, nec pauciores, nec eruditione & authoritate, illis qui aliter ſentiunt, inferiores reperientur. Sunt illi magni inter ſuos nominis viri, *Abul Walid Marun Ebn Jannahi* Grammaticorum princeps, ([i] cujus in pleriſque vitulâ arat *David Kimchius*) *Kimchii* pater, & *R. Tanchum Hieroſolymitanus*, qui omnes unanimi conſenſu תפ בעלתי hîc Faſtidiendi ſignificatum tribuunt, Dominii negant; additis, ut vidimus, & à conſtructionis ratione & loci circumſtantiâ, argumentis. Præcipuus eorum, qui contrarium ſentientium agmen ducere cenſetur, eſt *R. David Kimchius*, qui tamen dubius hîc potius ſtare videtur. Neque enim commodam eſſe, quam patrem ſuum amplexum fuiſſe fatetur, ſententiam, ſed tantùm neceſſariam eſſe, negat. Hæc enim in *l. Radicum* habet, Sunt qui verba iſta ואנכי בעלתי בם *Veanoci Baalti bam, ita interpretentur ut idem ſonet* בעלתי *Baalti* ac געלתי *Gaalti* vel בחלתי *Bachalti* ſcil. *Faſtidire*; ואין צורך *at non eſt hoc neceſſe, ſed uſitatiori* בעלתי *Baalti ſignificatione reddi poteſt, ut valeat, Quamvis ego Dominus ſeu maritus fuerim ipſis, ac fuerim ipſis Deus, illi irritum fecerunt fœdus meum*; & *ſic Jonathan vertit* אתרעיתי *Ethreiti, Complacui mihi. At Pater meus p. m.* dixit *Omnem vocem* בעילה *Beilah, quæ conſtruitur cum* ב *,in malam partem ſumi.* Hæc ille, è quibus vix dignoſci poſſit quam demum ſententiam præferat. Ita unam probat, ut alteram improbare non audeat. Reſtat, ut ultimo loco, quid ad vocis, de qua agitur, ſignificationes eruendas conferat vicinarum linguarum collatio, videamus: atque hîc linguæ Arabicæ ope, quam in ſubſidium vocant *Ebn Jannahius*, & *Kimchius Senior*, ſi quid adhuc reſtat ſcrupuli, planè tollitur. In ea enim verbum בעל *Baala* eſt, non modo *Dominum eſſe*, & *Maritari*, ſed & *Perturbari, Separari, Faſtidire, Nauſeare*, quo ſenſu etiam, uti hîc in Hebr. cum بِ *Be* conſtruitur, & cum عَلَى *Ala* conſtructum, *Renuere, Nolle. Interpretatio verbi* בעלתי *Baalti, hâc ſignificatione* [faſtidiendi

[g] Crit. ſacr. p. 61. [h] l. Radicum בעל videtur, eumque ſæpiſſimè nomine R. Jonæ citat. [i] Ad ipſius exemplum & Grammat. & l. Radicum compoſuiſſe

ſtidiendi ſcil.] inquit *Ebn Jannahius*, *convenit cum illo quod dicunt Arabes* بعل الرجل بامره *Baela-rrajolo beamrehi*, ſcil. ضاق به وبرم بشانه *Tæduit virum negotii ſui & faſtidio illud habuit*, ſic & *Kimchii* pater, *eodem* (inquit) *modo dicunt Arabes* بعل الرجل بالامراة *Faſtidivit vir mulierem eámque expulit, ſeu repudiavit.* Eam, quæ adhuc apud Arabes in uſu eſt, thematis hujus notionem, olim Hebræis etiam notam fuiſſe ſtatuunt. His ergò rationibus moti, cùm & loci circumſtantia, & verſionum antiquarum præcipuæ, & Rabbinorum doctiſſimi, & linguæ Arabicæ uſus perpetuus calculum adjiciant, nulli dubitamus pronuntiare, eandem olim hoc loco, quæ & hodie, receptam fuiſſe lectionem; & verò ſi hodie interpretibus viſum eſſet, ut olim LXX Senibus & Syro, verba Prophetæ reddere [*Quapropter eos faſtidivi, nolui, deſpexi*, ἠμέλησα, &c.] nihil eos facturos quod à vocis בעלתי *Baalti* ſignificatione alienum ſit, imò forſan quod ei, cum præpoſitione ב *Be* conſtructæ, non optimè omnium atque unicè quadret. Nec minùs forſan contra lectionem געלתי *Gaalti*, quàm pro בעלתי *Baalti*, hinc argumentari liceat, quòd געלתי *Gaalti* cum ב *Be* nullibi conſtructum reperiatur, neque dicatur געלתי *Gaalti bam*, ſed געלתים *Gealtim*, *Abominatus ſum eos*, ut *Lev.* xxvi. 44. Nec dubitamus, ſi ad eaſdem regulas exigantur alia etiam Scripturæ loca non pauca, in quibus aliter olim legiſſe antiquarum verſionum authores, quàm hodierna præ ſe ferunt exemplaria Hebraica, perhibentur, aliter meliùs conciliari poſſe quæ inter eos & recentiores reperiuntur diſcrepantias, quam varias ubique lectiones ſtatuendo. Altero ſaltem exemplo, ut ita duorum teſtium fide res comprobetur, illud confirmare liceat. Illius nempe loci qui ab Apoſtolo *Paulo* LXX Interpretes ſecuto, Epiſtolæ ad *Rom.* cap. ix. ver. 33. ex *Iſaiæ* xxvi. 11, 16. citatur: ſcil. ὁ πιστεύων ἐπ' αὐτῷ, οὐ καταισχυνθήσεται, *Et quiſquis credit in eum, non pudefiet.* Verba prout Hebraicè apud *Iſaiam* vulgò leguntur ſunt, המאמין לא יחיש *Hammaamin lo yachiſh*, quæ ſonare volunt Interpretes, *Credens non feſtinabit.* Aliter ergò legiſſe olim Græcæ verſionis authores, quos ſecutus eſt Apoſtolus, aſſerunt docti, ſcil. יבוש *Yeboſh* vel יביש *Yabiſh*, quod ſonat, *Erubeſcet.* Rectiùs (inquit Illuſtriſſ. *Grotius*) quàm quod Maſorethæ prætulere. Vir doctus apud *Capellum* in quæſt. de locis parallelis Vet. & Nov. Teſt. hæc habet, " *Eſ.* xxviii. 16. " Hebraicè legitur, *Qui ſperat in eo*, לא " יחיש *lo Yachiſh*, i. e. *Non feſtinabit*, pro " quo *Paulus*, *Rom.* ix. 33. & x. 11. & " *Petrus*, 1 *Pet.* ii. 6. ſcribunt, μὴ καταισχυνθῇ, i. e. *non confundetur*, codicem " procul dubio melioris notæ ſecuti, in " quo ſcriptum erat לא יביש *lo Yabiſh*, " *non* לא יחיש *lo Yachiſh*." Quare autem hæc à viris doctis affirmantur? quia nempe loci naturæ magis quadrare videatur pudoris (quem adhibuerunt LXX Senes) quàm feſtinationis ſignificatus, quem unum voci יחיש *Yachiſh* competere autumârunt. Quòd ſi hanc ob rationem varia erit cudenda lectio, quid ni Paraphraſtæ etiam Chaldæi & Interpretis Syriaci gratiâ, quorum ille vertit לא יזדעזעון *lo Yizdaazaun*, *Non commovebuntur*, vel *trepidabunt*, hic لا يخجل *lo nedchal*, *non timebit?* Num eos forſ. יחיל *Yachil* à חול *Chul*, *Timere*, *Trepidare*, in codicibus ſuis ſcriptum reperiſſe putabimus, voce non minus ad יחיש *Yachiſh* quàm יבוש *Yaboſh* accedente? Quid ni potiùs & hos & illos יחיש *Yachiſh* olim, prout nunc habetur legiſſe? alios tantùm ejuſdem ſignificatus quàm recentiores prætuliſſe, quos ambitu ſuo continere verbum illud ſuadent & loci circumſtantiæ & interpretum authoritati additus linguæ affinis Arabicæ uſus, in qua themata حوش *Hauſh* & حيش *Hiſh* quæ Hebr. חוש reſpondent, tres nobis iſtos (cum aliis) ſignificatus exhibent (inter ſe non rarò in rei natura conjunctos, dum qui timet conſternatus huc illuc rapitur, atque ita tandem pudore confunditur) ſcil. اسرع *Aſraa*, *Feſtinare*; فزع *Phazea*, *Timere*; استحيا *Eſtahya*, *Pudore ſuffundi*; quorum tertium præferunt LXX, ſecundum Chaldæus & Syrus, primum recentiores. Siquidem quod falsò Alcorano ſuo tribuit *Mohammedes*, verè SS. Scripturæ tribui poteſt, ſcriptam eam بجوامع الكلام verbis περιεκτικοῖς [*comprehenſivis*] quæ varios in ſe ſenſus continent, quorum cùm plures aliquando uni eidèmque loco ſatis appoſiti ſint, varias pariunt apud interpretes ſententias, citra ullam varias lectiones conſtituendi neceſſitatem.

Meritò interim vobis commendatum reddat linguæ Arabicæ ſtudium vel unus hic ejus uſus quo Hebraicæ tam feliciter ancillatur. Quàm latè pateat per totam humanioris literaturæ ἐγκυκλοπαιδείαν ejus uſus, fatebuntur multi, qui quid ulla ex parte Theologiæ ſtudioſo conferat planè dubitant. Ego verò, ſi quid ſentiam, Theologo adeo utilem exiſtimo, ut ſi textum Hebraicum aliquando penitiùs excutere neceſſarium ducat, eâ ſine manifeſto veritatis

præjudicio, ne dicam diſpendio, carere non poſſit.

CAP. II.

MICAH V. 2.

Heb. ואתה בית לחם אפרתה צעיר להיות באלפי יהודה ממך לי יצא להיות מושל בישראל ומוצאתיו מקדם מימי עולם:

Chald. ואת בית לחם אפרתה דזעיר הויתא לאיתמנאה באלפיא דבית יהודה מנך קדמי יפוק משיחא:

Et tu Bethleem Ephrata quæ minima fuiſti, adeò ut computareris inter millia domûs Judæ, [forſ. *quæ minor fuiſti quàm ut,* &c.] *ex te coram me prodibit Meſſias.*

Syr. ܘܐܢܬ ܒܝܬ ܠܚܡ ܐܦܪܬܐ ܙܥܘܪܬ ܗܘܝܬ ܒܐܠܦܝ ܝܗܘܕܐ ܡܢܟ ܢܦܩ ܠܝ ܕܢܗܘܐ ܫܠܝܛ ܒܝܫܪܝܠ ܘܦܘܩܕܢܘܗܝ ܡܢ ܩܕܡ ܝܘܡܝ ܥܠܡ:

Tu verò Bethleem oppidum, num parvum es ut cenſearis inter myriades Judæ? Ita Bibl. Pariſ. vel legi poteſt ſine interrogatione, *Tu verò Bethleem Ephrata, parva es ut ſis inter,* &c.

Arab. وانت يا بيت لحم بيت افراثا لست بصغير انت ان تكون في الوف يهودا ❁

Et tu, O Bethleem domus Ephratæ, nequaquam ita *parva es ut* [non] *ſis in millibus Judæ.*

LXX. Καὶ σὺ Βηθλεέμ οἶκος Ἐφραθὰ, ὀλιγοστὸς ει τῶ εἶναι ἐν χιλιάσιν Ἰούδα, &c. al. μὴ ὀλιγοστὸς.

Vulg. *Et tu Bethleem Ephrata, parvulus es in millibus Juda.*

Pagn. *Et tu Beth-lechem Ephrathah, parvula es ad exiſtendum in millibus Jehudah: Ex te tamen mihi egredietur, ut ſit dominator in* Iſrael, *& egreſſiones ejus à quondam, à diebus ſeculi.*

Ang. **But thou, Bethleem Ephratah, though thou be little among the thouſands of Judah.**

MATT. II. 6. Καὶ σὺ Βηθλεὲμ, γὴ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα, ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ισραήλ.

Et tu Bethleem, terra Juda, nequaquam minima es, &c.

And thou Bethleem, in the Land of Juda, art not the leaſt among the Princes of Judah, &c.

Conciliatur Mic. v. 2. *cum* Matt. ii. 6. *dictionem* צעיר *Tſair contrariis gaudere ſignificationibus, & modò* parvum, *modò* illuſtre & præcipuum *denotare. Obiter etiam* Pſal. lxviii. 19. *cum* Eph. iv. 8. *confertur.*

EST & hic locus ex eorum numero qui aliter olim, quàm nunc, lectus nonnullis videtur, utpote qui ſenſu diverſo, & ferè contrario à *Matthæo* Evangeliſta citatus quàm præ ſe ferat textus (qualis nunc habetur) Hebraicus, alteri horum incommodorum patere videatur, ut malâ fide vel à *Judæis* ſervatum Prophetæ oraculum, vel ab Evangeliſta (quod abſit) recitatum videatur. Nam quod apud prophetam hodiè legitur, *Et tu Bethleem Ephrata, parvula ad exiſtendum,* (vel quæ parva es) in *millibus Judæ,* apud *Matthæum* formulâ loquendi toto cœlo diſcrepante effertur, Καὶ σὺ Βηθλεὲμ, γὴ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα, &c. *Et tu Bethleem, terra Juda, nequaquam minima es inter duces Judæ.* Quod alter affirmare cenſetur, alter planè negat. Hunc nodum, cùm aliam non invenerint rationem, ita ſolvunt nonnulli, ut ad variantem lectionem confugiant, quâ locus, in Bibliorum exemplaribus, quæ à *Judæis* nacti ſumus (ut volunt) perperam lectus, in integrum reſtituatur. Hos inter eſt V. D. quidam apud Clariſſimum Virum *Lud. Capellum,* in append. ad Criticam Sacram, qui *Matthæum* hîc ſine punctis autumat ita legiſſe, צעיר לוהית i. *minima non es,* " Quæ verba " (inquit) ex punctatione *Maſſoretharum* " & unius literæ ו tranſpoſitione, ita " hodie perperam leguntur, צעיר להיות, " i. *minima ad exiſtendum*; literam, in- " quam, ו particulæ לו adimentes, & ſe- " quenti verbo mediam inſerentes. לו " enim non rarò ponitur pro לא, ut " 1 *Sam.* ii. 16. & xx. 2. idque *Syrorum* " more, qui pro לא ſcribunt לו. היתּ autem ſimplici Jod in medio interdum " legitur, ut *Pagninus* adnotat in היתּ. Ita " 2 *Sam.* xv. 33. item x. 11. ſicut autem " hic ſenſus omnino cum *Matthæo* con- " venit, ita punctatio illa Rabbinorum " non ſolùm ei omnino adverſatur, ſed " etiam ſe ipſam abſurditate ſuâ evertit; " quæ ita habet, *Tu autem Bethleem, mi-* " *nima ad exiſtendum.*" Eadem & in altera ibidem diſſertatiuncula, p. 494. repetens, " Nonnunquam (inquit) e- " tiam Apoſtoli, ſive divino numine, ſive " puriore aliquo codice freti, ita teſti- " monia è Prophetis proferunt, ut ſimul " quoque vitia emendent, quæ tamen, " etiam ipſorum auctoritate damnata, non " potuerunt adhuc ex ipſo Canone He- " bræo eliminari, ut *Mic.* v. 2. Hebrai- " cè & Græcè ita hodiè legitur, Καὶ σὺ " Βηθλεὲμ Ἐφραθὰ, ὀλιγοστὸς εἶ τῶ εἶναι ἐν " χιλιάσιν Ἰούδα, ſenſu & incongruo & " falſo, quem *Matthæus* ita reſtituit, " Καὶ σὺ Βηθλεὲμ, γὴ Ἰούδα, οὐδαμῶς ἐλα- " χίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα, ex quo " (inquit

" (inquit ille) conjicio verba Hebræa, " quæ hodie ita leguntur להיות צעיר, o- " lim ita ſcripta fuiſſe לוהית צעיר, ἐλα- " χίϛη ϑϰ ἦι. Quæ verba poſtea, vitio " Scribæ ita diſtorta fuerint, tranſpoſitâ " ſcilicet literâ ו in medium verbum " היות, quod omnino hîc non quadrat, " לו autem, i. e. *non*, non tantùm *Syria- " cum* eſt, ſed etiam *Hebræum.* Ita " 1 *Sam.* ii. 16. & xx. 2. *Tertullianus* & " *Euſebius* ita locum hunc legunt cum " Evangeliſta, Μὴ ὀλιγοϛὸς ἦι, pluris ſcil. " facientes auctoritatem Evangeliſtarum, " quàm verſionem Græcam." Hæc ille, conjecturâ certè liberiori, quàm ut eam mihi viæ indicem ſtatuere audeam; nam ſi ita literas ac verba mutare & transferre liceat, ubi tandem pedem figemus? tot erunt textus ſacri, quot Critici vel Interpretes, ſive in conjectando feliciores, ſive paulùm æquo doctiores. Eam ergò Cl. *Capellus* (quamvis alibi dicat, videri LXX, quos ſecutus eſt *Matt.* legiſſe צעיר לא היית) in reſponſ. ad diſſertatiunculam iſtam, rejicit. Verba ipſius hæc ſunt. " In loco qui eſt, *Matt.* ii. 6. ϑϑαμῶς " ἐλαχίϛη, nihil eſt neceſſe fingere vari- " am lectionem (éſtque illa quam Doc- " tiſſimus Vir adfert non parùm coacta) " quum idem reverâ ſit apud *Michæam* " & *Matthæum* ſenſus & mens, licèt " quoad verba videantur pugnare duo " illa loca; nam cùm *Michæas* dicit " *Bethlehem* eſſe nimis parvam, ut cen- " ſeatur ἐν τοῖς ἡγεμόσιν Ἰϑδα, reſpicit ad " urbis illius ſtatum humilem atque con- " temptum, qui fuit tempore Prophetæ, " eámque de abjecto illo ſtatu conſola- " tur, & evehit promiſſione glorioſâ ori- " turi ex ea *Meſſiæ. Matthæus* verò, quum " negat *Bethlehem* eſſe minimam in illis " ἡγεμόσι, reſpicit ad *Chriſti* nativitatem, " quâ condecoranda erat & illuſtranda " urbs illa, quæ quantum ad civiles & " politicas prærogativas attinet, erat tum " temporis humilis & abjecta. Quare " unum idémque dicunt tum *Michæas* " tum *Matthæus*, licèt pugnantibus in " ſpeciem verbis." Hæc *Capellus.* Alii aliter tolli ἐναντιοφάνειαν iſtam volunt; ſc. ut prophetæ verba per interrogationem efferantur, quæ negationi tantundem valeat, [k] *Túne Bethlehem, minima ſis in cenſu familiarum tribûs Judæ? Imò verò ex te originem ſumturus eſt Meſſias.* Utrique reſponſo cùm inſit quod φρονῶν εἰς τὸ σωφρονεῖν abunde ſufficere debeat, quo minus verba benè contexta violentis conjectationibus luxet & diſtorqueat, lectioníque minimè corruptæ ſtigma inurat incongruitatis & falſitatis (præſertim cùm pateat παραφραϛικῶς enarrari ab Evangeliſta Prophetæ verba) aliud tamen liceat in medium proferre, quod non minori forſan facilitate totum qui hîc ſubeſſe poterit ſcrupulum tollat, affirmando ſcil. nihil impedire quo minùs & nunc, ut olim in eo factum, צעיר *Tſair* ϑϑαμῶς ἐλαχίϛη vertatur. Atque tam *Magnum* quàm *Parvum* ſonare vocem iſtam more linguæ *Hebr.* cum aliis communi, quo dictiones aliquæ ſenſus planè diſcrepantes, atque inter ſe pugnantes, ambitu ſuo contineant. Hanc lectiones iſtas ἐναντιοφανεῖς conciliandi rationem ſuggerent nobis quæ ad locum *Michæ* controverſum annotavit Doctiſſ. Rabbinus *R. Tanchum*, qui poſtquam dixiſſet, à nonnullis exponi prophetæ verba ac ſi prolata fuiſſent, אסתצנארא לתלך אלבלד, quaſi *per contemptum iſtius regionis* ac familiæ, quæ minor videretur quàm ut imperio in *Iſraelem* obtinendo idonea cenſeretur, ſibi tamen rectius videri ait, ut צעיר *Tſair* hoc loco exponatur רייסא חאכמא *Primaria, Princeps*, ac *Judex*, ſive *Magiſtratus*; quo intellectu idem nomen aliis etiam locis gaudere vult, e. g. *Jer.* xlviii. 4. ubi השמיעו זעקה צעיריה *Hiſhmiu Zeaka Tſeireha*, reddi vult, non ut vulgò ſolent, *audire fecerunt clamorem Parvuli ipſius*, ſed אלרוסא ואלמקדמון *Principes* & *Præfecti ipſius* צד אלמשהור מן לפט צעיר *contra vulgò receptum nominis Tſair uſum*, ſeu ut ad locum iſtum habet רוסאהא ואגלאהא *Principes & Magnates ipſius.* פהו צד אלצעיר אלדי הו אלצגיר *éſtque contrarium* τῷ *Tſaïr quod parvum denotat.* Et ad ſententiam ſuam confirmandam Paraphraſtæ etiam *Chaldæi* teſtimonium profert, qui ita locum iſtum tranſtulit, בשרו צוחתא שלטנהא *Annuntiate clamorem Dominatores ejus.* Si libeat Magiſtri hujus ſententiam amplecti, nulla hîc inter Prophetam & Evangeliſtam ſupereſt diſcrepentia. Certè quæ *Princeps*, *Illuſtris*, & *Præfecta* fuerit, ϑϑαμῶς ἐλαχίϛη meritò appellabitur: nec temerè forſan adhibita iſta loquendi forma potiùs quàm alia quæpiam, quæ ſimpliciter *Magnum* vel *Illuſtrem* denotet, cùm ita duplex (quem diximus) nominis צעיר *Tſair*, intellectus ſubinnuatur, utroque expreſſo, altero licèt prælato, idque non prout accidit, ſed certo ac deliberato conſilio factum videatur. Ac ne ab una illius authoritate, quámvis *Chaldæi* (ut vidimus) Paraphraſtæ, magni nominis authoris ſuffragio ſe tuentis, pendeamus, addimus & alterum ὁμόφηφον, Grammaticorum Hebr. Prin-

[k] Druſ. & Grot.

cipem *Ebn Jannahium*, qui in libro Radicum, asserit vocem צעיר *Tsair* esse מן אלאצאד i. e. ex illis quæ pugnantes inter se significationes comprehendunt; (ἐναντιοσήμων dicere liceat) ac aliàs *Magnum* & *Excellens*, aliàs *Parvum* denotare. Præter locum *Jerem.* jam laudatum, alium (cujus etiam meminit R. *Tanchum*) affert è *Zech.* xiii. 7. והשיבותי ידי על הצערים *Et convertam manum meam super Hatsoarim*, i. e. (inquit) על אלאגלא ואלרוסא *super illustres & Principes*, non, ut vulgò intelligi solet, *Super parvulos.* Quæ (inquit R. *Tanchum*) omnium quæ adducuntur expositionum optima est. His calculum adjicit etiam Glossarii *Hebræo-Arabici* minimè contemnendi author, qui inter thematis צער *Tsaar* significatus, statuit צולטאן [l] *Soltan*, *Dominator*, *Princeps*, verbis *Zachariæ* istis in testimonium adductis. En sententiam quatuor testium ore confirmatam: at, num fide dignorum, inquies? Certè non aliis Magistrorum, quam quos, quod ad verborum in S. Script. occurrentium significatus, (ubi de nullo religionis articulo controvertitur) cæteris libenter præferunt docti, non minorum. Sed & idem sensisse ipsi etiam LXX videntur, qui verba ista *Zachariæ* sic reddunt, καὶ ἐπάξω τὴν χεῖρά μου ἐπὶ τοὺς ποιμένας: necnon *Syrus*, ܘܐܦܢܐ ܐܝܕܝ ܥܠ ܪܥܝܐ *Reducamque manum meam contra Superiores:* & Arabs على الرعاة *super pastores.* Ac ne insolens cuipiam videatur quod de hac voce affirmatur, intellectibus eam planè contrariis atque inter se pugnantibus gaudere, sciendum est illud & aliàs in lingua *Hebraica* non insuetum, atque in vicina *Arabum* dialecto, è qua de *Hebraicæ* matris usu judicari volunt Magistri, frequentissimum. Prolatis in medium exemplis res illustrior fiet & πιθανολόγα. A themate קדש *Kadash* derivata notissimum est, & quod *Sanctum*, & quod à sanctitate longissimè remotum est, denotare, *Scortum* scil. et *Cynædum:* de utroque sexu dictum occurrit, *Deut.* xxiii. 17. לא תהיה קדשה מבנות ישראל ולא יהיה קדש מבני ישראל *Non erit* [*Kedeshah*] *meretrix è filiabus Israel, neque erit* [*Kadesh*] *scortum masculum è filiis Israel.* Verbum ברך *Barac* est cùm *Bene-dicere*, est cùm *male-dicere* vertendum fateantur interpretes. Sic 1 *Reg.* xxi. 13. ברך נבות אלהים ומלך *Barac Naboth Elohim vamelec*, *Maledixit Naboth Deo & Regi*, ut & *Jobi* i. 11. אם לא על פניך יברכך *nisi in faciem tuam* [*Yebarececa*] *benedixerit tibi*, nec non cap. ii. 9. ברך אלהים ומת *Barec Elohim vamut*, *Benedic*, i. e. *Maledic Deo & morere*; seu convitiare Deo & morere, quàmvis refragante eo loci Cl. Viro *Sixtino Amamâ*, id Sancti viri *Jobi* uxore indignum rato. Sed confirmatur ea verbi notio è lingua *Arabica* in quâ ابترك teste [m] *Ebn Athir* & *Benedicere* significat & *Convitiari.* Nomine נפש *Nefesh*, non tantùm *Animam*, sed & *Corpus inanime* designari volunt *Hebræorum* Magistri, eósque secuti Interpretes *Christiani*, v. g. *Hag.* ii. 13. אם יגע טמא נפש *Si tetigerit immundus Nefesh*, i. e. ob cadaver humanum. *Pagn.* Ang. ℌy a dead body; pari modo apud *Arabes* نفس *Nafs* & *Spiritus* seu *Anima*, & *Corpus* audit. חסד *Chesed*, quod frequentissimè *Pietas*, est & cùm Impietas reddendum videatur. Sic, *Lev.* xx. 17. חסד הוא *Chesed hu*, Ver. Vulg. *Nefariam rem* operati sunt. Alii *Opprobrium est*, ut LXX ὄνειδός ἐστιν *Chald.* קלנא *Ignominia. Syr.* ܣܛܢܐ *Opprobrium est.* Ar. فذلك عار *Dedecus est.* Eam esse vocis vim asserit [n] *Maimonides*, ut omnis in re aliqua excessus *Chesed* appelletur, כאנת תלך אלמבאלגה פי בר או שר, sive in *bono*, sive in *malo* fuerit excessus iste. Nomen אור ut *Lucem*, ita & quod luci maximè contrarium est, *tenebras* sc. confessò denotare asserunt jam laudati R. *Ebn Jannahius* & R. *Tanchum* אלמשהור מן אסם אלאור אלנור ואלציא וצדה *Notum est nomen Our & luci competere, & ejus contrario:* idque ut volunt tam ex Scripturæ quàm *Misnæ* & *Talmudis* usu. Exempla quæ ex [o] Scriptura adducunt hîc minùs firma videntur, manifestiora quæ ex *Talmude*, in quo etiam plura ejusmodi occurrunt, e. g. Thematis פקק *Pakak* sunt & *obstruendi*, *operiendi*, sive *claudendi*, necnon è contra *solvendi* atque *aperiendi* notiones. Et nomine מתוק, quod *dulce* ac *suave* denotat, gaudet etiam res *amarissima* الحنظل *Al Handhal* seu *Colacynthis*, adeo ut illud inter אלאצדאד sive ἐναντιόσημα ab eodem R. *Tanchumio* numeretur, qualia & apud *Arabes* (quorum linguam & *Hebraicam* קריבה אלאצטלחאת *usu verborum admodum affines esse*, pro confesso habet) frequenter reperiri, rectè scribit. Sed nec apud *Arabes* solos, cùm pleræque, ni fallor, linguæ hoc in genere exempla nobis suppeditent. De *Græca* & *Latina*, quæ maximæ apud doctos authoritatis merirò habentur, patet. His [p] *Altum* & *Profundum*, tam

[l] Leg. סלטאן [m] L. Nehaya. [n] Comm. in Pirke Ab. c. 5. l. Morshedin אור [o] Ps. 139. ולילה אור & nox Our. Our hic (inquit Rashi) est לשון אופל significatu Tenebrarum, & sic vertit Judæus quidam qui Psalmos Arab. interpretatus est, والليل يغشا علي & nox me obtenebrabit. [p] Et sensu etiam tralatitio seu metaphorico, Altâ voce, altum silentium.

tam de ſupra quàm de infra nos longè poſitis dici notum eſt; *Infractum* idem eſſe quod *fractum*, eique contrarium; ut & alia haud pauca ab *in* compoſita; *Reſtringo*, & *rurſus ſtringere*, & *ſolvere:* illis ἀργὸν, & *pigrum*, & *velocem* denotare; στερεφὸν & *firmum*, & *imbecille*; καθαγίζω, & *polluo* & *conſecro*; Ἀγανὸν *mitem*, & *ſævum*; Νοσηλεύω *Ægrum curo*, & *facio*, cum aliis non paucis: nec in vernacula nobis deeſſe his ſimilia nemo non novit, qui To let dicimus, cùm & *ſinere* & *impedire* volumus; & To skin, cùm *pellem*, & *inducere* & *detrahere*. Sed his omiſſis, iis potiùs, quæ apud *Arabes* occurrunt, immorabimur, utpote quod & inſtituto noſtro magis conducere, & ad linguæ *Hebraicæ* uſum illuſtrandum præ cæteris expedire videatur. Unum tantùm aut alterum è lingua *Syriacâ*, quæ & ipſâ *Arabicâ* adhuc *Hebraicæ* vicinior, præmittere liceat. [q] Ea ſint סכל *Secal, ſtultus fuit*, à quo tamen in forma aucta סכל *Sacel* eſt *intelligere fecit:* unde סכל *Saclo, ſtultus*; & contrariæ naturæ ejuſdem radicis propagines, סכלתונו *Sacultono, intelligens*, סכל *Sucolo, intellectus*; סכלותא *Saclutho, ſtultitia*, quæ in themate hoc ſignificatuum contrarietas ad *Syros* ab *Hebræis* derivata eſt, apud quos hoc dictionibus שכל & סכל commune eſt, ut utraque tum ſtultitiam tum è contra intellectum denotet, quamvis illa magis propriè per סכל, hic per שכל indigitetur. Audiamus quid hâc de re annotavit R. *Tanchum*. حيث يذكر في الفقه סכל וסכלים יסכלו فلا يكون الا جهل وعدم معرفة لان هذه اللفظ وان كان فيه معني العقل والمعرفه فلا يكتب ذلك الا بشين لكن قد جا في النص منه بسير באלסמך مثل נתן הסכל במרומים وذلك على راي بعض الشارحين وقد جا في النص ايضا معني الجهل בשין مثل הוללות וסכלות لكن في غير النصوص لا يكتب ابدا معني العقل والفهم الا בשין ومعني الجهل בסמך لا يتغير ذلك, *Ubicunque occurit in libris juridicis* Sacal, Sacalim, *aut* Yiſcolu, *non ſignificatur aliud quàm ſtultitia, & defectus ſcientiæ. Hæc enim dictio, etſi comprehendat ſignificatum intellectûs & ſcientiæ, iſtâ tamen notione non ſcribitur niſi per* Sin. [r] *In textu autem Biblico pauca quædam hujus ſignificatûs exempla ſcribuntur per* Samec, *e. g.* conſtituitur [*Haſſecel*] in excelſis, *idque juxta ſententiam quorundam interpretum. Occurrit etiam in textu Biblico notione ſtultitiæ ſcriptum per* Sin, *e. g.* הללות ושכלות *inſanias & ſtultitiam; alibi verò quàm in textu non aliàs unquam ſcribitur ſignificatu intellectûs quàm per* Sin [s], *ſtultitiæ verò per* Samec, *nec mutatur* [ordo] *iſte.* Parilis etiam apud *Syros* eſt ratio vocis ܟܣܠ *Ke-*

thoyo, quod & *riſum effuſiorem*, ſcil. chachinnationem denotat, & è contra *fletum* ſilentio compreſſum. Ad *Arabes* jam propero, apud quos tot ſunt in hoc genere exempla, quot integras juſti voluminis paginas implerent. Ea appellant Grammatici الاضداد *Aleddad*, nec inconcinnè, cùm nomen ضد, ut ab eo ordiamur, ejuſmodi ſit, quod non ſolùm communis cæterorum appellatio, ſed & παράδειγμα eſſe poſſit, cùm & ipſum, nominis ſui menſuram hâc in parte implens, planéque ἐπαμφοτερίζον, tam quod *ſimile*, quàm quod *contrarium* eſt, denotet. Cætera prout ad manus venerint nullo methodi ordine ſequentur. حميم *Hamim, Aqua calida*, & è contra *frigida*. الاحم *Alahammo, Nigrum*, & *Album*. البضع *Al Bodoo, Connubium* & *Repudium*. الطرب *Altarbo, Gaudium* & *Dolor*. الردا, *Alredao, Intellectus* & *Stultitia*, item quod *Ornamento* eſt, & quod *Dedecori* ſeu *dehoneſtamento*. الجبر *Al Jabaro, Rex* & *Servus*. المولي *Al Maula, Dominus* & *Servus*. البسل *Al Baſlo, Licitum*, item *Illicitum*. فوق *Fauka, infra*, & *ſupra*. ورا *Wara, ante* & *ponè*. الغابر *Al Gabero, præteritum* & *futurum*. الجون *Al Jauno, nigrum* & *album*. طفل, *Tafala, ortus eſt Sol, occidit Sol rubens*. جلد *Jalada*, To skin, i. e. *pellem detrahere*, & *pelle tegere*. اسود *Aſwada, Filium genuit Dominum* ſeu *Nobilem*, item *Filium genuit Vernam*. الشعب *Alſhaabo, collectio* & *diſſipatio*, idémque, *reparatio*, & *deſtructio*, ſeu *demolitio*. دان *Dana, potens* fuit & *impotens* fuit, item *obedivit* & *rebellis* fuit; inde & ادان *Eddana*, Tempore condicto *vendidit*, & *emit*. مديان *Madyano*, qui fœnori *accipit*, & qui *collocat*. شري *Shara, emere*, & *vendere*. المعن *Almaano, longus*, & *brevis*. امعن *Am'ana, dives* fuit, *pauper* fuit. خفا *Chapha, texit*, & *detexit*. اسر *Aſarra, texit*, & *retexit*. الغلام, *juvenis*, & *ſenex*. اقرن *Akrana, potens* fuit, & *impotens* fuit. الكلس *Aclaſa, audax* fuit, & *pavidus* fuit. المنة *Al Mannato, potentia*, & *impotentia*. الساجد *Alſajedo, incurvus*, & *erectus*. النجادة *Al Najadato, avaritia*, & *liberalitas*. المتظلم *Al Motadhallemo*, qui injuriam *paſſus* eſt, & qui *intulit* injuriam. قسط, *Kaſata, juſtè* egit, & *injuſtè* egit. المسجور *Al Masjuro, plenus*, & *vacuus*. امل *Amela, ſperare*, & *timere*. القشيب *Alkaſhibo, vetus*, & *novum*, item *rubiginoſum*, & *à rubigine* terſum. المتين *Al-Matino, validus*, & *imbecillis*. نال *Nala, accepit*, & *dedit*. Quam ſignificatuum varietatem & olim apud *Hebræos* habuiſſe verbum לקה *Lakach*, mihi pluſquam probabile videtur, atque inde factum ut verba illa *Pſal.* lxviii. 19. לקחת מתנות

[q] V. Vulg. Annuntiate clamorem parvulis ejus: LXX retentâ voce Hebr. ἀναγγείλατε εἰς ζογόρα *Refer hoc ad ſuperiora, ubi de* Jerem. xlviii. 4. *agitur.* [r] Eccl. x. 6. [s] Eccl. i. 17.

מתנות באדם *Lakachta Mattanoth baadam*, quæ vulgò redduntur, *accepiſti dona in hominibus*, ut & à LXX Ἔλαβες δόματα ἐν ἀνθρώποις, à *Syro* Interprete valdè antiquo vertantur, ܘܝܗܒܬ ܠܒܢܝ ܢܫܐ ܡܬܢ̈ܐ *Vayahbt Mauhbotho labnai-noſho, Et dediſti dona hominibus*; ut & ab *Arabe* واعطي الناس مواهب *Et dedit hominibus dona*, ſenſu ab Apoſtolo etiam confirmato, qui Epiſtolæ ad *Epheſios* iv. 8. verba iſta hunc in modum citat, — ᾗ ἔδωκε δόματα τοῖς ἀνθρώποις: *Quapropter dicit, cùm aſcendiſſet in ſublime, captivam duxit captivitatem, & dedit dona hominibus*, ut non minus *donandi*, quàm *accipiendi* intellectu ſumptum pateat verbum. A diverſa verbi וثب *Wathaba* notione, quâ tum *ſedere*, tum è contra *exilire* ſignificat, pendet hiſtoria quæ proverbio apud *Arabes* noto anſam dedit, cujus & alibi meminimus. *Arabs* quidam, cùm ad *Hamyarenſium* Regem in palatii tecto ſendentem acceſſiſſet, hâc voce (ثب *Theb*, ſc.) comiter *ſedere* juſſus, Sciat (inquit) Rex me ad omnia quæ juſſerit paratiſſimum, dictoque citiùs de tecto deſiliens, miſerè confractis membris periit. Miratus Rex hominis dementiam, cùm à ſuis audiiſſet, verbum illud aliâ *Arabum* dialecto, non tam *ſedendi*, quàm *proſiliendi* aut volandi ſignificatum habere, Certè (inquit) oportet qui *Dhafarum* (nomen illud Regiæ apud *Hamyarenſes* urbis) ingreditur, *Hamyariſmum* addiſcat. Sed reponere ad hæc poſſit aliquis, diverſos ſignificatus iſtos, ejuſdem licèt vocis, diverſarum dialectorum fuiſſe, cùm ſit teſte inſigni Critico [t] *Jallaloddino'l Oſyutienſi*, شرط الاضداد ان يكون استعمل اللفظ المتنبين في لغة واحدة, *ex neceſſariis* τῶν ἐναντιοσήμων *conditionibus, ut eadem dictio diverſis ſignificationibus in una eademque dialecto occurrat.* Huic equidem exceptioni obnoxium eſſe ultimum iſtud, negandum non eſt, quod ideo hâc notâ indigitavit *Al Firuzabadius*, gaudere ipſum alterâ ſignificationum ſuarum privatim بلغة حمير in *Hamyarenſium* dialecto; reliqua autem pleraque ejuſmodi ſunt quæ ab eodem doctiſſimo Grammatico, *Jauhario*, *Jallaloddino*, &c. charactere الاضداد, ſeu vere ac abſolutè ἐναντιοσήμων, inſignita ſint. Ac facile eſſet jam recenſitis quamplurima addere quæ paſſim apud illos aliósque probatos authores occurrunt, adeo ut lectorem vel oſcitantem fugere non poſſint. Sed vereor ne jam modum exceſſiſſe videar. Unicum igitur adjiciam de quo idem quod de *Hebraico* צעיר, quod in hæc inquirendi cauſa nobis fuit, affirmatur, unà ſc. & *Parvum* & *Magnum* denotare; non equidem صغير *Sagir*, quod ſono ad *Tſair*, unde ortum ducit, quàm proximè accedit (ipſum enim hoc cenſu haud collocamus, quamvis & aliàs quæ ὀδαμῶς ἐλάχιστα الاصغران *Al Aſgarani*, q. d. *duo minima* audiant; viz. Cor & Lingua, ſed eo ſenſu potiùs quo & quædam mole minima, pretio maxima cenſentur) ſed aliud ei ex parte ſynonymum, & per quod reddunt *Ebn Jannahius* & R. *Tanchum*, *Hebræorum* צעיר *Tſair*, eo qui minùs uſu tritus eſt ſignificatu, ſc. quo quod *Magnum* & *Illuſtre* eſt denotat. Eſt illud, dictio جلل *Jalalo*, de quo *Al Firuzabaddius* in *Oceano* ſuo linguæ *Arab.* الجلل العظيم والصغير ضد *Al Jalal*, *Magnum* & *Parvum*, ἐναντιόσημον, quod & exempla è Poëtis Veteribus ab *Al Jauhario* aliiſque allegata confirmant. Magnum denotare probat illud *Waelæ Ebn Harethi*,

قومي هم قتلوا اميم اخي
فاذا رميت يصيبني سهمي
ولئن عفوت لاعفون جللا
وان سطوت لموهن عظمي ۞

i. e. *Populus meus interfecerunt Omaimum fratrem meum,*
Jam quâcunque jecero, in me recidet ſagitta mea.
Si condonavero, condonabo certè Jalalan [magnum quid;]
Sin in eos irruam, hoc pacto infirmabitur potentia mea.

ubi voce *Jalalan* magnum innui dubium non eſt (inquit *Jallalodinus Al Oſyutienſis,*) quæ enim gloria eſt culpam parvam remittere? eâdem è contra parvum & leve ſignificari oſtenditur iſtis [u], كل شي ماخلا الموت جلل *Omnis res exceptâ morte, Jalalo, levis eſt*, &, والموت فيما بعده جلل, *At mors reſpectu ejus quod poſt ipſam eſt Jalalo*, i. e. يسير, *levis*, vel *facilis toleratu eſt*; uti neceſſariò evincit ſententia, adeò ut ſuſpicari non poſſit نو عقل وتمييز ان الجلل هنا معناه عظيم *ratione & judicio præditus, Jalalo hîc* [x] *Magnum denotare*, ut loquitur idem *l. Mezhar*, c. 26. Quid igitur impedit quo minùs unum idémque nomen in lingua etiam *Hebraica*, à qua fluxit *Arabica*, æquè diverſa ſignificet? Quærat forſan aliquis, quâ tandem ratione hoc factum ut eidem verbo ſenſus adeò diſcrepantes competerent? Nolo ego, cùm apud *Hebræorum* Magiſtros nihil de hac re dictum adhuc (quod memini) repererim, quod ad ipſorum linguam incertas ſectari conjecturas; quod ad *Arabicæ* dialectum attinet, liceat, (ſi cui libet,) ab ipſorum Criticis & Grammaticis prodita audire, ſc. inde hoc contigiſſe, quòd diverſæ

[t] l. Mezhar. [u] Sic in lib. Hamaſah, كل الذي لاقيت من بعده جل صغير, parvum. [x] Dicunt Arabes, الموت اهون ما بعده واشد ما قبله Mors eorum quæ ſequuntur leviſſimum, eorum quæ præcedunt, graviſſimum eſt.

versæ tribus apud quas diversus esset verborum usus, سمع بعضهم لغة بعضهم ناخذ هاولا عن هاولا وهاولا عن هاولا, *aliæ ab aliis, acceperint ignotos sibi ab initio eorum sensus & civitate donâsse:* nam ut eadem dictio apud discrepantes tribus contraria indicet, non sufficit ut inter الاضداد *Aleddad* [ἐναντιόσημα] censeatur, juxta regulam è *Jalaloddinio* superiùs laudatam. Alii unum unicuique vocabulo ab initio significatum fuisse aiunt, deinde تداخل على جهة الاتساع *latiùs se ad alios admittendos extendisse.* Quod certè fieri potuit ob rationes licèt jam nobis ignotas, illis tamen, penès quos tunc jus erat & norma loquendi, perspicuas. Si quis objiciat, indicium fore hoc penuriæ & tenuitatis linguæ *Arabicæ*, & confusionem parere, cum nescius hæreat auditor quem sequatur sensuum inter se pugnantium, diversimodè responderi ait *Abu Becr Ebn ol Anbari*, inter cætera, ان كلام العرب يصحح بعضه بعضا ويرتبط اوله باخره ولا يعرف معني الخطاب منه الا باستيفاءه واستكمال حروفه فجاز وقوع اللفظة علي المعنيين المتضادين لانها تتقدمها وياتي بعدها مايدل علي خصوصية احد المعنيين دون الاخر فلا يراد بها في حال التكلم والاحنا الا معني واحد, *In Arabum sermone aliud ab alio confirmari, ac principium & finem inter se connecti, neque percipi orationis sensum nisi ad finem perductæ ac prolatis dictionibus absolutæ. Nihil impedire ergò quo minùs habeat dictio aliqua duos significatus contrarios, cùm præcedat & consequatur quod indicet utra significationum* [loco præsenti] *propriè competat excluså alterâ, cùm inter loquendum una tantùm innuatur.* Interim, مجري حروف الاضداد مجري الحروف التي تقع علي المعاني المختلفة وان لم تكن متضادة فلا يعرف المعني المقصود منها الا بما يتقدم الحرف ويتاخر بعده ما وضح تاويله *Ratio vocum* ἐναντιοσήμων *eadem est ac* πολυσήμων, *quæ diversos continent, licet haud inter se pugnantes, significatus, cùm & in illis haud dignoscatur intellectus ad quem collimatur, nisi ex iis quæ dictionem istam antecedunt & consequuntur, quorum interpretatio manifesta est.* Quam regulam esse necessariò observandam fatentur omnes, qui rectè non modo Scripturas Sacras, sed & alia quævis ab hominibus conscripta, in quibus minori cum periculo erratur, interpretari velint. Sed non est nostri inpræsentiarum instituti, in hujus rei rationes anxiè inquirere, nec quid indè commodi, sive incommodi sequatur, satis est ita actu comparatum ostendisse, ut fit (uti loquitur *Ebn Phares*) من سنن العرب في الاسما ان يسموا المتضادين باسم واحد, è (loquendi) *legibus apud Arabes in nominibus receptis, ut res duas contrarias uno nomine appellent,* quo eorum sententia, qui eundem linguæ priscæ *Hebraicæ* morem fuisse asserunt, è vicinæ dialecti, filiæque germanæ usu omnibus noto confirmetur, atque idem sonare nomen צעיר *Tsair*, quod apud Prophetam occurrit, ac quod apud *Matthæum* ἐλαχίστη. Quod eatenus, ni fallor, evicimus, ut nec *Judæus* quis *Matthæum* malâ fide *Micheæ* verba enarrâsse asserere ausit, nec *Christianus* Prophetæ verba prout hodiè *Hebraicè* leguntur, quicquam à *Matthæi* dicto abhorrens continere, adeò morosè contendere debeat, ut sententiæ suæ tuendæ gratiâ, receptæ à multis retrò sæculis lectioni, seu potiùs (quod apud me extra dubium est) ab ipso Propheta, dictante Spiritu Sancto profectæ, vim inferri velit. Si igitur, qui usitatiorem nominis צעיר *Tsair* significatum, *Parvum* sc. retineri velit, aliam divinos hosce scriptores conciliandi rationem adhibuerit, libenter assensero; sin aliquis intemeratam Prophetæ lectionem pro corruptâ haberi velit, ut ipse manum medicam importunè adhibeat, illum quem jam indicavimus verbi usum, tot exemplorum illustrium, tot virorum insignium authoritate comprobatum, vel feliciſſimis ipsius conjecturis, audacter opposuero,

CAP. III.

HABBAKUCI I. 5.

Heb. ראו בגוים והביטו והתמהו תמהו
Chald. חזו בעממיא ואסתכלו אתרפו שוהו
Intuemini gentes, & conspicite, admiramini, obstupescite.

Syr. ܚܙܘ ܒܥܡܡܐ ܘܣܒܪܘ ܘܬܬܡܗܘ ܬܬܡܗܘ:

Videte [y] *arrogantes* [seu transgressores] *& respicite, & admiramini, & obstupescite.*

Arab. انظروا يا متغافلون وارجعوا فتعجبون عجايب وتغتمون ☆

Videte, O negligentes, & revertimini, ut mira admiremini & pereatis.

LXX Ἴδετε οἱ καταφρονηταὶ, καὶ ἐπιβλέψατε, καὶ θαυμάσατε θαυμάσια, καὶ ἀφανίσθητε.

Vers. Vulg. *Aspicite in gentibus, & videte; admiramini, & obstupescite.*

Interlin. *Videte in gentibus, & aspicite, & attoniti estote; obstupescite.*

Ang. **Behold, ye among the heathen, and regard, and wonder marvelously.**

ACT. XIII. 41.

Ἴδετε οἱ καταφρονηταὶ, καὶ θαυμάσατε, καὶ ἀφανίσθητε.

Ver.

y Par. impudentes, & considerate.

Ver. Vulg. *Videte, contemptores, & admiramini, & diſperdimini.* Bez. *Evaneſcite.*

Angl. **Behold, ye deſpiſers, and wonder, and periſh.**

Confertur Habbacuci i. 5. *cum* Act. xiii. 41.

Et olim ut nunc lectum videri textum Hebraicum, neque neceſſe eſſe ut בוגדים, *vel aliud quippiam pro* בגוים *ſubſtituatur, quò Græco* καταφρονηται, *nec ut* והתמהו תמהו *pro* והתמהו תמהו *legatur, quò verbis* κ᾽ θαυμάσατε κ᾽ ἀφανισθητε, *reſpondeant.*

EA quam capite præcedente innuimus regula, *viz.* Multas rerum, quæ nos jam latent, rationes, olim cognitas atque perſpectas fuiſſe, usûs eſt ferè perpetui, ad modeſtiam nobis inculcandam, ne benè poſita temerè loco moveamus, quoties quî factum fuerit ut ita ſe haberet, quod à multis retro ſeculis factum eſt, non adeo facilè percipiamus: in iis præcipuè rebus de quibus eos, quorum maximè intererat, ſi quid minùs ſani aut ſinceri ſubeſſet, illud ſtatim detexiſſe, nullam moviſſe controverſiam reperimus. Cùm ergò teſtimonium aliquod, vel ex Lege vel Prophetarum libris ab Apoſtolis Domini noſtri *Jeſu Chriſti* citatum, aliter ſonare quàm à recentioribus, ſive *Judæis*, ſive *Chriſtianis*, eo jam loco unde deſumptum fuerat, intelligatur, inveneriimus, ne tamen *Judæo* cuipiam Novi Teſtamenti Scriptoribus malæ fidei litem intentanti ullatenùs cedamus, hoc ad perſuadendum ſatis eſt, quòd ſi minùs rectè, vel ſine optima ratione factum fuiſſet, haudquaquam illud ſiluiſſent ipſius majores, quorum ætate propagata ſunt fidei *Chriſtianæ* dogmata, quibúſque primò propoſita. Illi, prout *Chriſto* ejúſque doctrinæ ſemper erant infenſiſſimi, hoc ſtatim, ut manifeſtiſſimum falſitatis argumentum, eis objeciſſent; *viz.* Prophetarum, ad quorum teſtimonium provocârunt, ſcripta ab ipſis corrupta. Eandem etiam ob cauſam, nec temerè à *Chriſtianis* ſollicitandam *Hebraici* textûs in ejuſmodi locis lectionem eam quam poſt *Chriſti* & [z] Apoſtolorum tempora haud probabile eſt mutatam fuiſſe, licèt jam inter ipſam & quam exhibet Novum Fœdus, aliqua videatur diſcrepantia, judicamus. Rationes rei forſan tunc temporis notiſſimæ erant, licèt nobis jam obſcuræ admodum ac penè imperveſtigables, in quarum tamen veſtigia, quibus poſſumus modis, inquirere, atque omnia priùs tentare, decebit, quàm aliquid immutandi atque innovandi audaciam ſumamus.

Hujuſmodi, præter jam prolata, videtur eſſe locus iſte *Habbac.* i. 5. ראי בגוים והביטו והתמהו תמהו כי פעל פעל &c. *Reu bagoim, &c.* quem recentiores vertunt, *Videte in gentibus, &c.* ut ita *Beth*, quæ vocem *bagoim* orditur, præpoſitio nomini præfixa, non litera ipſi eſſentialis habeatur. Apoſtolus verò, *Act.* xiii. 41. verba hæc in teſtimonium contra *Judæos* proferens (à quibus, cùm vox iſta quâ uſus eſt, acerbiſſimo convitio perverſos ipſorum mores perſtringat, niſi id ſonare prophetæ verba perſuaſum habuiſſent, adulterati textûs proculdubio incuſatus fuiſſet) ſic effert, "Ιδετε οἱ καταφρονηται, κ᾽ θαυμάσατε, κ᾽ ἀφανισθητε, ὅτι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν: i. e. vertente *Beza*, *Videte, ô contemptores, & admiramini, & evaneſcite, &c.* Quomodo & LXX "Ιδετε οἱ καταφρονηται κ᾽ θαυμάσατε θαυμάσια κ᾽ ἀφανισθητε, nec aliter ferè qui Vetus Teſtamentum è lingua *Hebraica* in *Syriacam* traduxit, חזו מרהא וחורו ואתרמרו ותמהו *Videte* [a] *arrogantes, & reſpicite, & admiramini & obſtupeſcite.* Patet igitur tam LXX, quos ſecutus creditur Apoſtolus, quàm *Syrum*, dictionem illam, quam ita tranſtulerunt, pro unica habuiſſe, non geminâ è præpoſitione & nomine conflatâ, qualis cùm בגוים *Bagoim* viſa recentioribus fuerit, ejus loco בוגדים *Bogedim* literis ג & ו tranſpoſitis, & inſerta ד vel ſaltem ו in ד, unâque vocalibus mutatis, ſubſtituendum duxerunt reip. literariæ Primates, *Beza*, *Grotius*, *Capellus*, (qui & aliam adhibet conjecturam, forſan ſcil. eos בוזים *Bozim* legiſſe) ita tamen, ni fallor, (quo erant candore) ut non aliam interpretes ipſos inter ſe conciliandi viam obſtructam voluerint; cujuſmodi ubi, bonâ cum ipſius veniâ, Lectori indicavero, eámne an aliam potius amplecti velit ſuo utetur judicio. Ea igitur hæc ſit: ut, nempe inter Interpretes antiquiores & recentiores, quam innuimus, diſcrepantia, inde ortum traxerit, non quod verbum hoc aliis alii literis in eis quibus uſi ſunt exemplaribus ſcriptum repererint, ſed quod unum idémque dum legerint, diverſas illi origines, quarum utriuſque capaces videntur quibus conſtat literæ, tribuerint, alii pro uno ac ſimplici, ut diximus, alii pro gemino, è duobus compoſito, habentes; unde hi, *In gentibus*, illi verò *Contemptores*, ſeu *Arrogantes*, vel *Inſolentes* reddiderunt, quaſi בגוים pro plurali à ſingulari בגוא *Bago*, formâ קנוא *Kano*,

[z] V. Capel. p. 572.

[a] Seu tranſgreſſores.

Kano, Zelotes, ſumpto; à themate nempe בגא, quod in uſu olim apud *Hebræos* fuiſſe, etſi non alibi in textu Biblico (qui unus *Hebraiſmi* puri & antiqui theſaurus nobis ſupereſt,) occurrat, mihi ſatis confirmatum reddit additus interpretum iſtorum authoritati linguæ *Arabicæ* uſus, in qua verbum بغا *Baga* hos habet, cum aliis, ſignificatus, ظلم *Injuſtus* ſeu *injurius fuit*, علا علي احد *Se ſuper aliquem extulit*, عدل عن الحق *à vero declinavit*, ſeu receſſit, استطال *ſuperbè, inſolenter ſe geſſit*, كذب *mentitus eſt*, اختال في المشية *faſtuosè inceſſit*, teſte *Kamuſii* authore. Sic & *Aljauharius*, البغي *Al Bagyo* (inquit) eſt التعدي *Tranſgreſſio*, item, كل مجاوزة وافراط علي المقدار الذي هو حد الشي فهو بغي, *Omnis tranſgreſſio & exceſſus modi qui terminus eſt rei, dicitur Bagyo*. Si ex his de thematis in lingua olim *Hebraicâ* uſu conjecturam ferre liceat, non malè vel à LXX καταφρονηται, vel à *Syro* מרחא *Maroche*, verſum בגוים *Bagoim* nomen indè deductum, facilè concedetur. Certè מרחא *Marocho* à *Bar Ali* in Lexico *Syro-Arab.* المتعدي redditur *Tranſgreſſor, qui modum excedit, inſolenter ſe gerit*, vel injuriam facit: & מרחותא *Marochutho* التعدي *Tranſgreſſio, &c.* eodem prorſus vocabulo quod *Aljauharius* ad البغي *Al Bagyo* explicandum adhibet, adeo ut Interpretem בגוים legiſſe, atque hoc intellectu ſumſiſſe haud difficulter credas. Non video ergò quid impediat quo minus thema hoc cum ſignificatibus ſuis à matre *Hebraica* traxiſſe dialectum *Arabicam* credamus, atque inde rurſus *Hebraicæ* [b] نسيا ſuum in memoriam revocemus. Neminem enim turbabit, credo, quòd non ſcribatur בגואים cum א inter pronuntiandum latente ac prorſus otioſo, magis quam quòd, ſi alteram lectionem amplecti velit, ſcriptum videat בגוים non בגויים, aut גוים alicubi, non גויים, aut quòd eadem litera, (א nempe) ſæpiùs in aliis quibus radicalis eſt, inter movendum excidat; ut nec quòd *Hebræorum* ג apud [c] *Arabes* frequentius in ج migret, quàm in غ, cùm & hujus exempla occurrant non rara; ut cùm à גרה *miſcere* fit غرى; â סוג *avertit ſe, retroceſſit*, زاغ; à שרג *implicari*, unde שריגים *ſurculi*, propagines, palmites, غرس *palmes*; à בלג, unde התבלג *confortare ſe, &c.* بلغ *ad maturitatem virium pervenit, & fortis fuit, &c.* Quòd ſi objiciatur, nec thema ipſum nec aliquam ejus propaginem alibi in Sacro Codice extare, non eſt quod hoc nos moveat, utpote quod aliis compluribus cum ipſo commune ſit, quorum alia, themata ſua, quæ in longam deſuetudinem abierunt, non aliunde quàm è vicinis *Syrorum* & *Arabum* dialectis agnoſcant, alia ſemel tantùm occurrentia, non alia habeant ſignificatus ſui indicia. Non opus eſt ut his probandis multum operæ inſumamus; vel primus *Geneſeos* verſiculus exempla ſuggerit omnibus notiſſima. Undè enim ipſius Dei appellatio אלהים *Elohim* apud *Hebræos*? ab אלה *Alah, juravit?* longiùs petitum hoc, ut taceam inter ה واللين الظاهر, ſeu *Mappikatum* & *Quieſcens* differentiam: diſcimus ergò è lingua *Arabica*, ab اله *Aleha, coluit, ſervivit*, nomen hoc *Unicè colendum* indigitare. Undè cœli השמים *Shamaim* dicantur quis noverit, niſi linguæ *Arabicæ*, in quam ex *Hebraica* antiquitùs fluxerunt ſignificatus iſti, ope? Jam verò ne ad longè petita neſcio quæ Etyma divertamus, facit quòd in ea vocem iſtam *Altitudinis* & *Eminentiæ* intellectum habere docemur. Obſervavit illud jampridem *Aben Ezra* in ſuis ad locum iſtum commentariis, טעם שמים גובה ומעלה וכן בלשון ישמעאל שרובו על מתכונת לשון הקדש, *Significatus Shamaim eſt altitudo, & eminentia, uti etiam in lingua Iſmaelitica, quæ in pleriſque linguæ Sanctæ conformis eſt.* Rectè; apud eos enim سما *Sama* eſt *Elatum, altum, excelſum eſſe, eminere*, unde quicquid alia ſupereminet, nomine سما *Sameo* gaudet, meritò igitur Cœlum: quòd alii incerta neſcio quæ ſactati ſint, ignem aquâ miſcentes, *Arabiſmi* ignorantiâ factum videtur. Si ad illud quod proximè ſequitur pergamus, הארץ *Haarets*, ſcil. ejuſdem etiam, nullibi in Sacro volumine obviam, radicem ſuppeditabit nobis eadem *Arabum* dialectus, dum ارض *Ardz* à themate ارض *Aradza* contrariæ ſuperiori notionis quicquid *humile*, atque infimo loco, ſeu infra cætera poſitum eſt (ac proinde terram à ſitu nomen ſortitam) appellatum docet. Eadem, ne in תהו ובהו *Tohu* & *Bohu* originibus indagandis incertus erres, aut inanem operam impendas, ducem ſe præbebit, monens تها *Taha*, idem eſſe ac غفل *neglexit, neglectui habuit, deſeruit*; & توه *Tawah*, tranſpoſitis literis, *periit*: بها autem *vacuum atque inane eſſe*, unde الباي *Al Bahi, domus vacua* & deſerta, ut ſint *Tohu* & *Bohu neglecta, deſerta*, & hoc ſenſu (ſi ita loqui liceat) ἀόρατος, & *inanis, vacua, deſolata*. De Angelorum, quos מלאכים *Malacim* vocant, licèt non ſtatim nominatorum, creatione, hoc etiam loco ab interpretibus diſquiri ſolet, at unde illi appellationem ſuam

[b] Oblitum, vel oblivioni traditum. [c] Maſora notat novies in conjugatis unius verbi בוא deeſſe א

ſuam ſortiti, pauci docent, nec certè facile, niſi eâdem dialecto interpretem ſe præbente, cognoſcent; in qua themata אלך *Alac* & לאך *Laac*, *mittendi* & miſſionis ſignificatum habent, ut indè qui nuntii deferendi ſeu legati officio fungatur, מלאך *Malaac* audiat. Hæc verò, cùm aliis id genus multis, licet originis ignotæ, notæ ſatis ſunt ſignificationis è frequenti, quo veniunt, uſu. Alia occurrunt non pauca ἅπαξ λεγόμενα, de quorum intellectu, niſi in conſilium adhibitâ *Arabum* linguâ, vix auderent vel doctiſſimi *Rabbinorum* certi aliquid ſtatuere. Hoc in genere cenſetur טאטאתי *Teteti*, *everri*, Iſ. xiv. 23. & מטאטא *Matata*, *everriculum*. Neſciebant quid eſſet *Vetetetiha*, donec audirent famulam quandam *Arabicam* dicentem ſociæ ſuæ, שקולי טאטיתא וטאטי ביתא, *Shikkuli Tatita veteti baita*, *Accipe ſcopas & ſcopa domum:* ita citat *Buxtorfius* ea quæ in [d] *Talmude* Tract. *Megilla*. Fol. 18. habentur; neſcio tamen an ibi famula *Arabica* dicatur, an famula *Rabbi:* ita enim in ea quæ penès me eſt *Talmudis* editione legitur, nec non apud *Kimchium* ad *Iſa.* xiv. & in lib. *Shoreſhim*, tam in præfatione quàm in radice טאטא. Interim *Arabum* ibi innui dialectum haud dubitaverim, in qua vocis iſtius ſignificatio ſit, ut vult *R. David Kimchius*, *Amovere*, auferre. Ita *Ebn Jannahius* interpretationem ejus eſſe ait *Arabicè* واطاطيها اي وانفضها *Waatatiha*, i. e. *& excutiam eam*. Eſt certè طاطا apud *Kamuſii* Authorem, *movere*, ut cùm equum quis femorum agitatione ad curſum incitat, & manu frœnum eum in finem concutit; nec non *celeriter opes expendere*, profundere, quod idem ferè eſt ac excutere; quæ omnia motûs notionem includunt: aut referri (inquit idem *Ebn Jannahi*) poteſt ad طحطح *Tahtah*, mutato א in ح ejuſdem organi literam (ut frequenter fieri in utraque lingua ſolet) ut ſonet واطحطحها quod inter cætera eſt, *Diſpergere*, *diſſipare*, *dejicere*. Conferri etiam poteſt cum طتا *Tata*, quod eſt idem ac ذهب *Abiit*, undè forſan dicatur طتي *Tatta*, auferre; item cùm تعتع *movere*, ídque paulo violentiùs, atque etiam ثاثا *Thathaa*, *loco movere*, amovere. Hæc enim omnia & ſono & ſignificatu affinia ſunt, quorum quodlibet ex ancillæ, imò doctioris cujuſdam Magiſtri ore *Tetei* ſonare poſſet. Huic addi poſſunt & cætera quæ à *R. Davide Kimchio* in præfatione, & paſſim textu libri *Shoreſhim* adducuntur: quo lectorem harum rerum ſtudioſum remittimus. *Hoſ.* xiii. 5. de voce תלאובות *Tal'uboth*, nihil omnino ſtatuere audent Magiſtrorum doctiſſimi, quàm quod ipſis dictaverit linguæ *Arabicæ* uſus. *R. Salomo Jarchi* enim, qui nondum forſan ab iis didicerat, ſe extricare neſcius, אין דמיון (inquit) *Non eſt illi geminum*, ideóque interpretatio, juxta illud quod poſtulat ſenſus, erit *tumulus in quo deſiderant omne bonum, nec inveniunt*. *Aben Ezra* autem linguam *Arabicam* callens, ut ſe expediat, *Denotat* (inquit) *terram aridam & ſiticuloſam*, וככה בלשון ישמעאל *ita enim in lingua Iſmaeliticâ*. Quod autem dicunt alii eſſe terram in qua כל תולאה בו *Omnia ſuſpenſa ſint*, alluſio (inquit) eſt, non verbi expoſitio. *Kimchius* eandem ſecutus interpretationem, non alio nititur fundamento, quàm quod Pater ſuus הביא ראיה למלה הזאת מלשון ערבי *probationem ad hanc dictionem* [explicandam] *attulerit è lingua Arabica*, in qua dicunt لبأ الرجل *Labal' Rajol*, *ſitivit vir*, vel ut in l. *Radicum* idem effert, quòd ſcripſerit *R. Jonah* (*Ebn Jannahium* innuit) *Arabes* locum aridum & ſiticuloſum לאבה *Labah*, vocitare. Nec aliam ſibi in præf. l. *Shoreſhim*, id genus dictionibus, quibus non reperiantur הבר במקרא *aliæ ſimiles* in textu Biblico, interpretandis, viam ut optimam & tutiſſimam proponit, quam ut ea vel ex *Miſhna*, vel *Gemara* explicentur, vel è linguis יוני או הגרי *Græcâ* & *Arabicâ*, cujus optandum certè fuerat ipſum majorem habuiſſe peritiam; ita enim, quo erat ingenio & eruditione, majora longè præſtitiſſet quàm jam, magna licet & præclara, alienis oculis cernens, & ad Patris ſui, vel *Ebn Jannahi* tantùm, à quibus omnia haurire non potuit, authoritatem provocare ſæpiùs coactus, Verè enim ibi aſſerit linguam *Hebraicam*, etſi cæterarum parens fœcunda fuerit, omniúmque olim perfectiſſima, jam tamen apud ipſos [e] præ exilii diuturnitate diminutam fuiſſe; Idem quod *R. Judas Levita in l. Cozari*, מצא אותה מה שמצא נושאיה נתדלדלה בדלותם וצרה במיעוטם, *Idem illi contigit fatum quod populo cui vernacula fuit, deſpectui habitis illis, unà in contemptum abiit, & afflictis eorum rebus, ipſa in anguſtias redacta eſt.* Plura in re tam perſpicua exempla congerere haud operæ pretium fuerit, cùm ubique obvia ſint: ac præcipuè (ut annotârunt jampridem docti) in lib. *Job*, qui totus *Arabiſmum* ſpirat: certè in illo explicando niſi linguam *Arabicam* vice clavis adhibuiſſent jam olim interpretes, fruſtra fuiſſent. Cùm dictio גלדי explicanda

[d] Ita & in voce יהב Arabem nominat, cum in Gemara dicatur ההוא i. ὁ δεῖνα. [e] המעט אצלנו לאורך גלותנו

canda venit, quò recurritur niſi ad جلد quod *Arabicè, cutim, pellem*, ſonat? אצל (גלד אסם גלד, *Radix Geled* eſt nomen *Ar. Gild*) cùm & עורק c.xxx. 17. [f] quò niſi ad عرق quod eſt *Vena, Nervus*? Sic de זחלתי c. xxxii. 6. ענינו לפו מקומו פחדתי *Intellectus ejus pro ratione loci eſt, Metui*, (inquit *Kimchius*;) *at R. Jona* (inquit) *expoſuit* התאחרתי *Tardatus ſum, Me retraxi, retroceſſi*; ſcil. authoritate לשון הערב *linguæ Arabicæ:* ita certè, & verè, *Ebn Jannahius*; nam زحل idem eſt quod زال تاخر, *Recedere, ſecedere, tardari*, ſeu *moras trahere:* unde & dictum vult ab illis *Saturnum* زحل *Zohal*, nempe كثرة قهقرته *quòd multùm retrogradus ſit:* qui & alio nomine كيوان *Ciwano* apud illos appellatus; quod dudum à doctis obſervatum feliciter variantis lectionis neceſſitatem alibi tollere viſum eſt, *viz.* ne pro כיון apud Prophetam[g] ריון *Revan* à LXX lectum, uti à *Druſio*, aliiſque conjectatum, putent; cum eundem eſſe כיון *Ciun Hebræis, Syris* & *Arabibus* pateat, qui *Ægyptiis Rephan*, ſeu *Remphan, Saturnum* ſcil. videſis *Lud. de Dieu*, ad Act. vii. 43. *Grotium*, & *Bochartum*, cujus viri longè doctiſſimi, cùm commodè inciderit mentio, quo digreſſioni iſti finem imponamus, audiamus quid ipſe hanc in rem dixerit, in illo diffuſæ eruditionis opere, l. 1. c. 15. " ſcil. *Arabiſmis* refertos eſſe Scripturæ libros Prophéticos, *Jobi* maximè, ut pridem obſervavit *Hieronymus*, &c. unde eſt quod idem præfatione in *Danielem* aſſerit *Job* cum *Arabicâ* linguâ plurimam habere ſocietatem." Id quod, ſi dederit Deus, pollicetur ſe Cl. vir quandoque palàm facturum, (quod opus avidè expectamus.) Deinde paulo pòſt, " Ad *Hebrææ* linguæ perfectam cognitionem multo plus confert quàm creditum eſt hactenùs, quod *Hebræorum* in Scripturam Commentaria docent, qui quoties hæret calculus, ad hanc linguam confugiunt, tanquam ad ſacram Anchoram. Quamvis longè plura obſervâſſent ex *Arabiſmo* ad ſacri textûs illuſtrationem, ſi illius linguæ fuiſſent periores." Hæc ille. Ex his quæ à nobis prolata ſunt, conſtat, nec contra doctiorum tam apud *Hebræos* quàm *Chriſtianos* morem, nec contra rationem facere nos, ſi thema בגא *Baga*, licèt alicubi in Textu Sacro non occurrat, olim in uſu apud *Hebræos* fuiſſe ex linguæ *Arabicæ* uſu notiſſimo, conjecturam ſumamus, atque inde בגוים *Bagoim* deductum eſſe, quod *Inſolentes, Superbos*, καλαφρονήσας, ſignificet.

Hâc ſublatâ, alia occurrere videtur in his verbis difficultas; alia inter eam quam ſecuti ſunt olim LXX & Apoſtolus, & quam hodie ſequuntur *Judæi* & recentiores, diſcrepantia. Dum enim apud illos legitur καὶ θαυμάσατε καὶ ἀφανίσθητε, ſuſpicionem movet habuiſſe quæ ſecuti ſunt exemplaria, תמהו והתמו, mutato primum ordine, deinde & verborum altero, eodémque à themate תמה *Tamah* ad thema תמם *Tamam* è geminantibus ſecundam radicalem tranſlato. At quæ hoc ſtatuendi neceſſitas, cùm nihil in Græcis ampliùs contineri videatur, quàm in *Hebraicis*, eo quo jam & modo, & ordine leguntur? Nam התמהו benè per θαυμάσατε reddi non eſt qui dubitet; quid ni & תמהו per ἀφανίσθητε? neque enim illud poſtulare videtur, ut quis prorſus conſummetur aut conſumatur, ſed præ admiratione & ſtupore ab eo quo fuerat ſtatu mutetur, & quaſi corrumpatur: quam eſſe thematis תמה *Tamah* vim oſtendit ejus in lingua *Arabica* uſus, in qua تمه *Tameha* eſt *corrumpi* & in pejus mutari, inde de cibo dictum valet تغير ريحه وطعمه *mutatos eſſe ejuſdem odorem & ſaporem*, item de ove dicitur cujus lac ſtatim mutatur ac corrumpitur. Ac talis hîc ſufficere videtur mutatio ex mente Ill. *Grotii*, qui ad hunc locum ita commentatur, καὶ ἀφανίσθητε, *nempe* τὰ πρόσωπα, ut *Mat.* vi. 16. *Expalleſcite. Syrus* V. T. interpres qui è fonte *Hebraico* vertit, dictionem priorem, ſcil. התמהו reddidit אתדמרו, poſteriori תמהו rentento, præfixâ tantum copulæ notâ, ותמהו, quod in lingua *Syriaca* idem ſonat, ac in *Arabica* الدهش *Stuporem*, confuſionem, ex admiratione nimia ortam. Ita enim *Bar Ali* תמהא *Temho* explicat, at אתדמר ſimpliciter per تعجب *Admiratus eſt*. Eodem prorſus modo quo *R. Tanchum* verbum תמהו *Temahu* hoc loco, qui التكرير *repetitio* (inquit) *eſt* للتاكيد *confirmationis ergò, ac forſan verborum altero voluit* المعجب *Admirationem, altero* الدهش *Stuporem, confuſionem, qualem admiratio è re aliqua inſolenti oborta parere ſolet*, adeóque ſimplex תמה majus aliquid ſignificare videtur, quàm aut התמה apud *Hebræos*, vel אתדמר apud *Syros*, neque infrequens puto ut tam apud *Hebræos* quàm *Arabes*, conjugationes auctæ, ut התפעל & تفعل & استفعل minus aliquid, diverſum licèt, quàm thema ſimplex innuant, ſcil. conatum & apparatum ad rem faciendam, eámque vel verè vel ſimulatò facere; cùm ſimplicius illud

[f] R. Tanch. in Morſhed. V. Raſhi, & Ab. Ezr. &c. [g] Amoſ. v. 26.

illud eandem re verâ ac seriò facere denotet.

CAP. IV.

HABBACUC. II. 4.

Heb. הנה עפלה לא ישרה נפשו בו

Chald. הא רשיעיא אמרין בלבהון לית כל אלין:

Et Impii dicunt in cordibus suis, Illa omnia non futura sunt.

Syr. ܗܘ ܕܠܐ ܫܦܝܪ ܢܦܫܗ ܒܗ

Iniquitate non oblectatur anima ejus.

Arab. وان ضجر لم تسر نفسي به

Si tædeat illum, non delectabitur eo anima mea.

LXX Ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ.

Vulg. *Ecce qui incredulus est, non erit recta anima ejus in semetipso.*

Interlin. *Ecce elata est, non recta anima ejus in eo.*

Angl. **Behold, his soul which is lifted up, is not upright in him.**

HEBR. X. 38.

Ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ.

V. Vulg. *Quòd si subtraxerit se, non placebit animæ meæ.*

Bez. *At si quis se subduxerit, non probat eum animus meus.*

Angl. **But if any man draw back, my soul shall have no pleasure in him.**

Collatio instituitur inter Habbac. ii. 4. & Heb. x. 38. *nec non* Amos ix. 12. & Act. xv. 17. Psal. xix. 5. & Rom. x. 19. *quâ lectionem textûs Hebraici hodiernam eandem esse in istis* V. T. *locis, quam olim secuti sunt* LXX & *Apostolus, adstruitur. Illustrantur* Ex. iv. 25, 26. Ex. xiii. 18. Psal. xxii. 17. *atque alia obiter loca.*

APud eundem Prophetam, cap. ii. 4. occurrunt & alia quæ ab Apostolo, *Heb.* x. 38. (versionem LXX, ut creditur, secuto,) aliter recitata quàm in textu *Hebraico*, qui hodiè manibus teritur, sonare censentur, aliter ipsum (vel eos, quos secutus est, Interpretes) legisse, argumento esse doctis videntur. הנה עפלה לא ישרה נפשו בו *Hinneh uppelah, &c.* hæc vulgò in hunc sensum sumi solent, *Ecce extollitur, non recta est anima ejus in eo.* Græca ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ in diversum abeunt sensum. Suspicatur ergò Illustr. *Grotius* legisse ipsos pro עפלה *Uppela* עלפה *Alepha*, & pro נפשו *Naphsho* נפשי *Naphshi*. At quid tandem hîc est, quod תָּפְלָה עלפה *Alesa* magis coveniat quam תָּפְלָה עפלה *Uppelah*? præsertim cùm ex sententia *R. Tanchum* עפל idem valeat ac עלף in illo *Jonæ* iv. 8. ויתעלף *Et defecit*, aut *Isa.* li. 20. בניך עלפו שכבו בראש כל חוצות *Filii tui defecerunt, jacuerunt in capite omnium platearum*; qui etiam præter vulgo receptam verbi notionem, quâ *Elatum esse*, & *extolli* significat, tertiam quandam recenset à Græco ὑποστέλλεσθαι minimè alienam. viz. بعد تاخر *longè remotum esse, Tardari, Retrahere se*, petitam ab עופל *Ophel, clivo* sc. الصعب الوصول اليه لعلوة ووعره *qui non sine difficultate præ alitudine & asperitate suâ ascenditur*, quæ licèt eidem loco isti minùs quadrare videatur, cæteris tamen præfertur ab *Ebn Jannahio*, quamvis sequiùs prophetiæ tardanti ac quasi se subducenti attributa. Sensus, inquit, est لما بعدت ونات وتاخرت هذه *postquam longè remotum sit, ac recesserit, & dilatum fuerit hoc*, quod denuntiatum est, non recta est anima ejus in ipso, quæ nihil eorum quæ minatus est Propheta, timet. Ideo autem quod de persona, seu anima impii affirmari quod hîc dicitur, non de prophetia, putat *R. Tanchum*, utramvis priorum significatuum huic præfert. *R. Moses Kimchius* aliam adhuc interpretationem affert, etiam à fratre ipsius *Davide* laudatam, in qua non minùs *subducendi* notionem habemus, scil. ut sensus sit, Anima impii, quæ non est recta in ipso, nec in Deo fiduciam collocat, עפלה *Uppelah*, i. e. inquit, שמה עצמה בעפל ובמבצר, *se ponit in clivo*, seu, *se in rupem & arcem subducit*, ἐκλείπουσα, puta, & ὀλιγοψυχοῦσα: verùm justus, qui confidit in Domino, non opus habet ut se in arcem recipiat, sed fide suâ vivit. Glossarium *Hebræo-Arab.* aliter adhuc, עפלה *Uppelah* (inquit) est تحير *Obstupuit*, perplexus, confusus, conturbatus est. Has omnes juxta sententias, eâ tantùm exceptâ, quæ extollendi, vel se efferendi intellectum præfert, non longè à scopo aberraverit qui עפלה *Uppelah* ὑποστείληται verterit. Sed nondum *Arabes* consuluimus, qui aliam nobis suggerunt, dum غفل quod *Hebraico* עפל respondet (ע in plerisque in ġ migrante) interpretantur ترك سها عنه *Omittere*, seu *negligere*, *aliò animum avertere*; [h] quâ solum ratione motus acerrimi judicii Vir, *Lud. de Dieu*, non meliùs reddi posse עפלה *Uppelah*, quàm ὑποστείληται, fidenter asserit. Quòd si ab interpretationum diversitate de

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[h] Per socordiam supersedit, Gol.

de exemplarium, quæ ſecuti ſunt Interpretes antiqui, diſcrepantibus lectionibus concludere liceat, ſuſpicari forſan poſſet quis *Syrum* ſimplicis V. T. verſionis authorem hîc pro עפלה legiſſe עולה, cùm vertat, ובעולא לא צביא נפשה *Et in iniquitate non delectat ſe anima ejus:* hoc obiter. Quod ad ea quæ ſequuntur, לא ישרה נפשו בו, autumat Doctiſſ. *Capellus*, LXX qui vertunt οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ, vocem illam (ſcil ישרה *Yaſherah)* accepiſſe quaſi eſſet à radice *Arabibus* uſitata שרר nempe س *Sarra:* at ſi res ſe ita haberet, litera ה ad radicem nequaquam pertineret, ſed futuri formativa eſſet, quod formâ regulari eſſet יִשַׂר *Yaſerro*, adeóque ה paragogicum, & vocales prorſus mutandæ. Eò autem confugere minimè neceſſarium videtur, cùm ישר alibi frequenter per ἀρέσκειν vertatur, quod eodem ferè recidit ac εὐδοκεῖν, illúdque dicatur rectum eſſe in oculis Domini, quo ipſe ſibi complaceat. Verba igitur prout in textu *Hebr.* ſe habent ita ſonant, *Ecce ſubducitur*, aut *negligitur*, vel *ſubductio fit*, aut *neglectus*, ſeu *deſertio eſt* (agentem ſubticendo & verbis imperſonaliter poſitis) *non recta eſt anima ejus cum eo*, i. e. Non delectatur anima ejus [vel, ſibi complacet] eo; ut ita ad Deum referantur poſteriora. Nec quicquam ſupereſt difficultatis, niſi quòd pro נפשו *Naphſho*, *anima ejus*, in Græca verſione perſonâ primâ efferatur *Anima mea*, quaſi נפשי *Naphſhi*, legeretur. At non infrequens eſt in textu Biblico à perſona ad perſonam tranſitus. Exempla (ni fallor) ſatis ad rem appoſita habemus, *Pſal.* xxiv. 6. זה דור דורשו מבקשי פניך יעקב *Hæc eſt generatio quærentium eum, quærentium faciem tuam, Jacob.* Ubi LXX perſonarum Enallagen ſtatuentes, reddunt Αὕτη ἡ γενεὰ ζητούντων τὸν κύριον, ζητούντων τὸ πρόσωπον τοῦ Θεοῦ Ἰακώβ. Sic & Vulg. *Hæc eſt generatio quærentium eum, quærentium faciem Dei Jacob.* Et *Pſal.* lix. 10. עזו אליך אשמרה *Fortitudo ejus, ad te reſpiciam*, ubi dum LXX vertunt, τὸ κράτος μου, πρός σὲ φυλάξω, & *Syrus*, mutato verborum ordine, אלהא לך אשבח מטל דאנת בית גוסי *Deus, te glorificabo, quia tu es refugium meum*, affixum tertiæ perſonæ in primæ proprium tranſtulerunt, ut ita de Deo intelligendum monerent, non de alio aliquo, quod *Hebræorum* plerique de *Saulis* robore dictum intelligunt. Quam ipſam licentiam Interpretes *Græci*, ut ſenſum commodiùs redderent, hîc etiam ſibi ſumendam duxerunt, ut ita verba ad Deum referenda, atque ipſius perſonâ efferri docerent. Nec interim abſurdum forſan erit, ut, ſi ei in quem cadit reprehenſio tribuatur affixum, *Non eſt recta anima ipſius in ipſo*, paraphraſticè exponatur, & ad ſenſum optimè, *Non oblectatur anima mea ipſo*; ideo enim non placet impius Dei animæ (i. e. Deo) quod ipſe ſe in anima ſua, vel apud ſe, non rectè habeat. Neque ita ſe ad literam interpretes hoſce adſtrinxiſſe videtur, quin ut ſenſui commodè exprimendo, à verborum ſono aliquoties diſcedant: exemplo ſit illud quod occurrit cap. xv. libri ejuſdem, *Act.* ſcil. v. 17. ὅπως ἂν ἐκζητήσωσιν οἱ καταλοιποι τῶν ἀνθρώπων τὸν κύριον, καὶ πάντα τὰ ἔθνη ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς. Quæ licèt verborum ſono ab *Hebraicis* למען ירשו את שארית אדום וכל הגוים &c. *Amoſi* ix. 12. unde deſumpta ſunt, ſatis diſcrepant, utpote quæ ſonant, *Ut hæreditate poſſideant Edom, & omnes gentes ſuper quas invocatum eſt nomen meum:* & variantem lectionem ſtatuentibus facilè occurrat ירדשו pro ירשו unius literæ mutatione ſubſtituendum, אדם *Adam* pro אדום *Edom*, vocalibus tantùm mutatis, & את pro אתי additâ literulâ, ne excidiſſe videatur illud quod quærendum eſt, ſenſum tamen adeò commodè exprimunt, ut non facilè mihi perſuadere poſſim eos (Apoſt. ſc. & quos ille ſecutus eſt) aliter olim quàm nos hodiè legiſſe; aut ſi jam iterum vertendum haberent, aliter reddere voluiſſe; cùm jam intimos verborum receſſus optimè pandant, ac lectori notum faciant, hoc non tam de terrenâ terræ *Idumeæ* hæreditate aut populi illius ſubjugatione intelligendum, quàm de omnium gentium ad fidem Chriſti converſione, nec aliter ipſos à Chriſto ejúſque Apoſtolis ſubjugandos prædicare, quàm verbi gladio; vel alio ſub jugo mittendos, quàm diſciplinæ *Chriſti*, cui in hæreditatem dati ſunt fines terræ, ut ita regni cœlorum doctrinâ inſtituti omnes Dominum unanimi conſenſu quærerent, ipſíque nomen darent: (atque hoc innuit Cl. *Beza*, dum ad locum annotat, *Hebræa veritas habet, Ut poſſideant reliquias Edom*; *ſed idem ſenſus eſt, cùm eos demum poſſideat Eccleſia qui Dominum requirant.* Quamvis addat, *Videntur tamen Græci interpretes pro* אדום *Edom legiſſe* אדם *Adam*, at nullâ urgente neceſſitate, cur ita ſtatuamus.) Neque enim inſolens puto eſſe ut unius gentis nomine plures intelligantur, ut *Iſraelis* omnes quotquot ubique *Chriſto* nomen dederint, etiam vel *Idumæi*; quidni & *Edom* nomine alii quotquot ante converſionem ipſi inimici erant?

erant? præſertim cum & explicationis gratiâ addat, *Et omnes gentes, &c.* neque erit quod contra hoc objiciant *Judæi*, qui *Romanos*, imò omnes *Chriſtianos*, *Edomi* (quâ ratione ipſi viderint,) reliquias eſſe volunt. Eadem eſt Cl. V. *Ludovici de Dieu* ſententia, qui etiam ut rem faciliorem reddat, verti Prophetæ verba mallet, *Ut poſſideant* (nempe reſtauratum *Davidis* tabernaculum) *reliquiæ Edom, & omnes gentes, &c.* & per verbum ירשו *Poſſideant*, non tam poſſeſſionem, quàm poſſidendi ſtudium à LXX intellectum autumat, idémque requirendi verbo ſatis feliciter expreſſum. Videſis Cl. V. animadverſiones in *Act.* xv. 17. Hæc certè omnia faciliùs concedi poſſunt, quàm tot in uno commate errores commiſſos atque admiſſos fuiſſe, (præſertim ubi non ſine ſummâ curâ & reverentiâ ferè ad ſuperſtitionem nimiâ, exarati ſint libri,) niſi exemplar unicè ſuperſtes à blattis ac tineis eroſum fingas. Parem ob rationem nolunt è doctis nec pauci nec infimi, ideo variantem lectionem admitti, *Pſal.* xix. 5. licèt ibi jam legatur בכל הארץ יצא קום *in omnem terram exivit Kavam*, quod reddi ſolet, *Linea eorum*, cùm apud *LXX*, & *Rom.* x. 18. habeatur, εἰς πᾶσαν τὴν γὴν ἐξῆλθεν ὁ φθόγγος αὐτῶν, *In omnem terram exivit ſonus eorum*; unde concludunt multi lectum ab illis non קום *Kavam*, *Linea eorum*, ſed קולם *Kolam*, *vox eorum.* At hoc negans Cl. *Rivetus*, *Dicimus* (inquit) *Veteres illos Interpretes, non de verbo ad verbum reddidiſſe, ſed ad ſenſum reſpexiſſe, qui jam utrobique fluit, ſive lineam & normam, &c. ſive ſonum dicamus, niſi quòd vox illa poſterior enarrandi verbo immediatiùs reſpondet, quamvis etiam verbo indicandi appoſitè linea & norma reſpondeant, &c.* quare concludit, *Nullam eſſe corruptionem in Hebræo, neque aliter fuiſſe lectum vel tempore Hieronymi, vel antè.* Quam in Doctiſſimi viri ſententiam qui deſcendere recuſaverit, ne tamen ſtatim corruptionis textum arguat, aut קולם *Kolam* pro קום *Kavam* reponat: aliam, ſi libet, viam mecum experiatur, ſcil. dictioni קו *Kaw* ſignificatum ſuum (licèt minùs notum) reſtituendo, non ipſum è medio tollendo. Fiet id (ni fallor) linguæ etiam *Arabicæ* ope, quâ pluſquam probabile reddetur, ipſi olim *clamoris*, ſeu *vociferationis*, non minùs quàm *lineæ* ſeu *amuſſis* intellectum tribui ſolitum. Conjecturæ ratio inde quòd in ea قوقا formâ (ut fieri ſolet in ejuſmodi verbis) quadrilitera ex primæ radicalis repetitione à themate قوي *Kawa* (quod *Hebraico* קוא *Kava* & קוה *Kavah* cum *He* leni ſeu quieſcente, reſpondet) idem denotet ac صاح *Clamare, exclamare, vociferari*, teſte *Al Firuzabadio* in *Oceano* ſuo, in quo forſan & uſitatioris ejuſdem thematis intellectus (ſcil. *fortitudinis, roboris*, & *potentiæ)* veſtigia ſunt non obſcura, ut ſit non quovis modo, ſed μετὰ βοῆς φθέγγεσθαι, *fortiter & altâ voce clamare*, ut & hîc quoque locum habeat regula in nominum à themate ſuo formatione notiſſima, زيادة المبنا تدل علي زيادة المعني *Acceſſio literarum ſignificatûs acceſſionem ſeu intenſionem denotat.* Saltem hujuſmodi formæ frequentativæ (ſeu ut loquitur *Amira*, Gram. *Syr.* p. 418. iteratæ) actionis repetitionem includunt, ut ita verbum iſtud iterationem ac ingeminationem vocis denotare videatur, quod & confirmare videntur Dictiſſ. Grammatici *Al Jauharii* verba, qui idem valere ait قوقي *Kauka*, ac ضوضي *Dauda*; atqui الضوضاة *Al Dauda*, ipſo explicante, eſt اصوات الناس وجلبتهم *Hominum voces & inclamationes* ſeu *conclamationes*, quales nempe equos in ſtadio, ſeu depoſito pignore certantes ad curſum incitantium, id enim eſt الجلبة; vel ut *Al Firuzabadius*, اصوات الناس في الحرب *voces in bello ſe mutuò excitantium*, ut & formâ ſimpliciori ضوة *Dawah:* ita (inquit) dicunt سمعت ضوة الناس *Audivi Dawah*, i.e. *vociferationem hominum.* Ac ſic forſan & قوة *Kawah* idem olim fuerit ac geminatum *Kaukah*, quod formæ ſimplici tam ſignificatum quàm ortum ſuum acceptum ferat, ut & *Hebraicæ* קו vel קוה utrúmque eorum. Hoc licèt omnium maximè convenire vocis hujus rationi videatur, unde & primum ei locum attribuimus, nequaquam tamen ab ejus quod eſt inter has linguas commercii & convenientiæ analogia recedemus, ſi ad قوه *Kawaha*, i. e. קוה cum *He*, الظاهر (ut loquuntur) *claro*, ſeu manifeſto, (*Mappikatum Hebræorum* Grammatici vulgò vocant) lectorem remittamus: neque enim inſolens videbitur ſi quod in altera harum linguarum in *He* clarè pronunciato, in altera eâdem quieſcenti deſinat: in pluribus fit; imò & in una eadémque quod naturâ mobile eſt, inſtar quieſcentis excidit: quorum utrumque eadem exempla confirmatum dabunt. שפה *Hebraicum* in linguam *Arab.* migrans *He mobile* acquirit, ut ſit شفه, quo tamen in formatione nominis vim ſuam amittente fit شفة, quod in plurali شفاه reſumit: à פה *Os*, *Hebr.* fit فوه *Arab.* cum *He moto*, quod tamen in فم inde formato rurſus excidit: ſed res manifeſtior eſt quàm ut pluribus eam proſequi

opus ſit. Jam verò קוה قوء ſcil. *Kawah*, cum *He mobili* ejuſdem eſt cum verbo priùs memorato ſignificatûs, viz. صرخ *Clamavit*, *Exclamavit*, imò ſenſu loco iſti mirè (ut mihi videtur) commodo, cùm ſit ita clamare, ut alter alteri reſpondeat voce mutuo agnitâ, quaſi ſigno utrinque dato, ut ita cœli ſe invicem inclamare fingantur, ut cùm *cantarent pariter aſtra matutina, & jubilarent omnes filii Dei*, *Job* xxxviii. 7. quomodo & verbo قوقا juxta ſignificatûs ſui rationem jam indicatam optimè convenit cum iis quæ hoc *Pſalm.* ſequuntur, *Exultat ut Gigas ad currendam viam*; ſeu, lætatur inſtàr viri fortis conclamitantium plauſu & clamore excitati, curſum ſuum peragere. Quidam قوقا illud de gallinæ, quem poſt excluſum ovum tollere ſolet, κοκκυσμῷ ſeu clangore, qui etiam exultantis vox eſt, interpretantur; quod & verum eſt; at nec una ea, nec prima (ut videtur) verbi notio, cùm & *Al Firuzabadius* alterum quem diximus intellectum præmittat, & صاح *vociferatus* eſt, genere maſculino ponat, ac *Jauharius*, ut de homine ipſum loqui pateat, primâ perſonâ قوقيت *Ego vociferatus ſum*, cùm tertiam aliàs præmittant, efferat. Quicquid ſit, nequeo mihi perſuadere aut LXX aut *Syrum* legiſſe קולם *Kolam*, cùm aliis hîc utantur dictionibus quàm quibus קול *Kol* in præcedentibus explicârunt, nam & LXX hîc φθόγγοι habent qui *Kolam*, v. præcedente φωναὶ reddiderunt, nec alibi uſpiam (ni fallor) φθόγγος ad קול exprimendum adhibent. Sic & *Syrus*, qui קולם eadem prorſus voce ſuis cùm *Hebræis* communi קלהון reddidit, hîc quaſi ad aliud aliquod verbum enarrandum סברתהון *enuntiationem* poſuit, quod dictioni קו vel קוה eo quem indicavimus ſenſu optimè reſpondet. Aliam etiam exhibet Doctiſſ. *Capellus* conjecturam quæ lectioni receptæ confirmandæ inſerviat, ſc. *Interpretes forſan accepiſſe* קום *quaſi eſſet à* חוה *quod Chaldaicè & Syriacè ſignificat eloqui, enuntiare, indicare*, immò & *Hebraicè*, *ut v.* 3. יחוה דעת *Indicat ſcientiam.* Ex his quid amplecti velit penès lectoris judicium eſto; non eſſe cur à lectione vulgò receptâ recedat, ni fallor, conſtat. His verò, quæ ad linguæ *Arabicæ* uſum in Veteris immò utriuſque Teſtamenti textu feliciùs enodando demonſtrandum protulimus, alia qui ei vel mediocrem operam impenderit, & plura addere poterit & meliora, ídque in aliis etiam generibus, ut Theologo perpetui uſûs eſſe probetur. Ita certè Viris hujus ſæculi primariis viſam, atque in partes ubique vocatam, qui eorum opera inſpexerit, neſcire non poterit. Quæ ab aliis dicta ſunt ſupervacaneum erit huc transferre: unius tantum exempli lectorem paucis monere liceat, quod accuratiſſimâ de verbis *Sephoræ* diatribâ, à raræ eruditionis Viro *Joſepho Mede* linguâ nobis vernaculâ conſcriptâ, ideóque paucioribus notum, occurrit. Ibi enim D. V. hoc inter cætera argumento utitur ad probandum ſolenni formulâ puerum quo die circumciſionis Sacramento initiaretur חתן *Chatan* appellari ſolitum, quod inde apud *Arabes* verbum iſtud *Circumciſionis* etiam ſignificatum acquiſiverit. Ac certè hoc binorum quæ ad morem iſtum confirmandum adducit argumentorum firmiſſimum videtur. Alterum enim ab *Aben Ezræ*, aliorúmque teſtimonio petitum, eo infirmatur quod docet [i] *R. David Kimchius*, illud ab ipſis מסברא, ſeu *ex conjectura* tantùm affirmari. Qui pleniorem verborum iſtorum explicationem deſiderat, ipſam Diatriben adeat, vel ſaltem eruditiſſimi Viri *Chriſtophori Cartwrighti* Annotationes in *Exodum* [k]. His tantùm ad utilitatem linguæ *Arabicæ* indicandam annotatis, liceat interim de gemino dictionis illius apud *Arabes* intellectu aliqua ſubnectere, quæ & forſan ad loci iſtius illuſtrationem aliquantulum conferant. Primò igitur ut in lingua *Hebraica*, ſic & *Arabica* thema ختن *Affinitatem contrahendi* notionem habet, unde non ſolùm Socer, ſed & tota eorum qui mulieri ſanguine conjuncti, ſeries, ſcil. Pater, fratres, patrui, avunculi, &c. nomine ختن *Chatan* gaudet; ut &, juxta nonnullos reſpectu mulieris, quicunque maritum conſanguinitatis & cognationis titulis attingunt. Eâdem etiam appellatione gaudet Gener, vel الرجل المتزوج في القوم *Vir qui ſe conjugii jure populo alicui inſeruerit*, hic ab omnibus iſtis *Chatan* appellatur; qui tamen in lingua *Hebraica* ita diſtinguuntur, ut ille חתן *Choten*, hic verò *Chatan* audiat. Hoc eſt quod dicit *Ebn Jannahius*, الختن وان كان مشتركا في لسان العرب لوالد الزوجة واخيها ولزوج الابنة فان العبرانيين قد فرقوا بينهم في اللفظ, *Nomen Chatan licèt in lingua Arab. tam patri uxoris ac fratri ejus, quàm filiæ marito competat, inter hos tamen diversâ nominis formâ & pronuntiatione diſtinguunt Hebræi.* Inde & nomen ختونة *Chatunah* & *Chatun*, ejuſmodi affinitatis contractionem, ut *Hebr.* חתונה denotat, & تزوج الرجل المراة *Cum vir mulierem* [aqud aliquos] *in uxorem ducit.* Atque

[i] L. Shoreſhim.

[k] C. iv. 25, 26.

Atque hinc apud Novi Teſtam. interpretem pro ſponſo etiam uſurpatur, ut videre eſt [l] *Joh.* iii. 29. ubi صديق الختن redditur ὁ φίλος τῦ νυμφίε, ut & hunc etiam intellectum ([m] quamvis forſan minùs propriè) cum *Hebraico* חתן habeat. Præter hos verò ſignificatus alium etiam habet thema iſtud apud *Arabes* uſitatiſſimum, *Hebræis* fortè ignotum, vel ſaltem oblivioni traditum, quem tamen neſcio an jam memorato poſteriorem, atque ab eo oriundum cum Doctiſſ. *Medo* ſtatuam. Eſt ille, quo *Circumciſionem* denotat. Indè ختن *Chatan, Circumcidere,* خاتن *Chaten, Qui circumcidit,* ختين *Chatin,* & مختون *Machtun, Circumciſus,* ختان *Chetan, Locus qui circumciditur,* item ipſa circumciſio, ut & ختانة *Chetanah,* &c. His obſervatis conſtat חתן דמים tam apud *Arabes* quàm *Hebræos* ſonare, *Generum* vel *ſponſum ſanguinis. Sephora* interim, cui *Arabica* vernacula fuit, non hunc ſolum, ſed & alterum ejuſdem vocis ſignificatum reſpexiſſe videtur, atque utrumque ſimul verbis ſuis indigitâſſe: quæ quid ſi ita intelligantur, ac ſi marito ſuo dixiſſet, Verè & merito tu mihi *Chatan* diceris, utroque enim ſenſu nomen hoc tibi competit, non eo ſolum quo à parentibus & conſanguineis meis *Gener*, &c. appellaris, ſed & iſto qui *ſanguinis effuſionem* innuit & requirit. Hoc ſi *Moſen* allocuta fuerit: ſin puerum, ut mavult Cl. *Medus*, (quæ & [n] *Ebn Jannahii* ſententia eſt) tum is erit quem ſtatuit vir Doctiſſ. verborum ſenſus, & חתן eundem uſum habebit quo & ابو *Pater*, & اخو *Frater* apud *Arabes*, ut *Gener* vel *ſponſus ſanguinis* ſit, vel ſanguine acquiſitus ſeu redemptus, vel ut *Ebn Jann.* ſanguini, i. morti valdè vicinus. Ita ille لاشرافه علي الموت quod *parum à morte abfuit, ipſum Chatan Damim*, i. عروسا مقتولا *ſponſum occiſum*, i. penè occiſum vocat. Utrovis ſenſu ſumas, alluſio optimè conſtabit, ſi ita verba iſta חתן דמים למולת *Chatan Damim lemuloth, Arabicè* ſic efferas, ختن الدم من اجل الختان *Chatan oldam* (vel in pl. الدما *Aldemai) men ajlil'chetan.* Hæc interim à nobis דרן שקלא וטריא (ut loquuntur) ſeu *exercitationis tantùm gratiâ* dicta ſunt. Pleniorem loci enarrationem qui velit, apud ipſum (quem diximus) Doctiſſ. Virum videat.

Ad alia ut pergamus, Si ad ejuſdem libri (*Exodi* nim.) c. xiii. 18. oculos conjicere libet, ibi occurrunt hæc verba, וחמושים עלו בני ישראל *Et quintati aſcenderunt Iſraelitæ,* ad quæ de vocis *Chamuſhim* multum inter doctos diſputatur, variæque proferuntur ſententiæ, & adhuc ſub judice lis eſt: ad quam tollendam nondum, quod ſciam, à quopiam in partes vocata eſt lingua *Arabica*, quæ tamen ſi conſulatur, operam forſan nec inutilem, nec ſpernendam conferet. Quæ ab aliis de verbi iſtius ſenſu genuino dicta ſunt videre eſt cùm apud alios, tum inprimis in erudita ſummi Viri *Nic. Fullerí* ea de re diſſertatione, & Doctiſſ. *Cartwrighti* notis ad [o] *Exod.* xiii. quæ repetere animus hìc non eſt. Hoc tantùm addere liceat, mihi omnium quæ loci iſtius adduci poſſunt explicationum ſimpliciſſimam ac commodiſſimam videri, quam ſuggerit ejuſdem dictionis apud *Arabes* uſus, ut vertatur, ſc. *Agmine ad exercitûs formam*, ſeu ordinem, *compoſito aſcenderunt*, ſeu egreſſi ſunt, non tam quòd ſub quinta coſta armis accincti (ut volunt *Rabinorum* plerique) quàm quòd in ordines ſuos diſtributi. Apud *Arabes* enim خميس *Chamis* dicitur exercitus, (non quòd armis *ad quintam coſtam* induti) ſed لانهم خمس فرق quòd ipſorum corpus quaſi è pluribus membris aggregatum quinque partibus ſeu ordinibus conſtare ſoleret, quæ ſunt المقدمة [p] *Prima acies*; القلب *Cor*; الميمنة *Dextrum cornu*; الميسرة *Siniſtrum*; الساق *Crus* [extrema acies.] Quare optimè vertiſſe videtur Interpres ille, quiſquis *Judæorum* fuit qui *Joſuam* cæteróſque libros Hiſtoricos Vet. Teſt. in linguam *Arabicam* traduxit, verbum iſtud متعبيين *Motaabiina*, quod forſan à צבא *Hebraico* mutato צ in ע, ut aliâs in his linguis fieri ſolet, e. g. in ארעא *Syriaco*, ab *Hebr.* ארץ *terra*, &c. Eſt enim تعبية الجيش تهيئته في مواضعه [q] *Tabiah ordinata exercitûs in locis ſuis diſpoſitio*, vel in loca ſua diſtributio. Meliùs, puto, quam *R. Tanchum*, qui eo loci explicat חמושים, *Chamuſhim*, משדודי אלחומש אלכאצרה *Accinctos Alchomeſh*, i. e. ad *Ilia*, indè quòd dicitur, *Et percuſſit eum* על החומש *ad hachomeſh*, & ſimiliter, inquit, חלוצים תעברו, *Chalutſim tranſibitis* dicitur, id eſt, *accincti lumbis* qui חלצים *chaletzim* audiunt, quo argumento uſus eſt etiam *Aben Ezra* ad ſenſum hujus vocis hoc loco eruendum, ſed parum, ut videtur, firmo. Nam ſi חמושים *chamuſhim* ſint in modum excercitûs ordinati, ut ſic ab ordine deſcribantur, non incongruum erit ut alibi *chalutzim* ab armis, poſtquam iis inſtructi fuerint, dicantur, Tali autem, qualem innuimus, ordine profectos *Iſraelitas*, ſatis indicat quod legimus,

[l] Edit. Erp. [m] Quod & de Hebr. aſſerit Medus. [n] Qui & Angelum non Moſen, ſed puerum occidere voluiſſe, veterum aliquos ſecutus, autumat. [o] Miſc. Sacr. l. v. c. 2. [p] Al Jauhar. Kamus, Ebn Athir, &c. [q] Jauhar. Kam.

mus, *Exod.* vi. 26. *Educite filios Iſrael è terra Ægypti* על צבאתם *per exercitus ſuos.* Ac rurſus c. xii. 51. *Eduxit Dominus filios Iſrael è terra Ægypti per exercitus ſuos.* Jam ergò cap. xiii. 18. ut hæc eo modo quo voluit Dominus facta fuiſſe oſtendantur, ſequitur aſcendiſſe eos חמושים *chamuſhim*, i. e. *exercitus ordine egreſſos*; non neceſſe eſt ut *armatos* (unde enim illis tum arma?) dicamus. Ea autem notio quâ חמושים *armatos* denotare volunt, adeo nonnullorum animis jam olim inſediſſe videtur, ut & alibi ſenſu parum, ut videtur, congruo חמש *armare*, verterint, viz. *Gen.* xli. 34. ubi וחמש את ארץ מצרים *& quintet terram Ægyti*, *Rabbi Salomo* exponi vult cum *Chaldæo Paraphraſte* ויזרי *Et armet*, ſicut (inquit, his verbis ad probationem contortis) dicitur חמושים *chamuſhim* i. e. (ut ille vult) *armati:* at rectiùs planè qui interpretantur, *Quintam partem fructuum colligat*, ut probat etiam linguæ *Arabicæ* uſus, in qua خمس *chamaſa*, quod *Hebr. chimmeſh* reſpondet, eſt, *Quintam partem rei accipere*, & privatim ſpoliorum inter exercitum diſtribuendorum; unde dictum illud ducis cujuſdam apud [r] *Ebn Ethir* ربعت في الجاهلية وخمست في الاسلام i. e. ad verbum (ſi ita loqui liceat) *Quartavi in temporibus ignorantiæ, & quintavi ſub Mohammedaniſmo*, quia Imperator exercitûs في الجاهلية *ignorantiæ* (quæ vocant) temporibus accipere ſolebat; ربع الغنيمة *quartam ſpoliorum*, at *Mohammedes* quintam accipi juſſit. Ita dicunt, inquit, ربعت القوم وخمسهم *Rabaat'ol'kawm wachamaſtohom*, i. e. *Accepi ab illis quartam & quintam opum partem.*

Verè dicunt *Arabes* الحديث ذو شجون *Sermo ultrò ſe in varios diffundit atque diſpertitur ramos*, invicem implexos, adeò ut toto cœlo diſtantia ſe ſæpiſſimè mutuò in memoriam revocent. Ut tamen ſermoni noſtro modum (quem jam forſan exceſſiſſe videamur) imponamus, unicum addere liceat, ad eundem cum cæteris ſcopum tendens. Locus eſt *Pſal.* xxii. 17. præcipuæ inter ea quæ *Judæorum* malitiâ corrupta volunt nonnulli, notæ, & in quo conciliando magis quàm alibi viris longè doctiſſimis hærere viſa eſt aqua, quamvis dudum ab aliis feliciter ſolutus videatur nodus. Tranſtulerunt LXX ὤρυξαν χεῖράς μου καὶ πόδας μου, *Foderunt manus meas & pedes meos*, at in textu *Hebraico* hodierno כארי habetur, quod eſt, *Ut Leo*; ut ſubaudiendum relinquatur verbum, quod *Chald.* נתכין *mordent* ſupplet; vel ἀπὸ κοινοῦ repetatur הקיפו quod præceſſit, i. e. *cinxerunt*, aut collegerunt, ut leo manus meas, &c. vix ergò dubitatur legiſſe *LXX* כרו *Caru* à כרה *Carah*, *fodere.* At quis tum locus כ֫ארי? non ſolùm mutanda eſt litera י in ו, ſed & א loco movenda, vel epenthetica judicanda. Ita ſtatuerunt plerique, alii verò, quos inter (ut inter harum literarum ſtudioſos meritò) primas tenet *Nicolaus Fullerus*, eumque ſecutus *L. de Dieu*, א retinendum & pro radicali habendum judicant, ídque authoritate non ſolùm *Maſoræ* & R. *Chaiim*, qui in exemplaribus olim correctis כארו *lectum* annotant, ut à doctis pridem obſervatum; ſed & linguæ *Syriacæ* in quâ ܟܪܝ *Pudefecere* denotat, quo modo hoc quod hîc ſcriptum eſt intellexit olim *Aquila* dum vertit, ἤσχυναν, *fœdârunt.* Videat, cui cordi eſt, ipſa virorum doctiſſimorum verba. Me, ſi libet, monente addat, iſti *Syriacæ*, *Arabicæ* etiam ſororis germanæ teſtimonium, licèt ad illud *LXX* ὤρυξαν potiùs quàm *Aquilæ* ἤσχυναν confirmandum. In hac ergò tam كري quæ כרה *Hebr.* refert, quàm كار quæ כור vel כאר, *fodiendi* intellectum habet, ita, teſte *Al Firuzabadio*, à ſecundo iſto الكور *Alcaur* eſt *effoſſio terræ*, & verbi formâ auctâ quæ *Hebr. Piel*, quam innuit *L. de Dieu*, ratione Analogiæ reſpondet, ſcil. كور *Cawar*, *Proſternere*, item *colligere & colligare*, nec non virum *Haſtâ confodere*, ac *ſimul collectum projicere vel dejicere.* Quod etiam ad prius كري, eodem teſte, ſignificat حفر *Fodere*, *effodere*, ita quidni & olim apud *Hebræos* כרה & כאר Synonyma eſſe potuerunt?

Lectionem כארו ergò non ſolùm perpetuo Eccleſiæ *Chriſtianæ* conſenſu, ſed & *Maſoræ*, cui refragari non audent vel ipſi *Judæi*, teſtimonio comprobatam atque confirmatam, ut veram & genuinam, amplectimur. Ipſe *David Kimchius*, dum inter ea quæ hoc in *Pſ.* à *Chriſtianis* de *Meſſia* intelliguntur, hæc verba recenſet, atque aliter ea legi ab ipſis, quàm à *Judæorum Synagogâ* hodiernâ dicit, ſcil. non כארי *Caari*, ſed כרו *Caru* (quamvis & literâ א omiſsâ quaſi à כרה, quam nos non expungimus) non tamen illos quaſi ob innovatam vel confictam à ſe lectionem fraudis incuſare auſus eſt: quod ſine dubio feciſſet niſi in hoc eos emendatorum codicum authoritatem ſecutos ſciviſſet, uti fecit, *Pſal.* cx. ubi (falſò tamen) opinatus eos *Hieronymum* ſecutos legere, אדני *Adonai Domino* cum *Kamets*, pro *Adoni*, *Domino meo*, & עמך *Immeca Tecum*, cum *Chiric*, pro *Ammeca populus tuus*, ſic contra eos inſur-

[r] L. Nehayah.

insurgit, איך יוכלו להחזיק טעות איש אחד כנגד רבים כי ממזרח שמש ועד מבואו ימצא בכל הספרים בחיך הנון וכן עמך נדבות בפתח העין, *Quomodo possunt unius viri errorem tueri contra plures, cùm ab ortu solis usque ad occasum ejus reperiatur in omnibus libris cum Chiric litera Nun, & similiter*, Ammeca Nedaboth *cum Patach literæ Ain?* Deinde quasi triumphum canens subjicit [s], והלא הם אומרים שהסנה שלנו עדות להם אם כן יאמינו בעד *Et annon dicunt legem nostram ipsis testimonium esse? si ita sit, jam testi credant.* Quod obiter notandum, ne absque necessitate variantes lectiones fingendo, occasionem illis præbeamus cavillandi atque insultandi, quasi ad hoc κρησφύγετον ideò confugeremus, quòd aliter fidei *Christianæ* dogmata tueri non possemus, quæ certè non aliis egent quàm scripturæ, prout nunc & ab ipsis legitur, rectè intellectæ, testimoniis. Notari etiam potest verba ista *Kimchii* quæ laudavimus, in aliquibus editionibus [t] *Venetis* (nescio an & in omnibus) desiderari. Jam verò annon & idem hoc loco contra *Christianos* retorsisset, si lectionis *Caru* illi authores fuissent? Alteram interim, cui *Judæi*, quòd *Christianorum* placitis minùs eam favere putant, jam mordicùs adhærent, si quis alteri præferendam atque olim prælatam probare posset, ne tamen eo sensu intelligendam quo ipsi jam volunt, aut magis significatu à priori isto differre putet quàm formâ literarum discrepat, quam unius lineolæ productio, quâ י in ו converteretur, eandem prorsus efficeret, monet altera ista *Masoretarum* nota textui adscripta, quâ asserunt bis ita scriptam occurere vocem hanc (כארי *Caari* scil.) בתרי לישני *in duabus significationibus:* unde concludunt docti cum altero duorum, quos innuit, locorum, viz. [u] *Isai.* xxxviii. 13. extra omnem controversiam significet, *Sicut Leo*, in hoc alium ei assignatum tunc fuisse intellectum; qui quomodo ei competere possit, ostendit Cl. V. *Ludovicus de Dieu*; si nempe כארי pro infinitivo *Piel* habeamus, eóque sensu præteriti sumpto, ut litera י pro affixo habeatur, valeátque *Deturpando mihi*, vel, *Deturpârunt mihi manus meas, ac pedes meos.* At quid si (formâ כאר & כור etiam *perfodiendi* notione, jam ex usu linguæ *Arabicæ* à nobis adstructâ) vel pro *Benoni* seu participio præsenti formæ *Kal*, accipiatur? Ne litera א, quam jam pro radicali genuinâ habendam, vel, quod eodem recidit, à ו mutatione factam, probavimus, aut vocalium quibus legitur naturâ, offendamur, faciunt exempla, קאם *Hos.* x. 14 cùm alibi קם scribatur, & ראמה *Raamah*, *Zech.* xiv. 10. in præterito, & ראמות in participio, *Prov.* xxiv. 7. & שאטים *Ezek.* xxviii. 24. & שאטות *Ezek.* xvi. 57. Neque nihili est quod annotat *Tanchum Hierosolymitanus* ad istum *Hoseæ* locum, אן חק בלקם וסאיר באבה אן יכתב באלף מתל הדא לאנהא כלהא פיהא סואכן לינה ואנמא תרך דלך אסתכפאפא ואתכאלא עלי דלילה אלחרכאת, *debuisse* קם *ubicunque occurrit, & reliqua ejusdem ordinis, scribi per* א, *ut hoc loco, quia in omnibus sunt literæ quiescentes lenes, quod tamen omittitur facilioris pronuntiationis gratiâ, & quòd indicio vocalium innitantur.* At tum formam pluralem requirere videtur sensus, quâ vel כארים *Coarim* ut à כאר, vel כארים *Caarim* à כור, vel in formâ constructâ *Coare* vel *Caare* esset. Neque enim hîc locum habere videtur syntaxeos ratio illa quâ pluralia aliquando cum singularibus construuntur ad partitionem seu distributionem innuendam vel ejusmodi aliquid, ut *Psal.* lxxxvii. 3. נכבדות מדבר בך *Gloriosa dicuntur de te, &c.* Esto: at cur non hîc pro forma plurali agnoscatur כארי *Caari*, cùm non desint aliàs numero isto similiter desinentium exempla? Sic, [x] *Gen.* xl. 16. חורי *Chori foraminum*, vel ut alii, *Candidorum* sive panum, sive viminum. *Arabs* ab *Erpenio* editus reddit بِبُوضٍ *alba* scil. canistra. החצי *Hachitzi Sagittæ*, 2 *Sam.* xx. 38. שלישי *Shalishi*, *Triariorum* 2 *Sam.* xxiii. 8. הכרי *Haccari Duces* 2 *Reg.* xi. 4. & rursum 19. עמי *populos*, sæpe, ut 2 *Sam.* xxii. 41. *Thren.* iii. 13. & *Ezek.* iii. & juxta nonnullos, היבוסי *Jebusæos* habitatores *Jerusalem*, *Jos.* xv. 63. ad quem locum R. *Tanchum* קולה ישבי בהסב אלמעני לקבילה או יריד ואת היבוסים ואסקטת אלמים מתל מעסים רמוני הרודד עמי תחתי עלי מא בינא פי אלכ'יאת לדלך קאל לא יוכלו להורישם ולם יקל להורישו, *Quod dicit*, *Joshebe*, Habitatores, *est ratione sensûs, quasi de tribu dictum, aut vult*, היבוסים *Jebusæos, omissâ literâ* Mim, *sicut dicitur* Measis Rimmoni, *E Musto malogranatorum*, *Cantic.* viii. 2. & *Qui subdit* Ammi, *populos sub me*, *Psal.* cxliv. 2. *sicut ostendimus in* [præmissis nostris] *generalibus, ideóque, Non potuerunt expellere ipsos, non ipsum, dixit.* His addere liceat & illud, *Psal.* xxx. 4. juxta *Cetib*, vel prout in

[s] Al. ex התורה *Amamæ Anomal.* [t] Sc. in octavo ann. 1596. & f. 1517. [u] V. Amam. Antibarbar. &c. [x] V. Sixtin. Amam. 1

in textu legitur [7], מיורדי בור *Miyauredi bor*, *A deſcendentibus in foveam:* ita enim accepit *Syr.* qui vertit ܡܢ ܚܦܪ ܢܚܬܘ, & LXX qui ἀπὸ τῶν καταβαινόντων εἰς λάκκον. Non magis, quàm hæc, à regulâ aberrabit כארי *Caari*, *fodientes*, ut alia, ſed aliter terminata, in quibus ם pluralis nota excidit, omittamus. Rariora equidem

[7] Objici forſan poſſit in hoc exemplo parum eſſe momenti, cùm vocales appoſitæ non ad *Cetib* מיורדי, ſed ad *Keri* מירדי ſpectent, quod *Miyordi* legunt, vel monente *Kimchio*, *Miyaredi*, vertúntque *à deſcendere me*, ut fit מקור ſeu infinitivum, (quod tamen formâ uſitatiori eſſet מרדתי *Meridti*) qui *Cetib* retinuerunt legiſſe, מיורדי *Miyorede*, vel *Miyoredi* (ut *Cappel.* p. 129.) Reſp. Si *Miyoredi* legatur, ac pro particip. pl. habeatur, æquè quod nos volumus confirmat. His tamen ne temerè aſſentiamus ſunt quæ ſuadeant, & dubia prius ſolvenda. Niſi enim *Maſoretæ* (vel quicunque tandem fuerint qui ק״ *Keri* in margine appoſuerunt) reperiſſent מיורדי ita uti nunc habetur punctatum vocalibus voci מירדי convenientibus, quid opus habuiſſent ipſam ſubſtituere; ſenſus æquè (ſi non meliùs) fluit legendo *Miyorede*, *à deſcendentibus*, ut præter jam laudatos Interpretes, ipſum etiam *Kimchium* conſulenti, [1] aliáque Pſalmorum loca in quibus mentio fit יורדי בור ש״ח è quorum numero ſe magna Dei gratia exemptum hic gratus agnoſcit, perſpicuum fiet. Quòd ſi in aliis exemplaribus (ut vult *Avenarius*) מירדי reperiſſent & abſque punctis vocalibus, quid ni *Miyorede* eliſo *Vau cholem* nihil impediente Analogiâ, legiſſent? præſertim aliis illis in quibus ו expreſſum ita monentibus: quin etiam ſi מיורדי *Miyorede* ſuis (quas volunt) vocalibus inſignitum in iis, quæ ipſum legunt, reperiſſent, illas ſine neceſſitate abjicere, ut peregrinas, infinitivi (ut aiunt) proprias, earum loco [2] adderent, haud auſi unquam fuiſſent. Eadem ferè ratio eſt & aliorum in quibus ו ש״ק *Kamets* poſtponitur, e. g. יוסף *Yauſaph*, 1 *Sam.* xxvii. ubi *Keri* eſt יסף *Yaſaph*: יוכלו *Yaucelu*, *Joſ.* xv. 63. ubi legi jubent *Yacelu*, & מלושני *Melauſheni*, *Pſal.* ci. 5. legunt מלשני *Melaſheni*, ut & ו ש״פ *Patach*, *veluti* הושר *Hauſhar*, Pſ. v. 9. ubi legunt הישר *Haiſhar*, in his atque ejuſmodi aliis quid neceſſe fuit conſonas mutare niſi vocales, quæ iis minus quadrare videbantur, adſcriptas reperiſſent? legere enim poterant ſenſu æquè commodo ac favente Grammaticâ iiſdem literis per vocales tantum diverſas prolatis, *Yoſeph*, *Yucelu*, *Meloſheni*, *Hoſher*. Si vocales pro arbitrio ſuo addendas habuiſſent, quid opus fuiſſet ejuſmodi apponere ob quas conſonæ eſſent mutandæ? Eas inveniſſe videntur quas loco movere non auſi, literas quibus eas magis convenire judicarent in margine adſcriberent. Quam ſententiam noſtram non parum confirmant quæ de loco proximè laudato ſcribit *C. V. Ludovicus de Dieu* in Grammatica linguarum Orientalium, p. 284. ubi poſtquam primam radicalem *Jod* in conjug. *Hiphil.* mutari dixiſſet, apud *Hebræos* & *Chaldæos* in *Vau* quieſcens, apud *Syros* autem in mobile per diphthongum *au*, addit, *Syriaſmum hunc redolent in Hebraiſmo* הושר [*Hauſher*] *Dirige*, *Pſal.* v. 9. הוצא [*Hautze*] Educ, *Gen.* viii. 16. *Ubi Maſorethæ quidem notarunt pro* ו *legendum* י, *nos autem ſcripturam retinendam putamus & rectam eſſe ſecundum formam Syriacam.* Tantus certè eorum quæ hoc modo cum ו (ut volunt) ſuperfluo, vel cum vocali haud ſuâ connexo, ſcribuntur, numerus eſt, ut non per errorem vel meram ſcribarum oſcitantiam irrepſiſſe videantur, ſed potius & formam & pronuntiationem illis notam fuiſſe, licèt jam ignotam. Et quid ſi pro otioſa aliquando habeatur litera iſta, vel ad vocalem producendam, aut dilatandam facere, ut in lingua *Arabica* ſolet, ubi צלוה *oratio*, *Salaton* legitur, זכוה *Eleemoſyna*, *Zacaton*, חיוה *Vita*, *Hiyaton*, cum aliis id genus, in quibus nullus literæ ו ſonus auditur, א tantum quieſcentis officio fungitur, unde & indifferenter ſcribi poſſunt חיואה צלואה, *&c.* Ac quis neget ut *Chaldaiſmos* & *Syriſmos*, ita multos occurrere in textu ſacro *Arabiſmos*, imò & à gentium vicinarum commercio acceptas loquendi formas, vel potius ipſius *Hebraiſmi* Idiotiſmos varios, aut dialectos pro locorum & temporum differentiis, non tantùm in verborum ſignificatu, ſed & formâ & prolatione conſpicuas? *Ephraimitæ* (teſtante Scriptura) *Shin* non pronuntiabant, ſed per *Sin* ea efferebant quæ alii per *Shin*: *Galilæi* ſermone ſuo prodebantur, *Matt.* xxvi. 73. ad *Samaritanorum* nempe & *Syrorum* idioma propiùs accedente (ut annotat *Grotius*) quam ſermo *Hieroſolymitanorum*. Obſervetur unà Spiritum Sanctum eorum quorum ore loquebatur, dialecto etiam uſum videri, juxta regulam à *Maimonide* traditam in *Moreh*, lib. ii. c. 29. *Unumquemque Prophetam peculiare quid habere, & eâ linguâ, eáque loquendi ratione, quæ ipſi eſt familiaris & conſueta, ipſum impelli à Prophetia ſua, ad loquendum ei qui ipſum* [ita loquentem] *intelligit.* i. e. (uti è *Rabbinorum* ad librum iſtum Commentariis annotat Cl. V. *Joannes Buxtorfius* F.) *ſi propheta eſt Hebræus, impellit eum Prophetia ut loquatur Hebraicè, ſi Arabs, Arabicè, &c. Si purum & ornatum ſermonem vel ſtilum habet, eodem modo Prophetiam ſuam eloquitur, ſi minùs ornatum, minùs ornate quoque Prophetiam ſuam profert.* Si ergò *Ephraimita Ephraimiticè*, ſi *Galilæus Galilaicè* [3]. Hinc, quamvis de τῶν *Keri* & *Cetib* ratione in alto hiſtoriæ antiquæ ſilentio, tantáque & tam incertâ varietate quæ magnam cauſarum atque originum varietatem arguit, adeo ut dubios hærere ſe fateantur literaturæ *Hebraicæ* peritiſſimi, nihil habeamus quod ſtatuere poſſimus, conjectari tamen abſque temeritatis notâ liceat, hinc lectionum iſtarum non paucas ortum traxiſſe, quòd cùm ea quæ ſcriberentur dialecti forſan rudioris, aut formæ quæ minus jam in uſu, eſſe viderentur, הסופרים, ſeu *Scribæ* qui codicibus emendatè deſcribendis præerant, formam puriorem, & uſitatiorem, vel Grammaticis canonibus magis ſtabilitam è regione adſcripſerint, ac per eam efferri voluerint, quod tamen pro immutatione vel innovatione haberi non mereretur, ut ſi quod Propheta quis *Ephraimi* ſtirpe ortus, שבלת *Sibboleth* ſcripſiſſet, Scriba quis *Hieroſolymitanus Shibboleth* per *Shin* efferri juſſiſſet, haud aliud quid ſcripſiſſe, vel textum corrupiſſe dicendus eſſet. Idiotiſmorum iſtorum, nec pauca, nec obſcura, uti diximus, veſtigia in vicinis *Syrorum* & *Arabum* dialectis remanent. Quæ *Syra* vel *Chaldaica* ſuggerit, paſſim in Grammaticis, Lexicis, & Commentariis, à doctis annotata ſunt, atque eorum obſervatione ſimul tollitur omnis quæ ab י in ſecunda perſona verborum fœm. latente, oritur, difficultas. Aſſerit *Capellus* videri *Syros* illud habere à forma illa *Hebræorum* minus jam uſitatâ [4]. Quod etiam de *Vau* ſæpiſſimè apud *Chaldæos* redundante & otioſo tam in medio quam principio dictionum, ut cum ſcribunt ווילון *Vilavan Vela*, *Vau* utroque loco ſuperfluo, *&c.* dici forſan poſſit; ídque magis quòd iſtiuſmodi exempla apud *Hebræos Chaldæorum* dialectum ſuis exprimentes literis, & ſonis, non apud *Syros* ſuo more loquentes & ſcribentes occurrunt. Si eodem modo & *Arabiſmi* annotentur, non paucæ tollentur quæ ex anomala, ut jam videtur, literarum tranſpoſitione, literarum אוי quiete, otio, redundantiâ, defectu aut uſu promiſcuo, quæ in lingua iſta notiſſima, aliiſque cauſis oriuntur. אתה *Atta* Tu M, quoties ſine ה ſcribitur, ut anomalum notatur; dicunt ſemper *Arabes* אנת *Anta*, (*nun* enim non elidunt.) In הממותים 2 Reg. xi. 2. ו loco non ſuo poſitum obſervant pro המומתים. At [5] *Arabes* utrique ם illud poſtponentes in con. Secunda ממותין dicerent, in Quarta ממאתין: In המאוית eodem c. v. 4. & 9. literam י redundare dicunt, ut *Arabes* ipſam otioſam retinentes מאה ſcribunt, החשי c. xiii. 6. quod החשיא cum א legendum monent, conferri poteſt cum *Arabum* forma אחשי. Ibid. v. 17. ויר per Apocopen legi videtur pro ויורה (quanquam hoc non pro *Keri* annotatur,) cauſa iſtius Apocopes forſan non male peti poteſt è lingua *Arabica*, ubi Imperativum præcedens futuro Apocopen inducit. Hæc, quod uno intuitu ſub oculos librum 2 *Regum* inſpicienti caderent, annotavi, qui id operæ pretium duxerit, meliora, ſeu magis appoſita facilè addet. Ubique obvias habebit iſtiuſmodi formas, quas *Arabiſmos* dicimus, non tam quod *Judæi* antiquores eas ab *Arabibus* mutuati ſint, quam quod (uti de *Syrorum* uſu literæ י affirmâſſe *Capellum* vidimus) *Hebraiſmi* antiqui dialectos vel formas aliquas, quarum exempla jam minus uſitata, ubi in Scripturis occurrunt, pro anomalis habentur, nobis exhibeat lingua illa, quæ parentem ſuam in multis refert, & quam latè olim patuerit oſtendit. Ac certè quod de lingua *Hebraica* diximus, haud à vero alienum probabitur aliarum linguarum exemplo, ſi quis loquendi, pronuntiandi & ſcribendi formas antiquas cum novis, vel diverſarum τῶν ἑμογλώσσων provinciarum dialectos inter ſe conferat, ubi non minorem in vocalium & diphthongorum vi & ſono, & promiſcuo

[1] *Pſal.* xxviii. 1. & lxxxiii. 5. & xxii. 30. יורדי עפר. *v.* & *Iſa.* xxxviii. 18. & *Ezek.* xxvi. 6, &c. [2] *Ut & alibi fac. Pſal.* cxv. 16. & cxliii. 7. *Ezek.* xlii. 29. [3] V. *Buxt. Vindic.* p. 498, &c. [4] *Targ. Jonath. Ex.* xxvii. 9. [5] *Sic* & ימות Cap. xiv. 6. *conferatur cum Fut.* 2, & 4. *Conjug. Arab.*

dem hæc in textu Biblico, ideoque pro Anomalis habentur, cùm præcepta quæ habemus Grammatica ad ejus unius exempla confirmata ſint; quòd ſi plura *Hebraiſmi* antiqui monumenta extarent, plura forſan occurrerent, quæ & iſtiuſmodi formas olim non ignotas fuiſſe, aut inuſitatas probarent. *Chaldæus* certè Paraphraſtes eo, quem innuimus, modo verbum *Caari* ſumſiſſe videtur dum per נתכין *mordent*, effert. At illud, dices, de ſuo ſupplevit, ut ſenſum perficeret, dum quod in textu legit, היך כאריא *Sicut Leo*, verterit. Imò potiùs hoc, mihi, ſono verbi vicino id ipſi ſuggerente, addidiſſe videtur, ut modum quo crudelia manibus & pedibus ejus, de quo hîc ſermo eſt, vulnera inflixerint, leonis immanitatem referentes, aptiùs exprimeret. Et quid ſi ab eo, hoc pacto, fluxiſſe putemus, iſtam, non dicam lectionem, ſed notionem, quâ כארי *Sicut Leo*, denotare exiſtimatur, niſi quis ita ab aliquo ipſo antiquiore intellectum probaverit, dum quod ille, ob eam (quam diximus) rationem poſuit, ideo poſuiſſe autumarent recentiores, quod ita ad literam ſonare dictionem iſtam judicaverit? aut quid ſi ab illis, qui vocem כארי ideo fodiendi ſignificatu repetendum minimè putarent, quòd illud jam dictum in הקיפו videretur? Quamvis enim illud vulgò reddatur, *Circumdederunt me*, non minùs tamen commodè, atque huic loco forſan convenientiùs, reddi poteſt, ὤρυξαν, ſeu *perfoderunt* aut *vulnerârunt*. Unde enim הקיף? ab יקף, inquiunt, at formâ quaſi à נקף mutuatâ? ad quod ergò thema ipſum referri poſſe dicit *Ebn Jannahius*, cui duos tribuit intellectus, alterum concidendi, vulnerandi, alterum circumdandi: prior ille tam aliis textûs ſacri teſtimoniis, quàm linguæ *Arabicæ* uſu confirmatur, atque illi maximè genuinus vulgò cenſetur. Occurrit, ut alibi, ita *Jobi* xix. 26. נקפו זאת *Conciderint*, *perfoderint*, vel perforaverint hoc, ad quorum verborum elucidationem affert linguæ *Arabicæ* authoritatem, in quâ dicitur نقفت راسه *Nakafto raſaho*, i. *Caput ipſi comminui:* Ita certè & *Arabum* Grammatici, النقف *Al Nakfo* eſt كسر الهامة من الدماغ *Ita caput comminuere, ut cranium à cerebro ſeparetur*, aut ضربها امشد ضرب او برمح او عصا *ipſum ictu quàm graviſſimo contundere, vel haſtâ aut baculo cædere:* item aliàs idem quod ثقب وشق *Perforare, vel Terebrare, & findere.* Eſt autem ثقب idem quod نقب, ut ita tam in lingua *Arabica* نقف & نقب, quàm in *Hebr.* נקף & נקב affinis ſint intellectûs. Quid ni igitur & huic loco ſignificatum iſtum tribuere liceat, ut reddi poſſit, *Vulnerârunt*, vel *confoderunt me, perforantes manus meas, & pedes meos?* Quòd ſi Leonis ſignificatum hîc retineri quis velit, non video quomodo ſe aliter expediat, quàm reddendo, *Vulnerârunt me, ſicut Leo, manus meas, & pedes meos*, adeo ut nihil inde lucrentur *Judæi* ad ὤρυξαν ſeu confodiendi intellectum (quem forſan ut *Chriſtianis* adimant, lectioni iſti tenaciùs adhærent, etiam contrarium monente *Maſoretarum* notâ) ex hoc textu eliminandum. Certè dum verbi הקיפו alteram iſtam circumdandi notionem amplectuntur, & Leonis ſimul in כארי retinent, ea ad ſenſum perficiendum proferunt, quæ ipſi forſan aliàs riderent. Quid enim *David Kimchius*, author, ut doctus, ita (niſi ubi nimio in *Chriſtianos* zelo præceps rapitur) ſobrius & gravis, ad lectionem iſtam illuſtrandam:

כי הקיפוני ככו האריה שמקיף
בגנבו ביער וכל חיה שתראה אותה
העגולה לא תצא משם ממורא האריה
ומפחדו ויראתו יאספו ידיהם ורגליהם
וימצא האריה טרפו בתוך עגולתו כן אנחנו
בגלות בתוך העגולה לא נוכל לצאת
ממנה שלא נהיה ביד הטורפים כי אם
נצא מרשות הישמעאלים נבוא ברשות
העלים והנה אנחנו אוספים ידינו ורגלינו
ועומדים יריאים ופוחדים בפנותם כי אין
לנו

promiſcuo ſæpe uſu, ac literarum tranſpoſitione, otio (ut loquuntur, dum ſcriptæ haud pronuntiantur) & mutatione, varietatem reperiet, quam variantes iſtæ linguæ *Hebraicæ* indicant, nec ſi quis ubi tale quid occurrit, aliam in margine, ac magis forſan nunc temporis in uſu ſcribendi vel proferendi formam annotaverit, quid immutâſſe vel corruptum aut corrigendum indicâſſe, re eodem recidente, ſenſúque inviolato manente, cenſebitur. Quamvis igitur voces quædam juxta regulas quæ apud Grammaticos recentiores obtinent anomalæ videantur, ne tamen pro erroribus ſtatim habeantur, atque è textu ut erroneæ abliminentur, ſuadet & ab immedicabili *Hebraiſmi* antiquioris ignorantia, & à vicinarum, quæ quicquid ferè habent linguæ iſti primævæ debent, uſu petita ratio. De iis quæ ſæpiùs occurrunt, quo in genere eſt illa quæ digreſſionis iſtius anſam præbuit, liberè pronuntiat non uno loco D. V. *Ludovicus Capellus* qui variarum lectionum faventior habetur, ob illas potius ampliandas eſſe regulas, aut exceptionibus ſuis limitandas, quam eas ob regulas (ad alia exempla conformatas) expungendas. Videſis ipſum, p. 122. & 128. ubi hæc habet verba, "Quid ni poſſit regula illa non eſſe univerſalis, & admittere ſuas exceptiones, cujus exceptionis illæ voces, aliæque "his ſimiles exempla eſſe videntur? Itaque malim ex ejuſmodi vocibus extruere exceptionem regulæ, quam ob "regulam expungere ſine neceſſitate literam *vau* in vocibus illis, *&c.* nec non 137, 143, *&c.*" Imo ſi vel ſemel occurrat quid regulis iſtis minus conſonum, nè tamen vel ipſum temere ac niſi gravi de cauſa, mutetur, ſive quoad literas conſonas ſive puncta vocalia, monebit tum aliqua antiquitati debita reverentia, tum res periculoſæ plena aleæ & in qua haud nimium conjecturis indulgendum. Si igitur quis, ſuſque deque habitis (quibus jam inſignita reperitur vox iſta) vocalibus, legi velit מיורדי in *Cetib*, *Miyorede*, quare non & alii eâdem licentiâ τὸ *Keri* מירדי vocalibus nudatum eodem modo efferant? quid impedit? ſin ùti jam in textu habetur relinquatur; מיורדי *Miyauredi* olim pro plurali τῷ *Benoni* habitum, pari ratione ac מירדי pro infinitivo, videri poſſit. ἐπέχω.

לנו רשות לברוח ברגלינו ולהלחם בידינו והנה כאילו ידינו ורגלינו בנחושתים, *Quoniam* (inquit) *circumdederunt me tanquam Leo, qui caudâ ſuâ in ſylva circulum deſcribit, quem quæcunque viderit beſtia, haud inde egreditur præ metu Leonis; at præ timore ipſis ab illo incuſſo manus pedèſque ſuos colligunt, adeo ut Leo in circulo ſuo prædam ſuam inveniat: ita & nos in exilio noſtro, medio incluſi ſumus circulo, unde egredi non poſſumus, quin in manus prædantium incidamus: Si enim è poteſtate Iſmaelitarum evadamus, incidimus in manus incircumciſorum, ideóque manibus pedibúſque contractis, pavidi ac territi coram ipſis ſtamus, quia nec copia eſt nobis pedibus noſtris fugiendi, nec manibus pugnandi, ſúntque ecce manus noſtræ, & pedes quaſi compedibus vincti.* Quæ verba ideò libentiùs integra adſcripſi, quòd in [z] aliquibus editionibus *Venetis* mutila reperiantur, hoc modo, כן אנחנו בבבל בתוך העגולה לא נוכל לצאת ממנה שלא נהיא ביד הטורפים, *Ita nos in Babele in medio circuli ſumus, unde non poſſumus egredi quin in manus prædantium incidamus*, omiſſis reliquis. Egregium ſanè commentum, cujus partes, & quàm bellè inter ſe conveniant, excutiat cui cordi eſt. Sed num hæc revera credidit *Kimchius*, aut nos adeò credulos fore putavit, ut iis fidem adhibentes hanc ut genuinam loci enarrationem amplecteremur; annon vel hinc patet haud ſine gravi cauſa à *Maſoretis* monitum ne כארי hic, *ſicut Leo*, interpretandum ducamus, dum qui ita interpretantur ad talia, quò ſe expediant, confugere coacti ſint?

ADDENDA ad CAP. IV.

1 *Cor.* xv. 55. Πῦ σῦ, θάνατε, τὸ κέντρον; πῦ σῦ, ᾅδη, τὸ νῖκος; ex *Hoſe.* xiii. 14. ubi LXX habent ωῦ ἡ δίκη σῦ θάνατε; ωῦ τὸ κέντρον σῦ, ᾅδη, at in Heb. אהי דבריך מות אהי קטבך שאול, quæ vulgo reddi ſolent, *Ero peſtis tua, O mors; ero excidium tuum, O ſepulchrum.* Videntur ergò tam Apoſtolus quam *LXX* legiſſe non אהי *Ehi*, ſed איה *Aieh*. At cur ita ſtatuendum, cùm & olim אהי idem ſonare viſum ſit ac איה, nempe, Ubi? Teſtis eſt Paraphraſtes *Chaldæus*, qui ejuſdem capitis v. 10. אהי מלכך vertit אן מלכך, *Ubi Rex tuus?* non, *ero rex tuus*, ut jam vulgo fieri ſolet. Hoc annotans *Rabbi Salomo* addit, ואני אומר איני צריך לעקרו ממשמעתו, *At ego dico non neceſſe me habere illud ab eo quod ſonare videtur mutare:* quaſi ipſe primus fuerit qui illud per *Ero* reddi poſſe viderit; ipſum ſecutum eſſe R. *Davidem*, qui ne quid quod *Chriſtianis* favere videtur gratis concedatur cavere ſolet, non eſt mirum: at cur eorum authoritatem, illi antiquiorum præferamus? ſaltem ita in confeſſo eſt eo modo ab antiquis intellectum eo verſu, quo in hoc ab Apoſtolo citatur, verbum illud. Quod ſi v. 10. ita ſonet verbum, quidni & v. 14. idem ſonare poſſit? Atque idem certè utrobique valere teſtantur Rabbini nihilo cæteris inferiores *Ebn Jannahius* & *Tanchumius*, quorum ille, אהי מלכך אפו הו מקלוב איה ומתלה אהי דבריך מות אהי קטבך שאול, *Ehi* in *Ehi Malceca epo, idem eſt tranſpoſitis literis ac Ayeh*, i. e. *Ubi*; & *ſimiliter, in Ehi Debareca &c.* hic verò אהי מלכך במעני איה מלכך וקיל מקלוב מנה ומתלה אהי דבריך מות אהי קטבך שאול *Ehi Rex tuus, eodem ſignificatu eſt ac Ayeh* [Ubi] & *dicitur ab eo per tranſpoſitionem literarum factum*; & *ſimile eſt illi*, Ehi Debareca Mavit, Ehi, &c. *Ubi peſtis tua, mors? ubi perditio tua, infernum?*

Hoſ. xiv. 2. פרים שפתינו, *Vitulos labiorum noſtrorum.* Huc reſpiciens B. Apoſtolus, *Heb.* xiii. 15. & LXX ſecutus, habet καρπὸν χειλέων. Legiſſe putantur פרי pro פרים. Quære autem an non καρπὸς idem hic valere poſſit ac κάρπωμα & κάρπωσις, quæ pro Holocauſto vel oblatione à LXX uſurpantur, quæ cum è juvencis plerunque fierent, ideo factum ſit, ut פרים voce iſta expreſſum fuerit, vel ſaltem eadem ratione exprimi poſſit? Cur *LXX* holocauſtum κάρωωμα vocent, ſi quis rationem quærat, non eſt mihi in promptu reddere. Hoc interim mihi in mentem revocat dictum quoddam Rabbinorum quo העולות Holocauſta quædam vocant קיץ למזבח καρπὸν, ſeu fructum æſtivum, altaris. Quod num ad ea quæ diximus illuſtranda faciat, perpendat lector. Id quo melius faciat, appellationis iſtius rationem ipſorum verbis accipiat. In *Miſhnaioth* ergo, ſeu textu *Talmudico*, Tract. *Shekalim*, c. 4. § 4. aſſeritur Incrementum & Reſiduum ſeparationis ærarii, ſcil. ſiclorum, ſeu pecuniarum ibi repoſitarum in uſum templi, cedere לקיץ המזבח *Lekatts Hammizbeach, in fructum æſtivum altari, &c.* quæ explicans *Maimonides*, וקיץ אסם אלציף ופאכדה אלציף אעני אלתין ואלעגב אלתי תנשר ותיבס יאכלהא אלנאס כתיר זאיד עלי טעאמהם פתסמארת אלקרבין אלתי תקרב על גבי המזבח זאיד עלי

[z] Viz. in 8. 1596.

עלי אלמפרוץ קיץ המזבח והי כלהא עולות פחית מא תסמע קיץ המזבח אנמא אלגרץ אן תשתדי בדלך אלמאל בהאימא ותקרב עולות נדבה והי משל צבור, Kaits (inquit) *nomen eſt æſtatis, nec non fructuum, qui expoſiti ſiccantur, ac ab hominibus ſæpius comeduntur, ut auctarium conviviorum ſuorum* [ſeu in menſa ſecunda.] *Appellantur ergò oblationes quæ ſuper altare offeruntur ultra res lege præſcriptas*, Kaits, i. e. *Fructus æſtivus altaris, ſuntque eæ omnes holocauſta. Ubicunque igitur audieris dici* קיץ *Fructus æſtivus altaris, ſenſus eſt, emendas eſſe pecuniâ iſtâ beſtias, quæ in oblationis ſpontaneæ holocauſta offerantur: ſúntque ex iis quæ totius ſunt cœtus.* R. *Obadiah Mibbartenora* ad eadem verba, כשמזבח בטל מביאים מהן עולות כמו שדרך בני אדם להעלות מיני מתיקה על השלחן בגמר סעודתם כך אחר שגמרו להביא חובת היום מביאים עולות חללו כשאין נדרים ונדבות והמזבח בטל, *Cum vacat altare, offerunt ex ipſis* [pecuniis, ſcil. reliquis] *holocauſta, ſicut mos eſt hominibus, menſæ varia bellaria, finito convivio, apponere: ita poſtquam finem fecerint offerendi debita* [cujuſvis] *diei* [ſacrificia,] *offerunt holocauſta illa, cum non* [fuerint] *vota, aut ſpontaneæ oblationes, & vacet altare. Maimonides* rurſus in *Yad, Shekal.* c. ult. § 9. eâdem de re agens, ſtatutum à conſiſtorio dicit, de omnibus reſiduis iſtis, שיקרבו עולות בהמה, *ut in holocauſta ex beſtiis offerantur*, non autem ex volucribus, cùm in oblationibus totius cœtus volucres locum non habeant. ואלו העולות הבאין ממותר השקלים הם הנקראים קיץ למזבח, *Atque iſta holocauſta quæ reſiduo ſiclorum parantur, ſunt quæ* Fructus æſtivus *altaris appellantur.* Quam etiam expoſitionem affert R. *Tanchum*, addítque, ותקריבהא עלי אלמזבח יקאל ענהא מקיצין את המזבח, *& cum ea in altari obtulerint, dicuntur fructus altari appoſuiſſe.* Vid. & *Aruch.*

Acts viii. 33. Ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη, ſumptum ex *Iſ.* liii. 8. ubi in textu *Hebraico* hodiè legitur, מעצר וממשפט לקח, quæ reddunt, *De anguſtia & de judicio ſublatus eſt.* Lectum igitur olim volunt è doctis non pauci בעצרו לקח משפטו, *In anguſtia ipſius ſublatum eſt judicium ipſius.* Quære an non commode reddi poſſint *Hebraica*, prout nunc habentur, *Præ afflictione*, vel *propter afflictionem etiam à judicio ſublatus eſt?* Sic omnia optime convenient etiam non variatâ lectione. Imò vel ſi ut vulgo ſolet, reddatur, ſenſus etiam ita fluet, Cùm afflictus admodum eſſet, vel anguſtiatus, & judicio oppreſſus, ſublatus, i. liberatus eſt ab afflictione & judicio iſto. Quid enim aliud ſonat, *Cùm humiliatus vel oppreſſus eſſet, ablatum eſt ejus judicium*, quo ad talia ferenda deſtinatus fuerat, vel ſublata ejus pœna? Idem valet, ſive ipſe à judicio vel pœnâ ablatus, liberatus, ereptus dicatur, ſive judicium, vel pœna ipſius ab ipſo ablata.

CAP. V.

Conferuntur inter ſe, Mat. xxiii. 27. & Luc. xi. 44. *idem valere* τάφους κεκονιαμένους, ἔξωθεν ὡραίους, *ac* μνημεῖα ἄδηλα, *probatur è more apud* Judæos *ſepulchra nelaterent ſignandi.*

IN ſuperioribus loca aliquot Veteris & Novi Teſtamenti inter ſe contulimus. Hoc caput duorum, quæ in Novo occurrunt, collationi, & diſcrepantiæ, quæ inter ea eſſe videtur, tollendæ, vel ſaltem alteri alterius ope illuſtrando dabitur. Illis inter ſe conciliandis linguæ *Arabicæ* uſus nobis commendatus eſt, his, diſciplinæ etiam *Rabbinicæ* ad difficultates in S. Scriptura occurrentes tollendas utilitas aliquatenùs demonſtrabitur: quem in finem & hunc diſſertationi huic locum tribuimus, cùm aliter ad ea ſpectet quæ ad præfationem in *Seder Taharoth* dicenda eſſent. Loca quæ innuimus ſunt *Mat.* xxiii. 27. & *Luc.* xi. 44. quorum ille ita ſe habet, Οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταὶ, ὅτε παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. *Væ vobis, Scribæ & Phariſæi Hypocritæ, quoniam aſſimiles eſtis ſepulchris dealbatis, quæ extrà quidem apparent ſpecioſa, intus verò plena ſunt oſſibus mortuorum omnique immunditiâ*; Hic verò ſic, Οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι ὑποκριταὶ, ὅτι ἐστε ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἴδασιν. *Væ vobis, Scribæ & Phariſæi Hypocritæ, quia eſtis ut monumenta quæ non apparent, & homines ambulantes ſupra neſciunt.* Aliud ſonare videntur ſepulchra κεκονιαμένα, dealbata, adeóque omnibus conſpicua atque apparentia, quibus apud *Matthæum* aſſimilantur Hypocritæ, aliud μνημεῖα ἄδηλα, *monumenta quæ non apparent*, quibus apud *Lucam.* Ideóque diverſis ad eundem finem, ſcil. inſignem *Scribarum* & *Phariſæorum* hypocriſin denotandam, comparationibus uſus viris doctis videtur *Chriſtus.*

tus. Inde Illuſtriſſimus *Grotius* ad *Luc.* xi.44. hæc habet, *Apud Mat. eſt alia comparatio à monumentis ſumpta idem ſignificans. Fieri poteſt ut modo hanc, modo illam Chriſtus uſurpaverit.* Quod tamen an hîc fecerit quærere liceat, & annon potiùs una eadémque prorſus verbis iſtis, κεκονιαμένοις & ὡραῖοι, apud alterum Evangeliſtarum quod voce ἄδηλα, apud alterum, quamvis inter ſe primâ fronte diverſiſſimis, indigitetur: quod ut manifeſtum fiat, ad ea quæ in *Judæorum* libris de munditie & immunditie traduntur recurrendum eſt; atque ille imprimis mos obſervandus, quo ſepulchrorum immunditiei, quæ בוקעת ועולה בוקעת ויורדת *perrumpens & aſcendens, perrumpens & deſcendens*, i. ſurſum atque deorſum ſe diffundens, obambulantes pollueret, aliiſque quæ inde ſequerentur incommodis obviam ibant. Sepulchra enim polluendi vim ex ipſius legis *Moſaicæ* inſtituto habebant, *Num.* xix. 16. וכל אשר יגע על פני השדה בחלל חרב או במת או בעצם אדם או בקבר יטמא שבעת ימים, *Quicunque tetigerit in ſuperficie agri occiſum gladio, aut mortuum, aut os hominis, aut ſepulchrum, immundus erit ſeptem diebus.* [a] Quæ explicans traditio ſic habet, הקבר כל זמן שהטומאה בתוכו מטמא במגע ובאהל כמת דין תורה שנאמר או במת או בעצם אדם או בקבר ואחד הנוגע בגגו של קבר או בכותלו, *Sepulchrum, quamdiu in ipſo incluſa fuerit immundities, polluit tactu & ratione tabernaculi* [ſeu obumbratione] *ſicut mortuus, ſecundum ſententiam legis* [ſeu de cujus immunditie ſtatuit lex,] *ſicut dictum eſt, Num.* xix. 16. Si tetigerit mortuum vel os hominis, vel ſepulchrum. *Perinde autem eſt ſive tetigerit tectum ſepulchri, ſive parietes ipſius.* His ut caverent, ſepultis plerumque (ut videtur) cippos extruebant, quos נפשות appellabant. Ita colligimus ex iis quæ paſſim in *Rabbinorum* ſcriptis occurrunt. *Maimonides* in ſuis ad *Miſnaioth* commentariis, *Oholoth*, c. vii. §. 1. hæc habet, נפש הו אלבניאן אלדי יבני עלי אלקבר מרתפעא עלי סטח אלארץ ואסמה אלמשהור ענדנא שוכה אלקבר, Nefeſh *ſtructura eſt quæ ſepulchro ſuperſtruitur, elata ſuper terræ ſuperficiem, quæ apud nos vulgò* [b] Shaucato'lkabri *appellatur.* In ipſo *Miſhnaioth*, textu *Shekalim*, cap. 2. 5. ר' נתן אומר מותר המת בונין לו נפש על גבי קברו, R. *Nathan dicit, Eo quòd reliquum eſt mortuo* (ſcil. è nummis ad ipſum ſepeliendum collectis) *extruunt illi* Neſeſh *ſuper ſepulchrum ipſius.* Ad quem etiam locum *Maimonides, Neſeſh* eodem, quo vidimus, modo explicans addit (vel ſaltem qui ipſum in linguam *Hebraicam* tranſtulit) והוא נקרא ציון בלשון הקדש *Idemque in lingua Sancta vocatur Tſiun*, in teſtimonium adducens *Ezek.* xxxix. 15. locum ad illud de quo agimus ſatis appoſitum, imò præcipuum traditionum, quæ à nobis laudandæ, fundamentum, ועברו העוברים בארץ וראה עצם אדם ובנה אצלו ציון עד קברו אותו המקברים, *Et circuibunt peragrantes terram, cúmque viderint os hominis, ſtatuent juxta illud* [Tſiun] *titulum, donec ſepeliant illud pollinctores.* LXX σημεῖον: *Syr.* ܢܨܒ ܠܗ ܠܥܡܐ ܕܡܐ ܒܛܘܪ ܐܝܣܘܝܐ, *ſtatuet juxta illud Iſvoyo*, quod eſt, explicante *Bar Ali*, *ſignum è lapidibus.* Unde confirmatur *Ebn Jannahii* ſententia, qui nominis ציון thema ſtatuit ציה, non ut alii צין, authoritate linguæ *Arabicæ* motus, quòd in illa idem vocetur צוה *Sawah*, à themate صوا, accedente linguæ etiam *Syriacæ* teſtimonio, quamvis alias ציון affinitatem habere poſſet cum *Arabum* صون *Sana*, quod eſt cuſtodire, vel صوان *Sawan*, quod lapidis durioris genus, qui forſan ad hunc uſum frequenter adhiberi ſolitus. Ita & R. *Tanchum* locum iſtum explicans ציון dicit eſſe صوة *quod eſt* (inquit) حجر يجعل علي القبر او في الطريق علامة *lapis vel ſuper ſepulchrum, vel in via poſitus in ſignum.* Ita ad *Jerem.* xxxi. ציונים (inquit) *dicuntur* علامات علي الطرق وكذلك البنا يجعل علي القبر علامة له يسمي ציון מה הציון הלז וكذلك يقول الاوايل ציון לבית הקברות اي علامة وحاجز تمتنع الناس العبور للقبر, *Signa viis appoſita; atque ita ſtructura ſepulchro impoſita in ſignum appellatur Tſiun, ut ibi dicitur,* [c] Quod eſt [*Tſiun*] ſignum iſtud? *Atque ita dicunt Majores, Tſiun juxta locum ſepulchrorum*, i. e. *ſignum ſeu ſeptum quo impediantur homines ne per ſepulchra tranſeant.* Locus in teſtimonium è textu allatus eſt 2 *Reg.* xxiii. 17. ad quem etiam nomen illud explicans dicit eſſe الحاجز الدايز بالقبر ليبعد عنه من يخشا الطمآه وكذلك הציבי לך ציונים وقيل حجر كبير او بناية علي القبر يكون رسم وعلامة, *Septum ſepulchro circumdatum, ut elongetur ab ipſo qui immunditiem cavet, atque ita dicitur,* Statue tibi Tſiunim, *vel juxta alios, Lapidem magnum aut ædificium ſuper ſepulchrum, ut ſit in indicium & ſignum.* Ex his quæ adduximus conſtare videtur, nomen *Hebraicum* ציון latioris eſſe ambitus quàm

[a] Yad. Hal. Tumath. Met. c. 2. §. 15. [b] Idiomate. ſcil. Ægypt. ſic Interpres Heb. [c] 2 Reg. xxiii. 17.

quàm נפש *Rabbinorum*; cùm ſcil. ציון quodlibet ſignum ſepulchro appoſitum denotet, נפש propriè cippum eidem impoſitum. Hanc differentiam innure videtur alibi *Tanchumius*, dum נפש explicans, illud, ait, eſſe البناية التي تبني علي قبر من فوق كي يعلم انه قبر ويبعد عنه *Ædificium extructum ſuper ſepulchrum, quo dignoſcatur ſepulchrum eſſe, atque ab eo longiùs recedatur*, ציון autem حاجز كالسور يبنا حول المقابر لئلا تدوسها عبار الطريق, *Septum inſtar muri circum ſepulchreta extructum, ne ea conculcent qui per viam tranſeunt.* Quæ tamen haud ita puto intelligenda, ut vel ציון hujuſmodi tantùm ſeptum denotaret, (cùm ex ipſius verbis jam antea laudatis, tum ex iis quæ *Kimchius* ad *Ezek.* xxxix. annotat, ſcil. ציון eſſe מאבן אחת או מאבנים מקובצים, *vel è lapide uno, vel è pluribus congeſtis*, quodlibet ſignum ita appellari pateat) vel non ſub ambitu ſuo etiam נפש comprehendat, ſed ut hanc in communi *Rabbinorum* uſu inter hæc verba differentiam indicet, quâ ציון generaliùs ſigna illa quæ ſepulchris apponuntur, ac communiter pluribus ſimul circumdantur, denotat, נפש autem propriè (ut diximus) cippum, ab amicis mortui ipſius privatim ſepulchro impoſitum, quod nec ſolum in immunditiei cautelam aliis, ſed mortui etiam memoriæ teſtandæ fieri ſolitum videtur. Quod teſtatur celebre illud è *Talmude Hieroſolymitano Shekal. cap.* 2. אין עושין נפשות לצדיקים דברידם הם זכרונם, *Non faciunt* Nefaſhoth [monumenta] *juſtis, verba ipſorum ipſis memoriam conſervant.* Ac tale viſum eſt R. *Davidi*, fuiſſe ציון iſtud, 2 *Reg.* xxiii. 17. ſcil. illuſtre aliquod monumentum ac inter cætera conſpicuum, Prophetæ Dei alterius iſtius à quo ſeductus fuerat juſſu ac ſibi una erectum, eo conſilio ne idem oſſibus ipſius contingeret, quod aliis minatus fuerat ille, futurum, ſc. ut cremarentur, cum haud dubium ipſi eſſet, quin nuntii à Deo miſſi oſſibus parceret Rex pius, ſigno hoc ubi quieſcerent monitus. Alterum enim quod è *Midraſh* citat, (quodque pro vero amplexus videtur *R. Salomo)* illud quod Regi mirabundo hoc quærendi anſam præberet fuiſſe, quod ad hunc tumulum, ſecus ac juxta alios, ab altera parte urticas & carduos creſcere videret, ab altera myrtum ac herbas odoriferas, quòd in eo, ſcil. ſimul conditi eſſent Propheta verax, & mendax, joculare eſt. Obiter hîc notare liceat hunc etiam vocis נפש (quam non ſolùm πολύσημον ſed & ἐναντιόσημον eſſe alibi notavimus) intellectum apud *Rabbinos* uſitatum; atque inde forſan monumento tributum, quod illud mortuo novæ inſtar animæ ætatem prolonget, ac vivum in hominum memoriis conſervet, niſi à contrario potiùs ſignificatu *cadaveris* quod tegit, cujuſque indicium eſt, nomen ſortitum putemus. Jam ne fruſtra hæc, ac ſine ullo operæ pretio, ad dictionum iſtarum ſignificatus eruendos congeſſiſſe videamur, conſtare ſimul arbitror nullum apud *Judæos* ſepulchrum abſque ſigno aliquo, ſive ציון ſive נפש ultro relictum. Hoc enim tum perpetuum ferè immunditiei contrahendæ religioſioribus metum, tum damnum inſuper illis manifeſtum intuliſſet. In eundem enim redacta fuiſſet ſtatum illa, quam *Sanctam* vocitarunt, cum profanis gentium terris, quæ ex præſcripto [d] Magiſtrorum pro immundis habentur, juxta illud, כל ארצות העמים עפרם מטמא במגע ובמשא, *Omnis gentium terræ pulvis contactu & geſtatu polluit.* Adeo ut qui eam calcet, imò vel in aerem ipſius caput & majorem partem corporis ſui immittat, immundus evadat, ut videre eſt. *Oholoth*, c. ult. §. 6. & *Maimonidis* ad locum iſtum commentariis: cauſa eſt, quòd cum illi minùs de rebus iſtis ſolliciti ſint, officula quædam vel mortuorum particulæ pulvere ipſius miſceantur. Eandémque ob cauſam etiam in terra *Iſraelitica* ager quilibet in quo aratro effoſſum fuerit ſepulchrum, ac officula mortui diſperſa & deperdita, pulvere ſuo vel contacto vel geſtato polluit, ſcil. ne forſan illo commiſtus fuerit [e] עצם כשעורה, *os aliquod quod magnitudine granum hordei æquet:* [f] eodemque ſe modo habet ager in quo deperditum fuerit ſepulchrum, etiamſi non effoſſum, iiſdémque vel gravioribus legibus obnoxium eſt. Adeo ut niſi his ſedulò occurſum fuiſſet, non fuiſſet quo ſe verterent ſanctimoniæ abundantioris ſtudioſi, nec habuiſſent quo ſe ab omni immunditie ſubtrahendo *Phariſæorum* nomen mererentur. Haud opus fuiſſet illis occinere illud Poëtæ,

خفف الوطي ما اظن اديم
الارض الا من هذه الاجساد
وقبيح بنا وان قدم العهد
هوان الابا والاجداد
سر ان اسطعت في الهوا رويدا
لا اختيالا علي رقاب العباد ۞

Molliter

[d] Miſn. Ohol. c. 2. & Yad. Tum. Met. c. 2. & v. ſup. p. 288. 1. & Miſn. Ohol. c. 18. §. 3.

[e] Yad. Tum. Met. c. 2. 16.

[f] Ib. cap. 8.

Molliter incede, non enim credo ſuperficiem Terræ [ex alio conſtare] *quam iſtis corporibus.*
Et turpe nobis eſt, etſi pridem fluxerit tempus,
Contemptui [habere] *patres & avos.*
Incede igitur, ſi potes, in aere leniter,
Non faſtuosè ſuper colla [f] *ſervorum* [Dei.]

Certè haud ſolum reverentiâ mortuorum ducti, ſed pollutionis metu, quocunque iviſſent, gradu trepido ac in aëre quantum potuiſſent ſuſpenſo inceſſiſſent, imò nec hoc ſuffeciſſet, cum vel aer ipſe ſepulchro ſuperimpendens tranſeuntes polluiſſet. [g] His ergò, atque hujuſmodi malis, dum cippis & ſignis quæ diximus ſepulchra notabant, quantâ fieri maximâ potuit diligentiâ obviam ibant. Hinc ſancitum, ut כל המוצא קבר או מת או דבר שמטמא באהל מן המת חייב לציין עליו כדי שלא יהיה תקלה לאחרים [h] *Si quis invenerit ſepulchrum vel mortuum, aut de mortuo quicquid ratione tabernaculi polluit, tenetur ſignum juxta ipſum ſtatuere, ne ſit in offendiculum aliis.* Quamvis enim ſedulò caverent ne ſepulchrum aliquod ſigni indicio careret, fieri tamen potuit, ut caſu aliquo, aut temporis injuriâ ejus veſtigia obſcuriora redderentur, vel & penitùs delerentur, ideoque unicuique incumbere voluerunt, ut quoties occurreret quod vel ſibi, vel aliis ſcandalo eſſe poſſet, illud è medio tollendum curaret. At nec hoc contenti, ipſe Senatus rem tanti momenti ſibi curandam duxerunt, ideóque ſtatis temporibus, ſcil. בחולי של מועד (ut diſtinctè *Maimonides*) *Diebus* [i] *profeſtis ſolennitatis,* היו יוצאין מבית דין לציין על הקברות, *prodibant è domo judicii ad ſignanda ſepulchra.* [k] *Yad. Tum. Met.* cap. viii. §. 9. i. e. explicante eodem ad *Shekalim* 1. §. 1. ان تفتقد فما وجد قد اتلفتها المـا اعني اتلف الشوكة المبنية عليها بعلم وبجبر حتي يكون مكان אלטומאה معلوم ويعتز له אל כהנים, *ad inviſenda ſepulchra, ut ubi diruiſſet ea aqua, viz. ſigna ipſis impoſita, ſignarentur ac reficerentur, quo dignoſceretur locus immunditiei, atque ab eo diverterent Sacerdotes.* [l] At *R. Obadiah* ad *Moed Katan*, c. 1. §. 2. generaliùs, in ſignum להולכי דרכים *viatoribus*, ſeu illac prætereuntibus, ne per locum pollutum tranſirent. Idem *R. Obadiah* ad *Shekal.* ait quod ſigna à pluvia ſæpiùs delerentur, ideo opus fuiſſe לחזור ולציינו *rurſum ea ſignare.* Quænam autem ſepulchra, ac quo modo ea ſignarent, cùm maximè ad ſcopum noſtrum pertineat, ſupereſt ut quæramus. Quorum primum etiam è præcedentibus manifeſtum; jam enim audivimus è *Maimonide* ea quorum dirutum vel quovis modo abolitum fuerat ſignum, quo à prætereuntibus dignoſci debuerant: addimus ex eodem, אין מציינין על הודאות שהדי הן ידועין לכל אלא על הספיקות כגון שדה שאבד בה קבר והסכבות והפרעות [m], *Non ſignabant manifeſta, cum illa omnibus nota ſint, ſed dubia, veluti agrum in quo deperditum fuerat ſepulchrum, & [loca] operta, atque etiam aperta, ſeu tecto carentia.* Quod ad modum quo ea ſignabant, (nam hîc latior quem vidimus ציון ſignificatus ad peculiarem quam obſervabant ſignandi rationem reſtringendus eſt) diſcimus è *Miſna, Maaſar Sheni*, cap. v. §. 1. affusâ calce id facere ſolitos. כרם רבעי מציינין אותו בקוזות אדמה ושל ערלה בחרסית ושל קברות בסיד וממחה ושופך, *Vineam anni quarti ſignant glebis terræ, præputiatam teſtâ,* [loca] *ſepulchorum calce, quam aquâ maceratam affundit.* Ad quæ verba *Rambam*, יעני אן ציון הקברות יכון באלגיד כאן יחל אלגיד פי אלמא ויצב עלי מוצע אלקבר ליעלם אן דלך אלמוצע טמא וינעזלון מנה אלכהנים, *Innuit ſignata fuiſſe ſepulchra calce. Macerabat* [quis] *calcem aquâ, deinde effundebat ſuper locum ſepulchri, quo dignoſceretur locum iſtum immundum eſſe, atque ab eo ſecederent ſacerdotes:* Iis enim præcipuè cavendum erat ne polluerentur, adeoque ne ad immundum aliquid propiùs accederent. Hinc in *Yad. Tum. Met.* cap. 8. ובמה מציינין בסיד ממחה ושופך על מקום הטומאה אין מעמידין את הציון על גבי הטומאה אלא יהי עודף מכאן ומכאן בצידי הטומאה שלא להפסיד את הטהרות ואין מרחיקין את הציון ממקום הטאמוה שלא להפסיד את ארץ ישראל, *Quâ autem re ſignant* [ſepulchra?] *Calce, quam aquâ maceratam effundit in locum immunditiei. Non autem ſtatuunt ſignum* [præcisè] *ſuper immunditiem, ſed ita ut utrinque promineat ad latera immunditiei, ne corrumpantur munda,* [acceſſu propiore] *neque longè ab ejus loco ipſum ſtatuunt, ne perdant terram Iſraeliticam* [ne inutile plus ejus quàm opus eſt raddat] Quare autem calce? דחיור כעצמות כדי שלא ילכו אוכלי תרומה, *quod ipſa alba ſit inſtar oſſium, quam ergò videntes qui Teruma comedunt, eò non accederent,* teſte *Raſhi* ad *Gemar. Moed. Kat.*

[f] I. e. hominum. [g] כל השרה כולה המאהיל עליה נטמא Yad. ibid. [h] Yad. Tum. Met. c. 8. 9. [i] I. Intermediis. [k] Miſn. Moed Katan. c. 1. §. 2. & Shekal. c. 1. §. 1. & Yad. Tum. Met c. 8. §. 9. [l] V. & Caph. Nachat. ad Moed Kat. Et. v. ad Maaſhar Sheni c. 5. §. 1. [m] V. Gemar. Moed Kat. c. 1. f. 5.

Kat. c. 1. f. 5. ut & *R. Obadiah ad Maaſar Sheni*, c. 5. §. 1. Ex his ſatis liquere arbitror quinam ſint τάφοι κεκονιαμένοι, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, apud *Matthæum*, & τὰ μνημεῖα τὰ ἄδηλα, apud *Lucam*, quibus inſignem *Scribarum* & *Phariſæorum* hypocriſin perſtringens *Chriſtus* ipſos aſſimilat; Eadem nempe ſepulchra, quæ quod ἄδηλα eſſent, utpote gramine & herbâ obducta, adeoque ὡραῖα, ſeu ſpecioſa hominibus apparerent, adeo ut iis inambulantes incauti polluerentur, κονία ſeu calce aquâ temperatâ pro more ſignabantur: non enim ideo quod κεκονιαμένα eſſent, ὡραῖα videbantur, ſed contra, quod ſpecioſa, herbis forſan virentibus tecta (ut ſolent ferè ſepulchra præ vicinis terræ partibus) atque veſtita, vel ſaltem à reliqua terra nihil ſpecie exteriori differentia, adeoque ἄδηλα nullâ latentis immunditiei notâ inſignita, calce in cautelam notabantur. Nec aliud, puto, apud *Chriſti* auditores ſonabat τάφοι κεκονιαμένοι, i. e. ad verbum קברות מסוידות *Sepulchra calce obducta*, quàm מצוינות בסיד *calce*, eum quem diximus in finem, *ſignata*, quæ ergò *Syrus* appoſitè reddit קברא מכלשא *Kabre mecalſhe*, & *Arab.* القبور المكلسة *Alkobur Al-Mochallaſah*, Sepulchra gypſata, gypſo vel calce notata. *Hebræus* à *Munſtero* editus, מולבנות *dealbata*, eos ſecutus (puto) apud quos verbum illud reperit, quod ita intelligendum ut eodem cum cæteris tendat. Quod ſi quis dealbata atque opere albario incruſtata ad ornatum putaverit, totam ſimilitudinis vim mihi tollere videtur. Neque enim iſtiuſmodi ornatus immunditiem ſepulchri tolleret, ſed omnibus manifeſtam redderet, & ne propius accederent admoneret, ut ulteriori cautela opus haud fuiſſet. Ipſe enim candor oſſa mortuorum in memoriam revocabat, ſeu potiùs ob oculos ponebat [ideoque teſte *R. Obadiah*] aquâ macerabatur clax quo magis albeſceret. Jam verò *Chriſtus*, qui intimos cordium receſſus perſpectos habuit, tales depingit, qui exteriùs nihil niſi ſanum & ſpecioſum, nihil quod hominibus ſuſpicionem moveret, inſtar ſepulchri herbæ quâ tegitur grato oculis virore fallentis, præ ſe ferentes, pleni intus fraudis & verſutiæ erant; quibus ne ulteriùs hominibus imponerent, hæc ejus redargutio κονίας, ſeu calcis in ſignum affuſæ inſtar erat, quæ non eſſe תוכם כנרם, quod intus celarent, ſicut illud quod palam eſſent, ominibus indicaret. Interim haud dubium veriſſimum eſſe quod aſſerit Illuſt. *Grotius* ad *Mat.* xxiii. 27. *Comparationem albarii operis fuiſſe uſitatam Judæis ad notandos mores perſonatos*, uti apparet ex *Pauli* verbis, *Act.* xxiii. 3. *Futurum eſt ut percutiat te Deus*, τοῖχε κεκονιαμένε, *paries dealbate:* ſed idem licet ſit verbum, locus & res ſubſtrata diſtinguendum monent: atque aliâ ratione epitheto iſto inſigniri parietem, aliâ ſepulchra, cùm ille ornatus & tegendi, quod minus oculis placeret, gratiâ dealbaretur, hæc in immunditiei obtectæ ſignum, & quod illic ad accedendum homines invitaret, hîc ab acceſſu procul arceret: nam hunc non tantum calcis ſepulchris ἀδήλοις in ſignum injectæ, ſed & נפשות cipporum, qui honoris etiam causâ imponebantur, finem fuiſſe vidimus.

Ad p. 157. in marg. [*Intermediis*] ita *Rabbi Salomo Bar. R. Nathan*, חולו של מועד אעני וסט אלעיד וסוא פי דלך אלסוכה ואלפסח ואקול אן מקרא קדש ישתמל עלי איאם אלסוכה כלהא ואיאם אלפסח כלהא אלכאין מנהא ואלעאם כמא ישתמל עלי באקי אלאעיאד ולכן קד אפהמתנא אל עלמא זל" אלפרוק אלתי בין ימים טובים אעני אואיל אלאעיאד ואואכרהא ובין וסטאניאתהא ולם יטלק עליהא אסם אלחול אלא באצאפתהא אלי מא תקדמהא מן אואיל אלעיד ואואכרה ואלא פהי קדש באצאפתהא אלי איאם אלחול אלמגרדה יעני ששת ימי המעשה למא פיה תחרים אלתכסב ואלתגארה ואלתצרף ומא לא תדעו אלצרורה אליה פי אלעיד, Tempus *profeſtum ſolennitatis*, i. e. *medium feſti, cujus reſpectu eodem modo ſe habent Feſtum Tabernaculorum & Paſcha, &c. Dico autem* (inquit) [*nomen*] Mikra Kodeſh [*Convocatio ſancta*] *comprehendere omnes tam feſti Tabernaculorum, quam Paſchatis dies, tum ſelectos tum communes, ſicut & reliqua feſta. Docuerunt tamen nos eruditi differentias inter dies feſtos, viz. dies feſtorum primos atque ultimos, & intermedios, quibus non tribuitur nomen* Chol, [*profeſti*] *niſi comparatis cum primis illis qui præceſſerunt, & poſtremis: aliter enim ſunt & ipſi ſacri, ſi cum diebus profeſtis ſimpliciter ſic dictis, ſcil. ſex diebus operi dicatis, conferantur, ideo quòd in ipſis vetitum, ſit quæſtui, mercaturæ & negotiationi operam dare, aliáve quæ in feſto fieri haud poſtulat neceſſitas, perficere.* Conſtat ergò dies iſtos interciſos eſſe, mediæ inter feſtos & profeſtos naturæ, inter opera autem quæ in ipſis præſtari licitè poſſint, recenſet illud de quo loquimur, viz. ad vel circum ſepulchra ea extruere quæ impediant حتي لا يقربها احد فينجس *ne quis ad ea propiùs accedens polluatur.* Hinc conſtat

ſtat quid in Evangelio intelligatur, cùm dicitur ἤδη δὲ μεσούσης τῆς ἑορτῆς, *Jo.* vii. 14. (quæ verba anguſtiùs reddidiſſe videtur Vulgat. Interpres, qui vertit, *Jam autem die feſto mediante*, ut & Cl. *Beza*, *Feſto autem die jam dimidio*, in verſionis ſuæ edit. prima; cùm ſonent, *medio autem jam feſto*, viz. die quodam feſti intermedio. Quare & ipſe in edit. poſt. *Feſto autem illo jam medio*; additâ notâ, nomine ἑορτῆς totum octiduum intelligi. Et rurſum, ἐν τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς, ibid. 37. Qui plura de dierum iſtorum diſcrepantiis, & operibus quæ diebus interciſis iſtis licita vel illicita haberentur, ſcire deſiderat, adeat & *Maimonidem* in *Yad*, Tract. *Yom Tob.* c. vi. §. 22. &, c. vii. §. 1. &c. & §. 11. &c.

CAP. VI.

In quo variæ Judæorum de reſurrectione mortuorum ſententiæ expenduntur.

Pag. 60. *Quod ad reſurrectionem mortuorum, eſt ea fundamentum è fundamentis Legis* Moſis, *quod ſi quis non credat, non eſt ipſi in Judæorum religione ſors aut locus. Pertinet ea ad ſolos virtute præſtantes, &c.* Et rurſum,

Pag. 66. *Fundamentum decimum tertium eſt, Reſurrectio mortuorum, quam jam explicavimus.*

HIS verbis quid ſenſerit de reſurrectione mortuorum, vel ſaltem quantum de ſententia ſua proferre viſum ipſi fuit, declarat *Maimonides*, in quibus tamen tantum abeſt ut ſuorum nonnullis ſatisfecerit, ut quod nemini ſub omnimodæ ab *Iſraelis* ſorte excluſionis pœna negare permiſſum aſſerit, ipſe penitùs negâſſe ab illis incuſetur; reſuſcitatum, ſcil. iri mortuos. Teſtatur ipſe hoc in Epiſtola quadam Apologetica, hac de re conſcripta, in qua quid ab adverſariis ſibi objectum fuerit, & quid ipſe ſtatuat, fuſiùs enarrare profitetur; in eadem tamen vix aliis quam hîc & in l. *Yad.* Tract. *Teſhubah*, ſeu de pœnitentia, c. 8. (ad quod annotat *Ha Rabad*, propè eum abeſſe ab iis qui corporum reſurrectionem prorſus tollunt) verbis uſus. [n] Súntque ea re verâ דברים מתומים, qualibus in rebus dubiis ſeu de quibus in varias partes à pluribus itur, loqui novit (teſte authore *Ceſeph Miſhna)* qui aliàs maximè omnium dilucidè, adeo ut num quod ſenſerit totum protulerit forſan dubitet qui illud ſcire aveat. Ipſi *Abarbineli*, qui ipſius partes ſequitur, plus à ſe hoc in articulo præſtitum aſſerere, quam præſtiterit, videtur. Sic enim ille in ſuis ad *Pirke Ab.* c. 4. commentariis. *Ecce*, inquit, *Doctor magnus in expoſitione* Miſhnæ, *dum articulos* [fidei] *recenſens ſingulos ipſorum explicat,* שמר לפיו מחסום בעקר הזה, *hoc in articulo ori ſuo capiſtrum impoſuit, nihil aliud dicens, quam* העיקר הי"ג הוא ותחיית המתים וכבר ביארנוה ענינו וסודותיו, *Articulus* 13. *eſt reſurrectio mortuorum, cujus intellectum & myſteria jam explicavimus.* [o] *At neſcio* (inquit) *ubi ipſum explicaverit: Ecce enim in libro* Madda [*ſcientiæ*] *in Tract.* Yeſude Hattorah, [*de fundamentis legis*] & Deoth, [*de variis hominum opinionibus,*] & Teſhubah [*de pœnitentia*] *ubi mentionem omnium articulorum facit, nec non de adventu Meſſiæ loquitur,* לא דבר מתחיית המתים כלל, *nihil prorſus de Reſurrectione mortuorum dixit; ut & in* Moreh Nevochim הסתיר פניו ממנו *ab eo faciem ſuam abſcondit. Invenimus tantùm Epiſtolam ab illo de Reſurrectione mortuorum conſcriptam, in qua articulum iſtum confirmavit,* עם היות שבקצת שרשיה לא הסכימו עמו שאר החכמים, *ita tamen ut in quibuſdam ipſius fundamentis non conſentiant cum ipſo reliqui Doctores.* Hæc *Abarbinel*, qui tamen ab ipſius partibus ſtat contra *Nachmanidem.* Sciendum enim in hoc articulo dividi חכמי ישראל האחרונים לשתי דעות *Sapientes Iſraelis poſteriores in duas ſententias* (ut *Joſeph Alb.* l. 4. c. 30.) ſive claſſes, quarum altera ducem ſequitur *Rambam*, ſeu *Moſen Maimonidem*, altera *Ramban* ſeu *Moſen Nachmanidem*, ita interim ut tot ferè invenias ſententias, quot Doctores, licet ſub eodem vexillo militantes, adeo ut ſi rem rectè perpenderis, haud aliud ferè reperias de quo pluribus eorum inter ſe conveniſſe aſſeras, quàm credendum & expectandum eſſe aliquid, quod reſurrectio audiat; de re ipſa ſingulis ferè diverſa aſſerentibus, ac veterum dicta ad partes ſuas trahentibus. Non eſt autem nobis animus vel Veterum vel Recentiorum apud eos ſententias omnes congerere, & hiſtoriam de iis quæ inter ipſos hâc de re intercedunt controverſiis fuſiorem pertexere, iiſve me immiſcere. Ne tamen intactas prorſus relinquam, aut levi pede, quaſi res nihil ad nos ſpectantes, præteream, hoc moveor, quod non ſine manifeſta in fidem *Chriſtianam*

[n] Verba obſcura, ſeu indefinitè prolata. [o] In præfat. ad If. ipſum locutum ait בקוצר גדול brevitate nimiâ

tianam injuriâ & frequentibus calumniis λογομαχίας iſtas inter ſe exercent, dum unamquamque ſententiam, non quàm prope ad vertitatem accedat, ſed quàm longè à *Chriſtianorum* dogmatis recedat, ad examen revocant, atque ideo vel amplectendam, vel abdicandam cenſent, uti ex iis quæ (dante Deo) dicturi ſumus patebit. Non erit mihi interim aliqua contra ipſos diſputatio inſtituenda; ſatis erit, ipſorum ſententias & rationes nudè proponere, quo & in fumum abeant perverſæ ipſorum calumniæ, & veritas à nobis recepta ſuâ ſe ſimplicitate tueatur. Quæ hunc in finem dicenda erunt difficile erit ad ordinem reducere, quod tamen ut quantâ maximâ poſſumus perſpicuitate præſtemus, eam ſequi methodum ſtatuimus, ad quam quæ ad articuli iſtius elucidationem pertinent, redigenda cenſuit *Abarbinel*, alios obſcuritatis & confuſionis redarguens. Quæ tamen ipſa ſi ἀμεθοδίας & ταυτολογίας incuſetur, hoc nos excuſabit, quod ita tractari à nobis debuit negotium, ut nullam iis quibuſcum res eſt, in ipſorum ſententia referenda injuriam intuliſſe videamur; à qua culpa non melius nos immunes præſtare poſſimus, quam ipſorum & methodum & verba exhibendo. Tribus igitur ab *Abarbinele* in libris, de hoc articulo ex profeſſo inſtitutus videtur ſermo, primò in libro cui titulum *Tſedek Olamim* impoſuit, ſecundò in *Nachalat Aboth*, ſeu Commentariis quæ in *Pirke Aboth*, ſcripſit, tertiò in eorum quæ in *Iſaiam* commentatus eſt præfatione; primum iſtum librum nondum videre nobis contigit, & periiſſe videtur, ibi de iis fuſiùs forſan egit, de quibus in ſecundo iſto & tertio tractatu haud nimis compendiosè. Ex illis igitur depromenda erit ipſius ſententia, quam in utroque in 14. שרשים ſeu *Radices* (ſic fibras minores ab eadem radice ortas vocat) diviſam tradit, quem etiam & nos ſequemur numerum, hoc ſolum nobis concedi poſtulantes, ut utrumque inter ſe conferre liceat, & ſi quid in tertio tractatu aliter, quam in ſecundo dicatur, illud ad ipſius capita prolixitatis vitandæ gratia reducamus. In ſingulis ſectionibus primas tenebit *Abarbinelis* ſententia fideliter expoſita, deinde, ſi opus fuerit, quaſi explicationis gratia, quæ ab aliis traduntur, adducentur, eo candore, ut libros iſtos inſpicientibus nullius (uti ſpero) fraudis rei videamur. Nec omnes paſſim authores ſectabimur, ſed eos ferè, qui ab ipſo *Abarbinele*, ut præcipuæ notæ & fidei inter eos qui hoc argumentum tractarunt, laudantur. Sunt illi *Rambam*, de quo quid ſentiat jam vidimus, & *Ramban*, quem magnâ induſtriâ pleraque veterum dicta hac de re congeſſiſſe teſtatur, inſigni iſto capite *Haggamul*, ſeu de Retributione, in l. *Torat Adam*. Ita tamen, ut ſit אופן חקירתו בלתי מסודרת *ratio diſquiſitionis ipſius methodi expers*, & nonnulla ab ipſo tradita ejuſmodi quæ in dubium vocentur: Et utroque antiquior *Haggaon. R. Saadia* in l. *Emunoth*, cujus licet propoſitum & conatum valde laudet, ait ſe tamen in ipſo etiam reperiſſe מבוכה רבה perplexitatem magnam: deinde poſt hos *R. Chaſdai*, & author l. *Ikkarim*, viz. *Joſephus Albo* diverſas ſecuti partes, ita tamen ut ipſe ſibi viderit עת לעשות *tempus eſſe faciendi Domino*, atque hujus articuli veritatem declarandi. Ex his cum ad manus noſtras non pervenerit *R. Chaſdai*, ejus loco ſubſtituemus tractatum *R. Judæ Zabarah*, cui titulus מכתב תחייה *libellus de reſurrectione*, qui *Conſtantinopoli*, unà cum *Rabbi Moſis Maimonidis* Epiſtola, impreſſus eſt: quibus cùm & alios adjungere opus ſubinde erit, eâ cautione utemur, quam à *Judæorum*, quos mihi noſſe contigit, nemini vel doctrinâ vel ingenuitate ſecundo, *Jac. Romano* accepiſſe me memini, ut ſi quid ut à *Judæis* dictum aut aſſertum referre vellemus, illos ſequeremur authores qui alicujus apud ſuos notæ, & fidei haberentur. His præmiſſis, ad Radices ipſas, ad quas quæ de articulo iſto dicenda erunt referenda *Abarbineli* viſa ſunt, pergamus.

Radix prima eſt, שנהפסד האדם ובמותו יפסד גופו וחומרו ויפרדו חלקיו אבל הנפש השכלית תשאר נצחית, *Cùm homo morte corrumpitur, corrumpi ipſius corpus, & materiam, partéſque ſeparari, animam verò rationalem immortalem perſtare:* utpote quæ licet ortum habuerit, haud tamen neceſſariò corrumpatur, cum nullæ ipſi corruptionis cauſæ inſint, הפך הדעת האפיקורוס המאמין שהנפש תכלה *contra Epicurum qui credidit animam perire.* Artic. hunc probat ex illis *Eccleſ.* verbis c. xii. 7. *Et revertetur pulvis in terram ſicut fuit, & ſpiritus revertetur ad Deum qui dedit illum*; ubi obſervari vult dici de corpore *ſicut fuit*, at non ita de ſpiritu, quia ſpiritus perfectionem acquirit lege & præceptis obſervandis, & poſt mortem præmium ſuum accipit, aut ob ea neglecta pœnâ afficitur, at non corpus quod nullam acquirit perfectionem; quia pulvis eſt & in pulverem revertitur. Hinc illud *Rabbinorum* dictum in *Maſſeceth*

ſeceth Sabbat. אל האלהים אשר נתנה תנה לו כמו שנתנה לך מה הוא בטהרה אף אתה בטהרה, *Deo qui illam dedit des illam, ut ille puram dedit, ita tu puram reddas.* Ita in *Nachalat Aboth.* At in præf. ad *Iſ.* aliis verbis concipitur hic articulus, ſc. שהמתים שכבר מתו ונפרד רוחם מגופם עוד ישובו לחיים הגשמיים האלה, *Mortuos qui mortui ſunt, quorumque ſpiritus à corpore ipſorum ſeparatus fuerit, reverſuros ad vitam iſtam corpoream.* Quod confirmatur tum ex *Iſaiæ* verbis c. xxvi. 19. *Vivent mortui tui, cum cadavere meo reſurgent, &c.* Et *Danielis* xii. 2. *Et multi ישנים Dormientium in terra pulveris expergiſcentur, &c.* quo indicatur, non ita mortuos eſſe ut non revertantur, ſed tantum inſtar dormientium ad tempus quieſcere, dein experrecturos, aut velut carceri incluſos, unde demum exituri ſunt, quo ſpectare ait & quod dicitur, *Abſorpta* eſt mors לנצח in æternum, ſcil. שלא תהיה נצחית, *ne ſit æterna*, ſed ad tempus præſtitutum mortuos detineat.

Craſſam iſtam (quam *Epicuri* vocat, quâ tollitur reſurrectio mortuorum, & cui articulum iſtum opponit *Abarb.)* de animæ mortalitate hæreſin, in populum *Iſraeliticum*, tum demum introductam probabile eſt, cùm & pietas & notitia Dei apud ipſos imminui cœpta, ac rerum cœleſtium cura terreſtrium poſthabita. Olim enim notiorem fuiſſe, idque ut manifeſtam legis doctrinam, articulum iſtum, quàm ut cuipiam in dubium vocandus videretur, docet nos *R. Tanchum* ad 1 *Sam.* xxv. 29. *Erit anima Domini mei ligata in faſciculo vitæ.* ראי גמיע אלמפסרין פי הדא אלנין אנה עלי סביל אלאנדאר במא סיכון חאל אלנפס ומא יוול אליה אמרהא בעד מפארקתהא אלגסד ובינרת אנהא חאלתין פבעץ אלאנפס להא מקאמא רפיעא ומהלא תאבתא ענד רבהא חיה באקיה לא תמות ולא תדתר ובעצהא תלעב בהא אמואג אלטביעה ולא תגד תבאת ולא מסתקר בל אלאם דאימה ונצין מתצלה מע אלדואם ואלאבד כאלתגר אלדי יכרג מן אלוצף אלדי הו אלמקלאע פיצירי מתקלב פי אלהוי חסב קוה אלראמי לה תם יסקט בקותה אלטביעה אלתקילה ואמא אלנפס פלא תקל פיהא יהבטהא ולא כפה להא תרתקי בהא פלדלך לם תזל פי אלחירה ואלקלק ואלאסף ואלאלם אלי מא לא נהאיה לה פהדא הו עלי אלחקיקה ראי אלחכמא ואלפלאספה בל והדא הו מעני אלכרת אלמקול פי אלשריעה ונכרת הנפש ההיא הכרת תכרת ואמא אלמרתבה אלאולי פהי אלמקול ענהא אשר יעשה אותם האדם וחי בהם ושרח אנקלם

פיה דאם יעביד יתהון אנשא ויחיי בהון בחיי עלמא וחית דכר פי אלתורה למען ייטב לך והארכת ימים פהדא אלמעני הו אלמקצוד בה אעני בקא אלנפס בעד אלמות ומפארקה אלגסד כמא קאל זל" למען ייטב לך לעולם שכולו טוב והארכת ימים לעולם שכולו ארוך ועוה קיל ונתתי לך מהלכים בין העומדים האלה לאן מעני עומדים תאבתין מתל למען יעמדו ימים רבים פאן כאן אלגרץ מן קול אביגיל פי הדא אלנץ הדא אלמעני פהדא ידל אן הדא אלסר אלדי הו גריב עץ אלעקול בעיד עץ אלאדהאן ולא תצל כבאר אלחכמא אלי מערפתה אלא בעד אלכר ואלריאצאת אלכתירה ואלמבאהת אלנזירה ואלאסתדלאלאת אלעסירה כאן מערוף פי תלך אלאיאם וסרה משהור ולו ענד אלנסואן פהדא אעטם דליל עלי פשא אלחכמה בין אלאמה כמא קיל עניהם רק עם חכם ונבון הגוי הגדול הזה, *Sententia eſt omnium Interpretum, quod ad hunc textum, eſſe ipſum per modum commonitionis [quâ declaratur] quiſnam futurus ſit animæ ſtatus, & ad quid tandem deventura ſit, poſtquam à corpore ſeparata fuerit, atque oſtendere duplicem eſſe ipſi ſtatum*, viz. *quibuſdam animabus eſſe gradum ſublimem, & locum ſtabilem, apud Dominum ſuum, dum vitâ immortali fruantur, nec morti nec perditioni obnoxiæ: aliis autem ludere fluctus naturæ, adeo ut requiem & conſiſtendi locum non inveniant, verùm dolores perpetuos, & cruciatus continuos, cum æterna duratione, inſtar lapidis qui è fundâ projectus, circumrotatur in aëre pro ratione virium jacientis, dein vi ſuâ naturali gravitante in terram decidit. Animæ verò nec ineſt gravitas quæ ipſam deorſum, nec levitas quæ ſurſum ferat, ideoque in perpetua eſt confuſione, perturbatione, triſtitia, & dolore uſque in æternum. Atque hæc reverâ ſententia eſt Sapientum, & Philoſophorum. Quin & ipſum hoc illud quod* Cereth *ſeu excidio in lege memorato, ſignificatur, [ubi dicitur]* [p] Excidetur anima iſta, excidendo excidetur. *Gradus autem primus ille eſt de quo dicit*, Quæ faciet homo & vivet in eis, *quæ ſic explicat* Onkelus, [q] Quæ ſi fecerit homo, vivet per ea vitâ æternâ; *nec non ubi in lege dicit*, Ut benè ſit tibi in ſæculum, & prolonges dies tuos, *idem intelligendum proponitur, ſcil. Animæ poſt mortem & ſuam à corpore ſeparationem duratio, ſicut dixit, ſ. m.* Ut bene ſit tibi in ſæculum, quod totum eſt bonum, & prolonges dies in ſæculum, quod totum eſt longum: *& de eodem dicitur,* [r] Dabo tibi viam inter ſtantes illos. *Idem enim valet* ſtantes, *ac* ſtabiles,

[p] Num. xv. 31, 32. [q] Levit. xviii. 5. [r] Zech. iii. 7.

biles, *ut* [*cùm dicit*] [s]Ut ſtent dies multos. *Quod ſi dicti* Abigalis *textu iſto ſcopus fuerit hoc innuere, indicio eſt myſterium iſtud* [*hominum*] *intellectibus peregrinum, & à cogitationibus longè remotum, ad cujus ſcientiam non perveniunt ſapientiâ inſignes, niſi poſt laborem multáſque exercitationes & diſquiſitiones, ac argumentationes difficiles, illis temporibus notum fuiſſe, & quod in eo reconditum eſt, manifeſtum vel mulieribus; idèmque argumentum validiſſimum, latè diffuſam fuiſſe in gente noſtra ſapientiam, ſicut de ipſis dictum eſt,* [t]Sanè populus ſapiens & intelligens eſt gens iſta magna. Utut autem vel mulierculis apud gentem cœlitùs inſtitutam nota erant priſcis iſtis temporibus, quæ de animæ poſt mortem ſtatu, reſurrectione, & vitâ futurâ credere oportuit; poſtea tamen cùm alveo anguſtiori flueret ipſorum ſapientia, (quod ſcientiam operibus confirmare renuentibus interminatus eſt Deus, [u]*Ecce ego addam ut mira faciam populo huic, &c. Peribit ſapientia à ſapientibus ejus, & intellectus prudentum ejus abſcondetur*) magnâ ex parte deleta eſt harum rerum cognitio, adeo ut vel ipſarum veritas in dubium vocaretur, prorſus negantibus *Sadducæis* eſſe in homine aliquid morti non obnoxium, vel ipſum denuò vitæ redditum iri. Impiam hanc ſententiam traxiſſe perhibetur ſectæ Pater *Sadocus* à dicto præceptoris ſui *Antigoni Socenſis* malè intellecto, qui quo homines ad illum pietatis gradum, quem cultum Dei ex amore vocant, perduceret, monuerat Deo ſervire non ut ſervi qui ad obſequium ſola ſpe præmii alliciuntur, ſed ſine ullo mercedis intuitu: [x]Hinc ille perverſi ingenii vir unà cum condiſcipulo ſuo *Baituſo*, nullam manere eos, qui Deum colerent, mercedem, ſive præmii, ſive pœnæ concluſit; atque ab eo nomen traxit ſecta inter *Judæos* iſta, quæ licet legem *Moſis* amplecti profiteretur, affirmabat tamen שהשכר והעונש הוא גשמי בלבד ובעולם הזה כמו שנזכר באבות ור" נתן הכחישו השכר הרוחני אחר המות מכל וכל ויביאו ראיה לדבריהם ממה שלאנזכר לפי דעתם בתורת משה גמול נפשי יכלל אלא הצלחות גשמיות, " præmium & pœnam non alia " eſſe quam corporalia, atque hujus mun- " di, (uti in *Aboth R. Nathan* traditum) " præmium aliquod ſpirituale poſt mor- " tem [expectandum] penitus negans, " atque inde ſententiam ſuam confir- " mans, quòd (ut ipſis videbatur,) nuſ- " quam in lege *Moſis* mentio fieret præ- " mii quod animæ proprium eſſet, ſed " proſperitatis tantum corporalis": ſententiam eorum referente *Joſepho Albo*, qui & ideo eos ad hæc aſſerenda impulſos[y] ait, quod animam hominis mortalem crederent, nec ab anima brutorum hac ex parte diſtare, verum כמות זה כן מות זה *ut hæc moritur, ita mori & illam.* Secta hæc quamvis aliis *Judæorum* ſectis ſequacium numero impar, dignitate tamen ferè ſuperiorum erat, teſte *Joſepho*, cujus verba Antiqui. l. xviii. c. 2. hæc ſunt, εἰς ὀλίγους τε ἄνδρας ἔτος ὁ λόγος ἀφίκετο, τὸς μέν τοι πρώτους τοῖς ἀξιώμασι. Nec mirum, ſi illi, quibus maximè faveret hic mundus, ad illam propenderent ſententiam, quæ alterius, in quo ſeciùs illis futurum eſſet, metum tolleret. Sic fieri ſolet, dum quod mallent homines facilè credunt. His ergò cum reliquis *Judæis*, ac præcipuè celebri *Phariſæorum* ſecta (quos ridebant, quod הן מצערין עצמן בעולם הזה ובעולם הבא אין להם כלום, ut refert *R. Nathan, ſe in hoc mundo cruciarent, cùm in altero nullum eos præmium maneret)* lis ferè perpetua, his, quæ illi negabant, animæ, ſcil. immortalitatem, mortuorum reſurrectionem & vitæ futuræ præmium adſtruentibus, ſed dubio, ut videtur, ſucceſſu. Hinc illis animus etiam *Chriſtum* aggrediendi, palmario illo quo aliis crucem figere ſolebant argumento, de muliere quæ ſeptem in hoc ſæculo maritis nupſerat, cui tandem futuro adjudicanda eſſet, quæ certè difficultas erat iis qui ex craſſis hujus mundi deliciis, alterius mundi voluptates (quibus nihil inter ſe commune) metiebantur (quæ tunc temporis *Phariſæorum* opinio fuiſſe, uti & poſteriorum, videtur) haud facilis enodatu, at quam *Dominus*, aliâ quam vel ipſi vel *Phariſæi* ſomniarant vitæ illius ratione patefactâ, ita ſolvit ut quod contra hiſcerent non haberent; neque hoc contentus, eorum argumentum quo reſurrectionem impugnabant, retudiſſe, alio eandem contra ipſos adſtruxit, quo utut ſententiæ ſuæ tenacibus os planè obturavit: illo nempe ex *Ex.* iii. 6. petito, ubi Deus *Moſen* ſic allocutus eſt, *Ego ſum Deus Abraham, Deus Iſaac, & Deus Jacob*, inſolubili prorſus, & irrefragabili, niſi quis promiſſa olim Patribus à Deo facta, irrita eſſe dicat, totámque legis *Moſaicæ* veritatem abneget; quâ enim ratione dici poſſit Deus, *Deus Abrahami, Iſaaci* & *Jacobi*, magis quam aliorum, niſi plura & majora in ipſos beneficia conferendo?

[s] Jer. xxxii. 14. [t] Deut. iv. 6. [u] Iſa. xxix. 14. [x] Rambam ad Pirk. Ab. c. 1. [y] Ikkar. l. 4. c. 29.

quod cum in hac vita non præſtitum, quam majori cum felicitate, & rerum externarum affluentia tranſegerunt non pauci, à Deo alieniores, neceſſe eſt ut proprium remunerationis tempus poſt hanc vitam fuiſſe, & ſupereſſe, vel vitæ reſtitutum iri, quò præmium accipiant, concedat, qui non fruſtra hæc à Deo dicta putaverit, quod nemo niſi planè ἄθεος dixerit. Porrò, hæc ad *Moſen* poſt tot ſæcula ab illis ſepultis locutus Deus, ſe, *eſſe*, non *fuiſſe*, eorum Deum dicit, unde ut de ipſius Dei immutabilitate conſtat, ita nec ipſos prorſus periiſſe, cùm Deus non ſit Deus mortuorum, qui nullius beneficii capaces ſunt, ſed viventium; vivunt ergò Deo tam ipſi quam alii omnes, quorum & animæ jam permanent, & corpora iterum vitæ reſtituenda ſunt, tantâ promiſſi divini certitudine, ut vel jam nunc vivere cenſendi ſint, atque in illa demum vita promiſſorum, quæ dum hîc viverent ipſis facta ſunt, impletionem expectâſſe, eâque fide mortuos divinos iſtos Heroas, optimè concludit Epiſtolæ ad *Hebræos* author, [z] *Secundum fidem* (inquit) *mortui ſunt iſti omnes, non adepti promiſſa, ſed eminus ea conſpicati, poſtquam credidiſſent & amplexi eſſent, ac profeſſi fuiſſent ſe hoſpites & advenas eſſe in terra. Nam qui hæc dicunt, palam oſtendunt ſe patriam quærere. Quod ſi illius memores fuiſſent ex qua exierant, habuiſſent tempus ad revertendum. Nunc autem meliorem expetunt, hoc eſt cæleſtem: quapropter non erubeſcit ipſe Deus vocari Deus eorum, paraverat enim eis urbem.* His è lege depromptis cum *Sadducæos* ad ſilentium adegiſſet *Chriſtus*, dicitur perculſam fuiſſe turbam doctrinâ ejus. Unde patet luculentiori ipſum contra eos argumento uſum, quàm ullo adhuc uſi fuerant *Phariſæi*, qui terrenis (ut videtur) nimis affixi, cœleſtia, ad quæ vocaret atque inſtitueret lex, oblivioni ferè tradiderant. Argumentorum ab ipſis urgeri ſolitorum quæ ſuperſunt videre eſt in *Gemara* cap. *Chelek*, ejùſque excerptis à Doctiſſ. V. *J. Cochio* editis: quæ & à recentibus addita, enumerare non eſt inſtitui noſtri. Apud *Manaſſem Ben Iſrael* in libello de reſurrectione, videat cui libet.

Duas adducit *Maimonides* in Epiſt. de reſurrectione, quæſtiones, quarum ſolutio ad articulum iſtum ſpectat; quarum prima eſt, de locis Scripturæ non paucis, quæ ejus fidem tollere videntur. Ad hanc certè haud alio opus eſt reſponſo, quàm quod tum ipſe, tum ante ipſum *R. Saadias* attulit, non aliud iſtis locis aſſeri, quam haud vel ordinariâ naturæ lege, vel propriis hominum viribus fieri poſſe, ut mortui denuò vitæ reſtituantur, atque eſſe hoc ex eorum numero, quæ ſint, נמנעות אצל הטבע, *naturæ impoſſibilia*, at אינן נמנעות בחק הבורא, *reſpectu Creatoris nequaquam impoſſibilia*, ut loquitur *Joſeph. Alb. l.* 1. *c.* 22.

Altera eſt, Quare non ſit facta mentio articuli iſtius in lege, בגלוי ובביאור, *apertè & explicitè*, ſed obſcuris tantùm indiciis innuatur? Atque hoc ab aliis etiam quæri ſolet. Ad quod quid ab illis reſpondeatur, videre poteſt cui libet apud *Manaſſem Ben Iſrael* l. 1. de reſ. c. 13. Miror ipſe potiùs hoc ab illis quæri, ac tantam hoc pacto cavillandi occaſionem *Sadducæis* præberi, contra quos concluſum à majoribus volunt, nullam eſſe illi in ſeculo futuro ſortem, qui dixerit, אין תחיית המתים מן התורה, *non eſſe reſurrectionem mortuorum è* [a] *rebus in lege* [traditis] quæ verba poſt *Rab. Solomonem* explicans *R. Judah Zabarah* צרין שתדע כי עקר אמונת תחיית המתים מן התורה והמאמין אמונה קיימת בתחיית המתים ואינו מאמין שהיא מן התורה הרי זה ככופר כל כך, *Oportet ſcire fundamentum fidei de reſurrectione mortuorum, ex lege eſſe. Quod ſi quis crediderit fide firmâ reſurrectionem mortuorum, non autem credat eſſe eam ex Lege, ecce ipſe nihilominus inſtar Infidelis eſt.* Petenti *Sadducæo* locum aliquem ſibi proferri è lege quo credat hoc in lege doceri, erítne hoc quod os obſtruat; licet non in lege aſſeratur, ſubinnuitur tamen? Negabit ille quod ipſi affirmare non audent. Certè tam illis quam ipſorum adverſariis meritò oggeri poſſe videtur illud [b] *Chriſti*, *Erratis neſcientes ſcripturas*, quarum ſenſum genuinum ſi ab ipſo diſcere vellent, haberent quo perpetuò, ut ille olim, *Sadducæis* os occluderent. [c] Argumento equidem illo à fœdere cum *Abrahamo*, *Iſaaco*, & *Jacobo* inito, uſus perhibetur aliquando *R. Simai*, ſed promiſſo ad res tantum terrenas reſtricto, quaſi non aliter præſtari poſſet quam ſi illi vitâ iterum donati in terram *Canaan* remitterentur, adeò ut vim ſuam prorſus amittat, & ab adverſario facilè eludi poſſit; Promiſſum eſt, *Ut dem ipſis terram Canaan*, *Non dicitur* (inquit) *vobis* [i. ipſorum poſteris] ſed *ipſis:* Qui ergò reſuſcitandi

[z] Heb. xi. 13, &c. [a] C. Chelek. §. 1. ubi obiter corrig. eſt error Typog. p. 133. ubi verba iſta in textu Talm. omittuntur. [b] Mat. xxii. 29. [c] Gemar. c. Chelek.

citandi ut ipſi eam poſſideant. At hic regeretur, debuiſſe *Abrahamum* ante ipſos non poſt, eam poſſidere, vi promiſſi quo daturus erat Deus terram peregrinationis ipſius, ipſi & ſemini ejus poſt ipſum. Nihil mirum, interim, ſi ipſi *Judæi* hoc aſſerunt, idem ab aliis ex eorum ore affirmari, qui ipſorum legem penitiùs non inſpexerint. Hinc (puto) illud apud *Iſmaelem Abulfedam* in hiſtoria, ليس في التوراة ذكر القيمة ولا الدار الاخرة ولا فيهما ذكر بعث ولا جنة ولا نار وكل جزا فيهما انما هو معجل في الدنيا وليس فيها ذم الدنيا ولا الزهد فيها ولا وظيفة صلوات معلومة بل الامر بالبطالة والقصف واللهو, *Non ſit in Lege mentio reſurrectionis, neque alterius mundi, neque reſuſcitationis, vel Paradiſi, vel ignis; omniſque remuneratio quæ in ea* [*occurrit*] *ſtatim accipitur in hoc mundo, &c: neque in ea habetur vituperium mundi, aut* [præceptum aliquod] *ab eo abſtinendi, neque de ſtatis orationum vicibus; verùm præcepta de feriando, hilaritate & luſu.* Quibus addit *Ebn Al Jannahi* وقد ذكروا ان فيها الترغيب على كسب الحلال ايضا فلذلك يميل امة اليهود الي الدنيا واما في الانجيل فغالب ما ذكر فيه جانب الاخرة والترغيب الي الطاعة والرياضة فلذلك كثر في النصاري الرياضة والرهبانية, *Aiunt etiam in ea incitari homines ad quæſtum licitum, ideoque mundo magis inhiare gentem Judæorum; at in Evangelio ea quæ ad mundum futurum ſpectant præcipuè memorantur, incitanturque homines ad obedientiam & diſciplinam ſtrictiorem; ideoque frequenter inter Chriſtianos reperiuntur diſciplina ſevera & Monachatus.* Certè ſi hoc *Judæis* perſuaſum eſſet, nihil aliud in lege ipſis promiſſum, aut interminatione vetitum, quam quæ ad hanc vitam ſpectant, haud mirum ſi rebus iſtis avidè inhient, nec ullos avaritiæ ſuæ terminos ponant, aut à ſcelere, unde ipſis lucelli ſpes affulſerit, abſtineant. Non aliàs ad omne flagitium paratior via eſt, quam alterius vitæ, & judicii tum ſubeundi, ſpem aut metum omnem excuſſiſſe. [d] Hinc *Joſepho* obſervatum, *Sadducæos* olim omnium tum inter ſe, tum erga alios, peſſimè ſe gerere ſolitos. At ut in Evangelio ſpes vitæ alterius *Chriſtianis* propoſita eos à nimia hujus vitæ cura, ac rerum caducarum amore, cohibere, atque abſtrahere debet: ita nec in ipſa lege deſunt quæ *Judæos*, niſi ultro animi oculos claudere velint ne videant, altiora quam hujus ſæculi commoda ſpirare, ejuſque illecebras vitare doceant; imò, non alio tota lex niti fundamento videtur, quam hoc ſuppoſito, atque conceſſo, cùm non aliter eſſet quod ſperare poſſet *Moſes* quempiam legem ab ipſo traditam amplexurum. Ecce enim qui tot ac tanta bona legem à ſe allatam præſtituris pollicitus eſt, ipſe per totam vitam cum anguſtiis ac difficultatibus continuis conflictatus, vix ut oculis ſuis à longinquo montis vertice terram illam melle ac lacte fluentem luſtraret, gratiam ſub mortem obtinuit, nec conſpicuum poſt mortem ſepulchri honorem aſſecutus eſt. Certè ſi non alia legem obſervantibus ſperanda eſſent bona, quàm quæ huic vitæ propria in ipſa enumerata ſunt, ut optime obſervat Doct. *R. Saadiah Gaon*, decuiſſet maximam ipſorum partem ipſi *Moſi* concedi. Verba ipſius hæc ſunt, מצאנו משה רבינו הגדול שבצדיקים ובעובדים לא היה לו מעניני גמול העולם הזה דבר כמו ונתתי גשמיכם בעתם והשיג לכם דיש ונתתי שלום ופניתי אליכם ואכלתם ישן מפני שלא בא אל ארץ כנען ואילואלא היה לצדיקים כי אם מא שיש באים חקותי היה מתחייב שיהיה רובו למושה, *Invenimus* Moſen *Doctorem noſtrum, juſtorum atque cultorum Dei præcipuum, nihil omnino eorum quæ ad hujus mundi præmium ſpectant accepiſſe, ut quod dicitur,* [e] *Dabo pluvias veſtras tempore ſuo. Apprehendétque vobis tritura vindemiam, Dabóque pacem. Et convertam me ad vos. Et comedetis vetus. Neque enim introivit in terram Canaan. Quod ſi nihil juſtis eſſet præter ea quæ enumerantur in ſectione, Si in decretis meis ambulaveritis, &c. oportuiſſet maximam eorum partem* Moſi *dari.* Quis enim legem obſervando, majora ſperaret ſibi bona, quàm ipſi latori eam contuliſſe viderat, אילו היה הגמול העולם הזה בלבד לא היה יכול מי שאינו ראוי להגיע אליו להגיע זולתו אל מאומה ממנו, *Si in hoc tantum ſæculo eſſet retributio, non potuiſſet, qui idoneus non erat ut ipſe ejus parte aliquâ frueretur, alios ejuſdem ullatenus participes facere,* ut appoſitè ad rem idem *Saadias*, quamvis in alio argumento, viz. ab *Eliſha* jam mortuo, vitam alii contactu ſuo reſtituente, quam ſibi reſtituere non poterat. Hoc ergò, quod ita cum *Moſe* ſe res habuerit, מורה שרוב הגמול בעולם הבא, *manifeſto docet præcipuam præmii partem in mundo futuro expectandam,* ad quam ipſum adſpirâſſe obſervat author Epiſt. ad *Hebr.* c. xi. 26. quare & ſpretis quibus frui poterat honoribus, *renuit vocari filius filiæ Pharaonis, potius eligens ſimul malis affici cùm populo Dei, quàm temporariis commodis*

[d] De bell. Jud. l. 2. c. 12. [e] Levit. xxvi.

modis peccati frui, majores arbitratus divitias, probrum Chriſti, quàm Ægyptiorum theſauros, intuebatur enim in præmii largitionem. Meritóque hoc appellat הטענה הגדולה *argumentum magnum*, tanti certè momenti, ut ſi nihil aliud, vel apertè, vel occultè dictum fuiſſet in lege quo adſtruerentur reſurrectio & vita futura, articulum tamen iſtum non è סתרי תורה, *è rebus legis occultis* (ut vocat *Abarbinel*) quæque (ut loquitur *Manaſſe Ben Iſrael*) *ex ea apodicticis demonſtrationibus probari non poſſint, ſed veriſimiliter tantum convincuntur*, habendum eſſe, ſed ejuſmodi, ut ſi quis ipſum non & corde credat, & ore palam profiteatur, audacter, ut contra *Sadducæos*, concludere deberent[f], אין לו חלק בתורת משה, *Nullam eſſe ipſi in lege Moſis omnino ſortem.* Certè enim qui articulum iſtum negaverit, vel de ipſius veritate dubitaverit, non magis inter eos qui legem à *Moſe* traditam amplectuntur, cenſendus eſt, quam *Chriſtianis* illi (λυμαὶ certè & φθοραὶ τῶν ἀνθρώπων) qui ad alteram vitam reſurrectionem negantes, Evangelio tamen ſe credere, idémque promulgare profitentur, accenſendi. Quod ſi ratio aliqua ultra Legiſlatoris liberrimi beneplacitum reddenda ſit, quare in Evangelio magis perſpicuè tradita ſint, quæ ad reſurrectionis articulum ſpectant, quàm olim in Lege, quid ni dixiſſe ſufficiat, Legem à *Moſe Abrahami* poſteris datam eſſe, qui de ipſo minimè ambigerent, ſed ad vitam ſpe iſtâ dignam inſtituendi eſſent, Evangelium autem gentibus, quibus doctrina iſta nova prorſus atque inaudita fuit. Unde illud *Athenienſium* iſtorum de *Paulo*, *Jeſum* & reſurrectionem prædicante, *Act.* xvii 18. Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι.

Radix ſecunda eſt, מתי יהיה זמן התחייה, *De tempore reſurrectionis, quando, ſc. futura ſit?* num poſtquam omnibus hominibus morte ſublatis deſolata fuerit terra, ut antiquorum quidam exiſtimarunt, an vivis adhuc aliquibus; & num illi unâ cum mortuis reſuſcitatis in judicium vocandi? De his varias ſententias retuliſſe (a) *R. Saadiam* ait. Ipſe ſtatuit ultima omnium generatione futuram, cùm & iſtius ſæculi homines morti jam propinqui videbuntur, neque tamen ipſos hoc pacto à morte liberatum iri, ſed diu quidem victuros: Ita tamen ut tandem communi mortalium ſorte obeant. Ut huic ſententiæ conſentaneum, aſſerit Deum initio omnes omnium, qui unquam victuri eſſent, animas ſimul creâſſe. Cùm ergò haud ultra ſuperfuerint animæ aliquæ in corpora demittendæ atque infundendæ, tum futuram reſurrectionem mortuorum; quam ſententiam המקובלים *Cabaliſtarum*, ſeu eorum qui traditione innituntur, fuiſſe aſſerit, qui dicunt עד שיכלו כל נשמות שבגוף (b) *donec defecerint omnes animæ quæ ſunt in Goph*, quod illis nomen loci cujuſdam eſt in cœlis, in quo repoſitæ ſunt animæ iſtæ. Atque ita in Tract. *Talmudico Chagigah* dici, Inter ea quæ in cœlo ſupremo ſunt, eſſe נשמות של צדיקים ונשמות ורוחות שעתידין להבראות *Animas juſtorum, & animas ac ſpiritus adhuc creandos.* Ad hanc radicem digitum intendiſſe etiam (c) *Nachmanidem* in c. *Gamul.* Hæc in *Nachalath Aboth*, at in præmiſſis ad ſuos in *Iſaiam* Commentarios aliis verbis, licet eodem forſan ſpectantibus, quæſtionem hanc de tempore quo reſuſcitandi ſint mortui, ſolvit, ſcil. futuram reſurrectionem mortuorum בזמן קבוץ הגליות או קרוב אליו *tempore colligendæ captivitatis, aut ſub ipſum*, ideoque frequenter in Prophetis temporum iſtorum mentionem conjunctim fieri.

(a) Sententiæ iſtæ à *R. Saadia*, lib. *Emunoth* c. vii. *Rad* 7. recenſentur, & ad ipſam potius ſpectant, quæ revera eadem prorſus eſt cum poſteriori hujus parte. Quod ad tempus autem reſurrectionis, ipſam ſtatuit regnante in terris *Meſſiâ* futuram: ita promiſſum, quo Deus *Iſraelitas* è ſepulchris ſuis eductorum ſe pollicetur (quod de reſurrectione mortuorum intelligi vult) præſtandum dicit בעולם הזה שלא נחשוב שהוא בעולם הבא *In hoc mundo, ne putemus ipſum ad alterum mundum pertinere*, ut nec vaticinium illud *Danielis* de multis eorum qui in terra dormiunt reſuſcitandis, cum aliis Scripturæ locis, ſed ad עת הישועה *tempus ſalutis*, vel quod idem ſonat ימות המשיח *dies Meſſiæ*; quod & veteres ſenſiſſe probat ex eo quod dicunt מי שכפר בתחיית המתים לא יחיה לימות המשיח *Quiſquis negaverit reſurrectionem mortuorum, non victurus eſt diebus Meſſiæ, etiamſi reliqua ipſius opera bona fuerint.*

(b) Occurrunt verba iſta in *Gemara*, tum Tr. *Yebamoth*, c. 6. tum *Avodah zarah*, c. 1. utrobique à *Rabbi Aſi* dictum fertur

[f] Maimon. in Epiſt.

fertur, אין בן דוד בא עד שיכלו כל נשמות שבגוף, *Non veniet filius Davidis antequam conſummatæ fuerint omnes animæ quæ ſunt in Goph*; quod mirâ conſequentiâ probat ex *Iſ.* lvii. 16. Quid ſit *Goph* docet *Raſhi* & interpres in *Ein Jacob* ad utrumque locum, ſc. Repoſitorium quoddam in quo ſint ſpiritus & animæ שנבראו מששת ימי בראשית העתידות לינתן בגופים העתידות להבראות, *Quæ creatæ ſunt uſque à ſex diebus Bereſhith, ut inderentur corporibus quæ creanda eſſent.* Eo, ſcil. tempore ſimul creatas fuiſſe הנשמות שעתידין ליולד *animas quæ naſcituræ erant.* Hæc dum citat *Abarb.* oſtendit idem ſe tum hoc loco, tum in præmiſſis ad *Iſaiam* aſſerere, quod ad tempus reſurrectionis mortuorum, cum ultima mundi generatio, in qua ſcil. *Pſychodocheion* iſtud evacuandum ſit, & dies *Meſſiæ* juxta ipſorum placita, idem conſtituant ſæculum. Quod ad idem confirmandum è *Maſſechet Chagiga* adducit, habetur ejus Tr. c. 2.

(c) Neque enim ex profeſſo de ipſa agit, aut certi aliquid ſtatuit, tantùm in c. *Gamul*, libri *Torath Adam*, fol. 105. ex antiquorum traditione docet, *Olam habba*, ſeu *Mundum futurum*, initium habiturum באלף שביעי *millenario mundi ſeptimo.* Diem autem judicii (quod f. 100. ait futurum die aliquo מתחלת ימות התחייה *ſub initium dierum reſurrectionis)* & מלכות בית דויד *regnum domus Davidis*, quæ ipſum præcedunt, futura באלף הששי *millenario ſexto.* F. 106. ait dies *Meſſiæ* eſſe מכלל העולם הזה *hujus mundi ſpatio accenſendos*, ובסופן יהיה הדין ותחיית המתים *eorum autem fine futurum judicium & reſurrectionem mortuorum*, שהוא העולם הבא *quæ eſt mundus venturus*, i. e. ejus initium, quem, ſcil. f. 104. tempus eſſe dicit שהוא אחר תחיית המתים *quod reſurrect. mort. ſequitur*, & paulo poſt exemplo rerum futurarum à 7. diebus primæ creationis petito ſubinfert, וכן מלכות בית דוד באלף הששי *atque ita futurum eſt regnum domus Davidicæ millenario ſexto, ejuſdemque fine dies judicii, cum ſeptimo incipit mundus futurus.* Videtur tamen aliquod temporis intervallum inter reſurrectionem & mundum futurum ſtatuere, quo in hoc mundo, ut ante, degant, qui reſuſcitati fuerint, cùm f. 106. objectioni quâ quæritur cur in mundo futuro admittenda ſint corpora, cum nullus ibi ſit amplius ipſorum uſus, reſpondet, quod cum reſumpta fuerint corporis membra tempore reſurrectionis ad functiones corporeas obeundas, אין הקבה רוצה בבטולן אחרי כן *Nolit Deus Benedictus ea denuo ad nihilum redigere*[g]. Meminit & ipſe dicti iſtius è *Chagigah*, de loco animarum quas initio creatas volunt, nondum in corpora demiſſarum, ſed non eo fine quo *Abarbenel*, viz. ut inde de tempore reſurrectioni præſtituto conjecturam ferat. *Maimonides* rem in medio relinquere videtur, dum in Epiſtola ſive diatribe de reſur. m. contra aliquos qui ipſum reſurrectionem negâſſe dicerent, aſſerit è nihilo quod ab ipſo dictum ſit concludi poſſe, שהשם לא יחיה מתים כשירצה ולמי שירצה אם בימי המשיח או לפניו או אחרי מותו, *Deum haud reſuſcitaturum mortuos, quando voluerit, & quos voluerit, ſive tempore Meſſiæ, ſive ante ipſius adventum, ſive poſt ipſius mortem.* Quamvis aliàs *Nachmanidi* viſus ſit eam ad *Meſſiæ* regnum referre, hanc enim ſententiam ipſius eſſe ait, c. *Gamul* f. 107. Reverſuras animas in corpora tempore reſurrectionis, ac reſuſcitatos mundi hujus deliciis fruituros בימות המשיח *diebus Meſſiæ.* [h] At *Joſephus Albo* omnino aſſerendum ait juxta eorum ſententiam qui dicunt, Nullum eſſe inter hoc ſæculum & dies *Meſſiæ* diſcrimen (in quorum numero eſt *Maimonides*, qui ſæpe illam ſententiam repetit) niſi quod tum ſubjuganda ſint regna, non futuram reſurrectionem tempore *Meſſiæ*. *R. Judah Zabarah* eam millenario ſexto aliquando poſt reductionem captivitatis fore aſſerit. Verba ipſius, libelli ſui cap. 1. hæc ſunt, מבואר זמן תחית המתים שהוא באלף הששי אחר קבוץ גליות אבל אין מפורש אם סמוך לקבוץ גליות או מופלג *Manifeſtum eſt tempus reſurrectionis fore millenario ſexto, poſt collectionem captivitatis, at non eſt explicatum utrum proximè à collectione iſta, an longo poſt tempore futura ſit.* Idem, c. 4. pluribus proſequitur, ubi de ipſo nihil diſertè in ſcriptura ſtatutum fatetur, patere tantum ex *Daniele* poſt *Iſraelitarum* è captivitate liberationem futurum, cùm dicit, [i] *Tempore illo ſtabit Michael princeps, &c. eóque tempore evadet populus tuus omnis qui repertus eſt in libro ſcriptus*; ac poſtea, [k] *Et multi è dormientibus in pulvere terræ expergiſcentur, &c.* at de temporis quod interceſſurum eſt intervallo nihil affirmari, ſed nec in *Midraſhim*; miram tantùm ſententiam in *Talmude* occurrere, c. *Chelek*, quæ rectè explicata huc ſpectare videa-

[g] F. 102, 106. [h] Ikkar. l. 4. c. 35. [i] Dan. xii. 1. [k] Ver. 2.

videatur. Eſt ea, *R. Eliezer dicit dies Meſſiæ Iſraeli ſunt quadraginta anni, ſicut dictum eſt*, Quadraginta annis tæſum erit populi. *R. Eleazar*, f. *Azariæ*, *Septuaginta anni, ſicut dictum eſt*, Et oblivioni tradetur *Tyrus* ſeptuaginta annis, ſecundum dies Regis unius, *Quis iſte Rex ſingularis? Rex Meſſias. Rabbi dicit, duo vel tria ſæcula, ſicut dictum eſt*, & coram Luna in ſeculum ſeculorum. *R. Hillel dicit, Non erit Iſraeli Meſſias, cùm jam ipſum comederint* [i. acceperint] *tempore* Hezekiæ. *Dixit* R. Joſeph, *Condona* Hilleli, *Domine.* Hezekiah *quando vixit? Sub templo primo*; *at* Zacharias *fil.* Iddo, *vaticinatus eſt de* [Meſſia] *ſub templo ſecundo*, Exulta valde, filia Sion, &c. Ut tollatur quicquid præ ſe fert hoc dictum abſurdi, ipſumque rectè intelligatur, ſic interpretandum putat, ex ſententia nimirum *R. Eliezeris*, non futuram reſurrectionem ſtatim poſt *Iſraelis* ab exilio reductionem, ſed demum, poſtquam quadraginta annos regnaverit *Meſſias*; ex ſententia *R. Eleazaris*, *poſtquam* 70. ex ſententia *Rabbi*, poſtquam duobus aut tribus ſæculis. *R. Hillelem* autem ab his omnibus diverſum dixiſſe, non neceſſario ſequi è Scripturæ locis quæ ab ipſis allegata ſunt, dies *Meſſiæ* poſt captivitatis reſtitutionem protrahendos, ſed vel מיד או לזמן מועט אחר כך *ſtatim, vel haud ita multo poſt*, futuram reſurrectionem mortuorum. Cùm ergò dixerit, non eſſe *Meſſiam*, voluiſſe אין ימות המשיח *Non futuros dies Meſſiæ, ſc.* quibus ipſe ante reſurrectionem mortuorum in terris regnet; atque eo modo intelligenda eſſe ipſius brevitatem affectantis verba, manifeſtum eſſe ex loci ratione, in quo, ſc. de ימות משיח *diebus Meſſiæ*, quamdiu duraturi eſſent, quærebatur. Ipſum interim, dum dixerit, eos accepiſſe *Meſſiam* ſub *Hezekia*, voluiſſe כי כל מה שנבאו הנביאים מזמן טוב העתיד לבא על ישראל אין הכרח שיתקיים בימי משיח שכבר אכלוהו בימי חזקיה, *Omnia quæ vaticinati ſunt Prophetæ de temporibus felicibus, quæ* Iſraeli *eventura ſunt, non neceſſariò eſſe præſtanda diebus* Meſſiæ, *cùm ipſis potiti ſint ſub* Hezekia. Neque ignoraſſe ipſum *Zachariæ* prophetiam, quam in ipſum torſit *R. Joſeph*, ſed eam ad tempus colligendæ captivitatis retuliſſe, de quo nulla fuit inter eos controverſia. Atque hoc modo intellectam *R. Hillelis* ſententiam pulcherrimam eſſe, atque ab omnibus amplectendam, לפי שאחר שנעשה קבוץ גלית מה אנו צריכים המשכת ימות המשיח הלא ענין תחית המתים גדול יותר מאד לישראל מימות המשיח, &c. *Poſtquam enim facta fuerit collectio captivitatis, quid opus eſt nobis ut protrahantur dies* Meſſiæ? *annon ipſa reſurrectio mortuorum longè præſtantior eſt* Iſraeli, *diebus* Meſſiæ? *&c.* diebus ergò *Meſſiæ* (quales alii ſperarunt) ſuſque deque habitis, *Hillelem* tempus reſurrectionis, & עולם הבא שהוא אחר כך תכלית כל טובה לצדיקים *Mundum venturum, qui poſt ipſum omnis boni perfectio eſt juſtis*, reſpexiſſe, & præ iis terrena omnia haud digna quorum fieret mentio putaſſe. Nihil tamen interim, vel è *R. Hillele* conſtare, futuráne ſit reſurrectio conjuncta collectioni captivitatis, an ulterius differenda, ſicut voluerunt cæteri doctores, neque באי זה יום באי זו שעה מן האלף הששי *quo die, vel quâ horâ millenarii ſexti futura ſit.* Ut ut autem *R. Judæ* placuerit iſta *R. Hillelis* ſententia, alios haud parum adverſos habuiſſe indicat, ut illa loquendi formula quâ de eo uſus eſt *R. Joſeph*, ita & quæ eodem capite paulo ſuperius habentur, ab eodem forſan *Joſepho* profecta, ubi dicente *Rab. Futurum eſt ut annos Meſſiæ comedant* [i. e. iis fruantur] Iſraelitæ, regerit *Rab. Joſeph, Liquidum id quidem. At quis illis fruetur? Homines quique, excepto* R. Hillel, *qui ait, Non eſt amplius Meſſias Iſraeli. Jam enim eo potiti ſunt tempore* Hezekiæ. Juxta regulam, ut videtur, quam in judiciis Dei obſervari volunt, cum eo agi voluit, ſcil: מדה כנגד מדה *ut menſura pro menſura* reddatur: ita initio capitis, ideo nullam iſtis qui mortuos reſurrecturos negant, in reſurrectionis beneficio ſortem concedi volunt, neque hîc, (ſententiam ferente *R. Joſeph,*) *Hilleli* in hujus vitæ bonis ſub *Meſſiæ* expectandis, quod ea negaverit. Aliter etiam ab aliis intellectam *Hillelis* ſententiam, quàm à *Juda Zabara* explicata eſt, patet è *Joſepho Albo*, qui lib. 1. c. 1. inde adventum *Meſſiæ* haud inter articulos fidei Judaicæ neceſſario numerandum concludit, quod *R. Hillel*, licet eum negaverit, haud tamen habitus fuerit כופר בעקר *inter negantes articulum aliquem fundamentalem.* רבי הלל הוה חוטא לפי שלא היה מאמין בביאת הגואל אבל לא היה כופר בעקר *R. Hillel peccavit quod non crediderit adventum redemptoris, at non negavit fundamentum.* Interea dum hoc ſine hæreſeos nota (quam ab eo longiſſimè amolitur *R. Juda* prædictus, ideo quod inter doctores *Talmudicos* ut famæ integræ recenſetur) aſſeruerit *R. Hillel*, hinc conſtat, vel non ulterius in terris

terris expectandum *Messiam*, vel saltem sine regni terreni pompâ eum expectandum ab illis fuisse, apud ipsos *Judæos* affirmare, non hæreticum vel blasphemum esse. Hæc etiam apud eorum pleroſque inter se necessario quodam nexu conjuncta haberi, *Messiæ* adventum, resurrectionem mortuorum, Judicium magnum, & mundum futurum, quamvis de eorum tempore & mutuo intervallo in diversas itum sit sententias. De millenario non pauci (ut videmus) audacter statuunt, dum tamen de anno, die, horâ, rem in medio relinquunt, satis tutos, ut videtur, se putant ab anathemate isto in eos, qui tempora, his rebus præstituta, computant, pronuntiato. Majorem tamen, ut mihi videtur, modestiam ac sobrietatem requirere videntur illa apud *Jos.* [l] *Albo*, qui è verbis Magistrorum incertitudine, anni redemptionis notantibus, de quibus ad [m] *Is.* lxiii. 4. commentantur, לבא לפומא לא גלי פומא למאן גלי *Cor meum ori non revelat, os cui revelaret?* sequi ait, שאפילו המלאכים אינם יודעים קץ הגאולה כי לא גלה הש" להם *Vel ipsos etiam Angelos terminum redemptioni præstitutum ignorare, cùm illum ipsis haud revelaverit Deus*; sententiâ veritati *Evangelicæ* consonâ. Quis interim fuerit *R. Hillel* iste, cujus sententiam retulimus, alius, scil. ab *Hillele* Magno, *Shammai* collegâ, docebit Cl. V. *Joannes Cochius* in suis ad excerpta *Gemaræ Sanhedrin* notis, in quibus & multa de resurrectione & præmio futuro juxta *Rabbinorum* sententiam occurrunt eruditè observata, quæ si huc transferrem injuriam Lectori facerem, qui majore suo commodo ipsum Doctiss. Viri opus consulere possit.

Radix tertia.

Huic titulum indidit, בצורת תחיית המתים ואמתתה, *De forma resurrectionis ejusque vera ratione*; quæ partim in aliorum sententiis recitandis, refutandísque, partim in sua ipsius adstruenda versatur. Earum quas recenset primam perhibet esse הקדמנים מן הישמעאלים והנוצרים *tam Ismaelitarum quam Christianorum antiquiorum*, nec non è *Judæis* etiam aliquorum, qui resurrectionis veritatem in dubium ideo vocaverint, quòd non viderent quomodo fieri possit, ut corpora semel soluta, cùm eæ elementorum particulæ è quibus composita fuerant, aliorum etiam corporum compositionem ties ingressæ fuerint, & uniuscujusque compositi partes vicibus innumeris mutatæ, denuò integra restituantur: deinde, cùm & mortuorum aliqui à feris devorati in earum substantiam transierint, & in alia planè corpora [ídque sæpiùs] conversi fuerint. His & hujusmodi difficultibus motos etiam è *Judæis* quosdam asseruisse, non aliud quæ de resurrectione dicuntur esse quàm משל לקבוץ הגליות וזמן הגאולה *formas loquendi parabolicas, restituendam captivitatem, & redemptionis tempus denotantes.* Hanc sententiam (meritò) rejicit, quòd sit הכחשת אמתת הכתובים וכפירה מוחלטת *veritatis Scripturarum abnegatio & mera infidelitas*, cùm nulla (inquit) ut rectè *Rambam*, [n] ratio sit quare magis hoc quàm alia quævis Dei miracula negemus, cùm omnia sint res quæ secundum ordinariam naturæ legem fieri nequeant, at non כפי היכולת האלהי המוחלט *respectu potentiæ Dei absolutæ*, neque in se prorsus impossibiles, aut quæ contradictionem implicent; contra hos optimè arguisse eximium istum Doctorem. E *Christianorum* etiam doctis ait esse qui asserant tempore resurrectionis non compositum iri corpora è contrariis, sed futura אוריים דקים קלים *Aërea, subtilia, levia*; alioíque qui dicant futura מטבע הגשם השמימי *ejusdem cum corporibus cælestibus naturæ.* Omnes autem falsos esse, cum articulus verus is sit, שכמו שהיו האנשים בחייהם באותו גוף ובאותה נשמה יחיה אותם הקדבה' וישיב אותם לזה העולם באותו אופן עצמו, *Homines eo modo quo in hac vita se habuerunt, iisdem corporibus, eâdemque animâ à Deo vitæ restituendos, atque ita prorsus comparatos in hunc mundum remittendos.* At אחרוני חכמי הנוצרים *Christianorum doctores posteriores* autumare non aliter dici eosdem qui mortui erant resuscitari, quam מפאת נפשותיהם *Ex parte animæ*, cùm res quælibet בצורתו הוא מא שהוא *formæ suæ debeat, ut sit id quod est*; quod ad corpora autem, futura ea מהרכבה חדשה *novæ cujusdam compositionis.* [Hæc rad. 2. in præfat. ad *Isaiam* (tertia enim ista in *Nachalat Aboth*, earum quæ ibi sunt secundam & quartam complectitur) sic enuntiat, *Non futuram resurrectionem respectu animæ tantum, quæ reversura est ut uniatur cum corpore alio ab eo quod periit, postquam prius fuerit, uti asserunt* חכמי הנוצרים *Christianorum sapientes.*] Hanc sententiam nullo modo amplectendam esse dicit, quia hac ratione esset vel הויה מחדשת *generatio nova*, vel גלגול

[l] Ikkar. l. 4. c. 42. [m] Yalkut. in Is. 63. n. 367. [n] Epist. resp. mort.

גלגול נפשות בגופים אחרים *tranſmigratio animarum in corpora diverſa*, non reſurrectio; ideoque ſcripſiſſe *Haggaonem* [*R. Saadiam*] partes elementares corporum quocunque tandem modo mortuorum non ita remeare ad כללות היסודות *Elementa univerſalia*, ut iis miſceantur, ſed רשומים ונפרדים, *Deſignata & diſtincta manere*, ideoque reſervata, ut ex iis denuo tempore reſurrectionis componi poſſint corpora, atque hoc modo eadem prorſus futura quæ reſuſcitabuntur, cum iis quæ mortua fuerant. Quod cum (ut ex ipſius *Haggaonis* ratiocinatione patere ait) per ſe fieri nequeat reſpectu כמות [*quantitatis*] elementorum, cùm hominum corpora ſubinde componantur è novis partibus elementaribus, ipſe convenientius intellectui judicat ut ſtatuatur, Deum de novo creaturum tunc temporis ſingulis hominibus corpora *inſtar priorum*, quantitate, qualitate, temperamento, membrorum diſpoſitione, prorſus iiſdem, ſine additione vel diminutione, quæ iiſdem, quibus priora animabus informentur, adeò ut (quod neceſſe eſt cum mores ſequantur temperamentum corporis) nullâ re ab ipſis diſcrepent. Cúmque jam materiâ penitùs inſtar prioris conſtent, eâdémque prorſus animâ (quæ eſt differentia propria) quæ in priori fuerat, verè affirmari eoſdem numero mortuos reſurgere. Sententiam hanc *Rab. Chaſdaio* acceptam refert, qui eandem ab (a) *Abi Hamed* (in l. *Ha-Haphalah*) accepit. Ad eandem ſententiam confirmandam, ſeu facilitandam, affert, quod à Rabbinis traditum, eſſe עצם אחד בגלגלת האדם במקום חוט השדרה שלא יתעפש ולא יפסד בשום זמן *in cranio hominis loco medullæ ſpinæ dorſi* (b) *oſſiculum quoddam quod nullo temporis ſpatio putreſcat vel corrumpatur, atque illud futurum* נושה התחייה *Subjectum* [ſeu fundamentum] *reſurrectionis*, עם שווי הגוף במרכבתו ומזגו וחלקיו *ultra quod* [corpora reſuſcitata] *paria ſint* [corruptis] *compoſitione, temperamento, omnibúſque partibus ſuis.* Et ad hanc corporis reſuſcitandi temperaturam digitum intendiſſe putat Doctores ipſorum, dum mentionem faciunt טל שעתיד הקבה" להחיות בו את המתים (c) *roris cujus vi reſuſcitaturus ſit Deus mortuos*, ° acceptâ anſâ ex iſtis apud Prophetam verbis, *Quia ros olerum ros tuus*; deſcenſurum, ſcil. (ex ipſorum ſententiâ) rorem in terram, è quo cum pulvere terræ commiſto ac contemperato fient corpora quæ reſuſcitentur, rore ſeminis virilis, ad introducendam formam, terræ pulvere, ita à Deo diſpoſito ac præparato, ut materiam idoneam ſuppeditet, muliebris vicem ſupplente, atque hoc pacto eodem modo tum formanda corpora quo creatum eſt initio *Adami* corpus. Hæc quæ dixit innui eo quod ait *R. Eliezer*, *Pirke Ab. c.* 4. המתים להחיות, *Futurum eſt ut mortui reſuſcitentur, viz.* ut iidem prorſus qui mortui ſunt, vivant & in mundum revertantur; non tantum ut vitæ reſtituantur in exilio; ſcil. ut ab eo reducantur, neque ita ut creentur homines alii, בגופים אחרים שעדיין לא היו *corporibus aliis quæ adhuc non fuerunt:* Verum ita ut in vitam revertantur iidem qui mortui, iſtis corporibus, iſtis compoſitione, temperatura, habitu, formâ, proprietatibus, eâdémque animâ, quibus antea fuerant.

(a) *Abu Hamed* iſte eſt *Mohammed Al Gazali*, de quo v. Spec. Hiſt. *Arab.* p. 371. qui cognominatus eſt حجة الاسلام زين الدين *Demonſtratio Iſlamiſmi, decus fidei.* Ac quæri poteſt annon ſimiliter apud *Rabbinos* מופת eo intellectu quo demonſtrationem ſignificat ſumatur, cum virum eximium dicant מופת הדור, quod tamen aliàs optimo ſenſu redditur, *Prodigium ſeculi*, ut in Lex. Magno. Cl. *Buxtorfii*, qui ipſe hoc titulo dignus. Liber ההפלה quem citat, *Arabicè* appellatur التهافت, ſeu titulo intergro تهافت الفلاسفة quod vulgo *Deſtructorium* [& *Ruina*] *Philoſophorum*, redditur; ad ſenſum non malè. Contra ipſum ſcripſit *Ebn Roſhd*, ſeu, ut vulgò audit, *Averroes*, librum quem appellavit تهافت التهافت, qui Latine verſus (ſi Verſio appellari meretur, ac non potiùs Deſtructio) *Deſtructorium deſtructorii* inſignitur. Quid ibi hâc de re aſſeruerit *Abn Hamed*, nondum viſo hoc ipſius opere, neſcimus.

(b) Officulum iſtud cujus mentionem facit vulgò לוז *Luz* (quod formâ amygdalam referat, teſte *Baal Aruch)* apud Magiſtros audit, de quo ejuſque uſu hæc apud *Judam Zabaram* leguntur, ואם תשאל מאין יציץ יסודם כבר באמרו זל" כי עצם אחד יש בשדרו של אדם נקרא לוז שאינו נמוח לעולם לא כלה ולא בלה וממנו מתרבה יסודו ומחדש עצמות וגידין ובשר כמו שהיה מתחלה וכן אמרו בבראשית רבא, &c. *Quòd ſi quæſiverit quis, unde germinabit initium ipſorum* [qui reſurgent]

° Iſa. xxvi. 19.

gent] *docuerunt Magiſtri p. m. oſſiculum quoddam eſſe in ſpina dorſi hominis, quod appellatur* Luz, *quod nunquam computreſcit, aut ullo modo conſumitur vel inveteraſcit, à quo ſuccreſcens* [corporis reſuſcitandi] *fundamentum, oſſa, nervos & carnem de novo aſſumit, ſicut ab initio fuit, atque ita dixerunt in* Bereſhith Rabba, &c. Quid ibi & alibi dicatur cùm videre ſit apud *Cl. Buxtorfium*, in them. לוז, & *Manaſſem Ben Iſrael* l. 11. c. 15. ſupervacaneum eſſet huc transferre. Ejudem oſſiculi mentione aliam tolli difficultatem ait idem *R. Judah*, ſcil. quæ contra reſuſcitandorum per cavernas ſubterraneas in terram uſque *Iſraeliticam* devolutionem (eam enim proprium ſtatuit reſurrectionis locum) objici poſſet, ולפי זה בעת גלגול מחילות יש לנו לומר שאין גלגול אלא לזה הלוז כי ממנו יציץ הכל ולפי זה נקל הוא שיהיה גלגול בלי שום צער, *Ideoque tempore devolutionis per cavernas ſubterraneas dicere poſſumus non fore devolutionem alius quam oſſis iſtius, ex quo germinabit totum* [corpus,] *atque hac ratione facile erit devolutionis iſtius negotium ſine ulla moleſtia.* Quod tamen de omnibus promiſcuè haud aſſerit, cum perfecte juſti, מובטחים הם שכל עצמותיהם שלמים שאין רמה ותולעה שולטת בהם, *Fiduciam habeant omnia ipſorum oſſa integra fore, neque ipſis dominaturum vermem, &c.* quod nec parvum ipſorum privilegium eſt cenſendum, כי הרמה בבשר המת צער גדול הוא, *cum vermis in carne mortui afflictio magna ſit,* [p] ſicut dicunt in *Talmude*, קשה רמה למת כמחט בבשר החי, *Æquè gravis eſt vermis mortuo ac acus in carne vivi:* ſilicet, quòd הנפש דואגת ומצטערת מאד כשרואה כי הגוף שהוא כלי שלה בלה וכלה על יד רמה ותולעה על כן צדיק גמור שמור מזה הצער, *anima triſtitiâ & dolore valdè afficiatur, quando videt corpus, quod ipſi vas fuit, inveteraſcere & conſumi à verme, ideóque perfectè juſtus ab hac afflictione cuſtoditur.* Quod niſi os iſtud ibi ſitum aſſereret noſter, ubi medulla ſpinæ dorſi capiti inſeritur, ad coccygem pertinere putarem, idémque eſſe quod *Mohammedani* عجب appellant, aſſerentes ipſum corruptioni minime obnoxium. Ita in illo *Mohammedis* apud *Ebn Athir* dicto, كل ابن ادم يبلي الا العجب *totum hominem conſumi excepto Al Ajbi: eſt autem* (inquit) العجب *Os ad inferiorem dorſi partem juxta os ſacrum.* Sed & ibi oſſiculum *Luz* ſitum volunt nonnulli ſcil. בסוף יח" חוליות *in fine octodecim vertebrarum* [ſpinæ dorſi] ut verbis *Baal Aruch* utar, eſſeque ipſum עצם התחתון שבשדרה *Os infimum ſpinæ dorſi*, ut libelli *Abkathrochel* author, à *Buxtorfio* citatus in תרוך:

(c) Inter ea quæ in cœlo ſupremo repoſita ſunt, c. 2. *Chagigah* jam ſuperius laudato, ſtatuunt כל שעתיד הבה" להחיות בו את המתים *Rorem quo futurum eſt ut Deus benedictus vitæ reſtituat mortuos.* Ejuſdem meminit & *Joſephus Albo*, l. iv. c. 35. à quo *Abarbinel* noſter ea quæ de vi ejus, quâ ſemen virile in prima hominis generatione refert, mutuatus videtur, qui & ibi rectiùs ſentire videtur de iiſdem planè corporibus, non parili, ſed eâdem prorſus quâ priùs fuerant materiâ, vitæ reſtituendis; quæ iiſdem animabus ob impreſſionem quandam ab iis pridem in ipſis factam nec adhuc obliteratam, recipiendis paratiora erunt, ut & ipſæ ad illa rurſum informanda proniores, quod ſimilitudinibus à lignis, quæ prius ab igne correpta fuerant, à virga *Moſis*, & *Eliſhæ* baculo illuſtrat deinde ſubinfert, Ita in reſurrectione mortuorum, גוף הצדיק מצד הרושם שנשאר בו מהרוח האלהי שהיה משכן לו יהיה מוכן בלא ספק אל שיקבל הרוח האלהי ההוא שנית יותר ממה שהיה בראשונה, *Corpus juſti ob impreſſionem in ipſo reliquam à Spiritu divino, cujus habitaculum fuit, paratius abſque dubio erit ad ſpiritum iſtum ſecundò recipiendum, quam primò fuerat.* Quo ſpectat & illud *Rabbinorum* dictum. *Quod non fuit eſt, quod fuit multo magis* [erit] q. d. (inquit) cùm illud quod non fuit idoneum ad recipiendam ſupernè influentiam illam ſemel receperit, quanto magis ad illam ſecundò recipiendam idoneum erit? לפי שכבר נשאר בו אי זה רושם והכנה לקבלו פעם אחרת בנקל מבראשונה, *quod jam reliqua ſit in ipſo impreſſio aliqua, qualis qualis, ad eam ſecundò recipiendam faciliùs quam primò receperat.* Hinc fieri ait, ut in more apud ipſos ſit, cùm anguſtiâ aliquâ oppreſſi fuerint, ad piorum ſepulchra ſe coram Deo proſternere, viz. מצד הרושם שנשאר בעצמות ההם מהרוח האלהי שהיו משכן לו והם יותר מוכנים מזולתם להמצא על ידם השפע האלהי *propter impreſſionem quæ in oſſibus iſtis reliqua eſt à Spiritu divino, cujus habitaculum fuerant, quare & magis idonea eſſe, quam alia* [loca] *ut ipſorum ope recipiatur influentia divina*; quaſi & adhuc vel oſſibus iſtis gratiæ divinæ eliciendæ, & preces juxta ſe fuſas quam alibi

[p] C. Mi. Shemero.

alibi acceptiores reddendi vis conſpicua inſit. Sed non eſt quod his vel recenſendis vel expendendis immorer; ex jam dictis conſtare arbitror ipſum corpora omnimodè eadem quæ fuerant, reſuſcitatum iri ſtatuere, nec eſſe יצריה חדשה *creationem novam*, ſed reſtitutionem propriè dictam. Ad *Abarbenelem* redimus, qui non prius dimittendus eſt quàm injuriarum poſtuletur, tum ob calumnias Chriſtianis illatas, tum quod quam aliis impingit ſententiam, & ut falſam rejicit, ipſe (faciles ſibi & immemores pollicitus lectores) ut veriſſimam & rationi maximè conſentaneam amplectitur. *Chriſtianos*, dum in קדמונים *Antiquiores*, & אחרונים *Poſteriores* diſtribuit, omnes complecti videtur, & quid eorum præcipui hâc de re ſentiant, proferre voluiſſe. Ac certè ſi *Chriſtianorum* ſententiam edicere voluiſſet, quid ab iis qui pro *Orthodoxis* & præcipuæ apud ſuos authoritatis habentur, ſtatuatur, docere debuit. Aliàs enim ſi quicquid ſeciùs ſenſerint *Heterodoxi* aut hæretici quidam, pro *Chriſtianorum* opinione obtrudi poſſit, pari jure dicemus & *Judæos* reſurrectionem mortuorum penitùs negare, quòd eam *Sadducæi* negaverint, vel non aliud eâ denotari quam, ſenſu Allegorico, è gravioribus malis emerſionem, quod ita (ipſo aſſerente) ſenſerint eorum nonnulli. A quibus ergò probatæ fidei *Chriſtianis* affirmatum reperit, Reſurrectionem non aliam eſſe quam quæ ſenſu tranſlato dicitur? Certè nullæ unquam difficultates *Chriſtianum* quempiam ſanum & ſobrium eò adegerunt, ut vel dubitaret futuram reſurrectionem propriè ſic dictam, quæ quidem nulla eſt, niſi ſit, שוב תאו הנפש לגוף אחר הפרידה זה מזה, [q] *Animæ ejuſdem in corpus idem à quo ſeparata fuerat, reditus*, quo iterum vitæ reſtituatur quod mortuum eſt, ut vel ipſius *Maimonidis* verbis utar. Nec cum objiciuntur corpora à feris, volucribus, piſcibus, anthropophagis devorata, & in ipſorum ſubſtantiam converſa, ſumus nos ex illis à quibus quæri oporteat, cur horum inſtaurationem magis quam alia Dei miracula negemus; utpote quibus ὃκ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥῆμα, omnium quæ ipſe à ſe vel facta vel facienda dixerit, infallibilem certitudinem abunde probans, omnéſque prompti aſſenſus remoras è medio tollens. Non magis *Judæorum* eſt quam noſtrum illud in *Gemara Gebihæ* f. *Peſiſæ* attributum, דלא הוו הוו דהוו לא כל שכן *Cum, qui nulli eſſent, extiterint, iidem, cum extiterint, nonne multo magis* [iterum] *exiſtent?* لا يعجز من خلق الانسان وغيره اول مرة ان يعيد خلقه متي شا وكيف شا فان قدرته غير متناهية, *Non erit impoſſibile illi qui homines cæteráſque creaturas primâ vice creavit, à ſe creatum reſtituere, quandocunque, & quomodocunque voluerit, cum potentia ipſius infinita ſit.* من قدر علي الاول قدر علي الاخر, *Qui unum potuit, poteſt & alterum præſtare.* Verba ſunt à *Chriſtiano* prolata, & à *Chriſtianorum* nemine in dubium vocanda. Quomodo autem hoc fiat, ut corpora corporibus ita permiſta iterum ſecernantur, ut quod ſuum eſt unicuique reddatur, rimari, curioſi magis & in res Dei, ulteriùs quam par eſt, inquirentis, eſſe videtur, quàm de fidei veritate ſolliciti; adeò ut quid nonnulli inter *Chriſtianos*, ut *R. Saadias* apud *Judæos*, quo à fide alienis os obturent, huic importunè quæſito reſponderint, recenſere operæ pretium non ducam. Quare arridet illud à *Tacritio* ſubjunctum reſponſo *Abi Alis Chriſtiani* ad illud ab *Ebn Annabæ Judæo* (ex eorum, ut videtur, numero qui reſurrectionem tantum Allegoricè intellectam ſomniant) objectum. Inquit *Judæus*, ان الانسان قد ياكله الاسد وغيره من الحيوانات وقد يحترق بالنار ويصير رمادا واذا اكله السمك يجوز ان ياكل الناس ذلك السمك ويعود بعض الحيوانات ياكل الذي اكل السمك وكذلك واحدا بعد واحد فكيف يجري الامر في يوم القيامة *Eſt cum aliquem devoraverit Leo, vel aliqua alia fera, aut ipſum conſumpſerit ignis, ut in cineres redigatur, vel deglutierit piſcis quem alii deinde homines comederint, atque illos rurſus alia, ut & alia neſcio quæ animalia carnivora, quid ergò hoc fiet die reſurrectionis?* Reſponderat *Abn Ali*, de elementorum partibus ad ſua quibuſque elementa redeuntibus, atque inde pro arbitrio Dei omnipotentis eâdem quantitate deſumendis. At *Tacritius*, evaneſcere hîc quicquid eſt difficultatis ſolâ mentione potentiæ illius quæ hominem prius è nihilo produxit. Interim verò (inquit) ليس ينبغي لليهود ان يعترضوا بمثل هذا الاعتراضات مع قراتهم ما جا في التوراة وغيرها من تلك المعجزات التي لا يقوم عليها برهان سوي الصفة بصدق من ذكرها *Minimè oportuit Judæos hujuſmodi afferre objectiones, poſtquam ea legerint, quæ in lege aliiſque libris ſacris recenſentur miracula, quæ non aliâ probantur demonſtratione, quam deſcriptione veracitatis ejus qui ipſa narraverit.* Optimè, ut mihi videtur. Neque aliud de reſurrectionis modo aut ratione curioſius inquirenti reſponderi

[q] Epiſt. de reſ. m.

ſponderi vellem, quam certum eſſe Deum ſe mortuos vitæ reſtituturum promiſiſſe. Qui de illo dubitat, ignorat Scripturas; quî ratum fieri poſſit qui quærit, ignorat potentiam Dei, imo מטיל החסרון ביכולת השם *Deo impotentiam impingit* (ut verbis *Joſephi Albo* loquar) quod nemo unquam verè *Chriſtianus* auſus eſt. Videat ergò *Abarbinel* è *Judæis* eſſe (ſed hoc, ut diximus, fatetur) qui his moti difficultatibus reſurrectionem propriè ſic dictam, negant, non è *Chriſtianis*, qui quodcunque præſtiturum ſe dixerit Deus, pro tam certo habent ac ſi jam factum eſſet, utcunque illud humana ratio capere non poſſit. Inter loca quæ apud eundem autorem adducuntur, ut à Deo promiſſum de inſtaurandis mortuorum corporibus adſtruatur, unum hîc obſervare liceat, non tam ad articulum hunc confirmandum (neque enim id inſtituti eſt noſtri, aut quid de reſurrectione dicant *Chriſtiani* fuſiùs enarrare, ſed quid *Judæi*, breviter perſtringere, & celebris iſtius Magiſtri calumnias amoliri) quam ob miram quam affert ipſius interpretationem. Eſt ille Pſal. lxviii. 23. quem ſic effert, الرب يقول انني ارد من بين الاسنان واعيد من عمق البحر يريد بذلك انه يحيي من اكلته الحيوانات في البر او في البحر, quæ ad verbum ſonant, *Dominus dicit*, Reducam ab inter dentes, & ruducam ex profundo maris, *quo innuit ſe vitæ reſtituturum eos quos comederunt animalia, tam in terra quam in mari.* Expoſitio ſanè ab illa cui aſſuetæ ſunt aures noſtræ, dum מבשן *Mibbaſhan* à *Baſhane* reddunt interpretes, ſatis diverſa; antiqua tamen (nam & apud antiquiſſimum interpretem *Syrum* habetur, *Dixit Dominus è dentibus educam*, אמר מריא דמן בית שנא אפק, quaſi מבשן idem hîc valeret ac מבין השן vel שנים) quam & unà cum altera illa, amplexus eſt *Chaldæus* Paraphraſtes, de reſuſcitandis mortuis prophetiam eſſe locum ratus, צדקיא דמיתו ואתאכלו מן חוות ברא אמר יי מבותנן אתיב צדיקיא די ישתניקו במצולתיה דימא, i. *Juſtos, qui mortui ſunt & devorati à feris agri, dicit Dominus, à Buthnano* [i. Baſhane] *reducam, reducam juſtos qui ſuffocati ſunt in profundis maris*; ad quem locum ſic *R. Joſeph Chaion*, ודרך המתרגם אחרת רוצה לומר שישוב לתחיית הצדיקים שאכלום חיות הבשן וכן אותם שטבעו במצולות ים והוא מדרש רבותינו זל" אבל אינו מענין המזמור עם שהוא אמת בעצמו *Via autem Paraphraſtæ alia eſt* [ab expoſitione noſtra] *qui dici vult reverſurum* [Deum] *ad vivificandum juſtos quos comederunt feræ* Baſanis, *nec non eos qui merſi ſunt in profundo maris, quæ eſt expoſitio Allegorica à Doctoribus noſtris p. m. adhibita*; *ſed non de ſenſu hujus Pſal. licet in ſe vera.* De interpretationis veritate (quod ad literalem verborum ſenſum) non contendo; hoc interim patet ipſam à multis *Chriſtianis* (omnibus uti probabile qui verſionem *Syriacam* aliáſque ab ea derivatas amplexi ſunt) antiquitus receptam, ut & à *Judæorum* non paucis, ut, præter teſtimonia jam laudata, patet ex hiſtoria in l. *Juchaſim*, edit. *Conſtant.* quatern. 34. p. 4. allatâ, ſc. uxorem *R. Moſis* cujuſdam, vim illi inferre parante inter navigandum ſcelerato quodam, maritum ſuum rogâſſe, utrum in reſurrectione mortuorum victuri eſſent in mare demerſi? reſpondiſſe ipſum, *Dixit Dominus, Ex Baſhane reduco, reduco ex profunditatibus maris*, illámque hoc audito ilico ſe ipſam in mare projeciſſe, ac mortuam eſſe. Hoc etiam addere liceat, etiamſi prior commatis pars, prout ſonat legatur, è poſteriori tamen (ſi de reſurrectione intelligatur) ſequi neceſſario quod volunt, reſtituturum nempe Deum à piſcibus devoratos, cùm credibile non ſit quin qui eo projecti fuerint piſcibus in eſcam cedant. Quod volumus autem hinc manifeſtum eſt, à *Chriſtianis* (iiſque non paucis, imò omnibus qui nomine iſto digni) creditum nihil eſſe quod impediat quo minùs reſuſcitentur mortui, ídque iiſdem quibus antea vixerant corporibus; aliàs enim quid omnino difficultatis inde illos urſiſſet, quòd corpora priora toties conſumpta ac mutata fuerint, ſi alia de novo creata veritati reſurrectionis adſtruendæ ſufficere putâſſent. Quæ ergò ſecunda eſt *Abarbinelis* calumnia, quod *Chriſtianorum* alios (nullo Epitheto addito חכמי הנוצרים *Chriſtianorum ſapientes*, artic. 11. Præf. ad *Iſ.* ſimpliciter incuſat) aſſerere ait, animam in reſurrectione corpori à priore diverſo infundendam, adeo ut potiùs *Metempſychoſin* aut novam creationem, quam eorum qui jam devixerant inſtaurationem, credere cenſendi ſint, futuráque corpora iſta nova, non è contrariis compoſita, ſed aerea, ſubtilia, levia, ejuſdem cùm corporibus cœleſtibus naturæ. Gratis hæc dicta, ſi vel de *Chriſtianis* in genere vel orthodoxis (uti debuit) loquatur. Ubi & candorem ipſius requiro. Neque enim quicquid dixerint ψευδώνυμοι quidam Chriſtiani, omnibus, vel orthodoxis obtrudendum, quorum ſententiam ignorare non potuit *Abarb.* ſi quos paſſim citat autores,

tores, tum Patres tum Scholaſticos ac Interpretes legerit, planè aliam eſſe, ſc. *nec in aëre, vel quâlibet aliâ carne (ut quidam delirant) reſurrecturos nos, ſed in iſtâ, quâ vivimus, conſiſtimus, & movemur*; ut verbis *Concil. Tolet.* utamur. Qui aliter ſentiunt delirare aſſerit concilium, & merito; quis enim ſanæ mentis compos, cum illius quod cecidit ſit reſurgere, vel animæ in aliud corpus tranſmigrationem, vel novi corporis, quod immeritò alterius vice Dei juſti judicis tribunali ſiſtatur, creationem, reſurrectionem vocet? Hoc interim monendus eſt *Abarb.* ne eo quòd corpus, quod animale prius fuit, tum ſpirituale (non quod in ſpiritum mutetur, ſed ſpiritu gubernetur) quod prius corruptioni obnoxium, tum incorruptibile atque immutabile & ἰσάγγελον futurum & ignominiæ loco fulgido gloriæ amictu induendum aſſeramus, eâdem manente carnis ſubſtantiâ, ſed mutatâ ipſi qualitate, probari putet corpora à prioribus diverſa ſtatui; quomodo enim quæ *per gloriam diverſa ſunt, per naturam tamen eadem maneant*, exemplo non inepto luti in teſtam cocti illuſtrat modò laudatus *Tacritius*, quod ipſius verbis in *Philarabum* gratiam apponere non gravabor, يقال فاذا كان الامر علي ما تقولون من ان الناس يقومون روحانيين فان الجزا يكون لغير هذه الاجسام التي كانت في دار الدنيا وعليها يجب العقاب ولها يجب الثواب والجواب عن ذلك ان ابداننا تقوم روحانية لطيفة مثل ما قام جسد المسيح من القبر فكما ان الطين اذا صار فخارا هو طين ايضا ولكن لا يفسده الما كذلك تتغير حالات الابدان وتصفوا في يوم القيامة من الاكدار والاوساخ الهيولانية, *Quod ſi dicat quis, ſi ita ſe res habeat, uti dicitis, ſcil. reſurrecturos homines ſpirituales, futurum eſt, ut reddatur merces corporibus aliis ab iſtis quæ in hoc mundo fuerunt, quibus vel pœna, vel præmium debitum erat; reſpondetur, corpora noſtra reſurrectura quidem ſpiritualia & ſubtilia, quale* Chriſti *corpus è ſepulchro reſurrexit, & quemadmodum lutum poſtquam factum fuerit in teſtam, etiam adhuc lutum manet, verùm obduratum, ita ut ab aquâ corrumpi non poſſit; ſic & futurum eſt die reſurrectionis, ut mutentur corporum affectiones, ipſaque à fœcibus & ſordibus à materia fluentibus repurgentur.* Tollitur vi ignis luti mollities, quæ illud aquæ injuriæ obnoxium reddidit, eâdem manente ſubſtantiâ; quanto magis potentiæ divinæ efficaciâ à corporibus, ipſis iiſdem manentibus, quod ipſa corruptioni & mutationi obnoxia reddidit, tollatur? Malè ergò *Abarbinel* hoc commune *Chriſtianorum* dogma haberi vult, homines, ſcil. non aliâ ratione eoſdem reſurrecturos, quàm quod eadem anima diverſa informatura ſit corpora. Alios, quibus hoc impingi poſſit, quærat; et quid ni ipſe ſibi, ſui oblitus, primo omnium occurrat? Alio mallem quam me judice ſtet vel cadat, ὁμοφύλῳ, nempe ſuo *Manaſſe Ben Iſrael*, cujus verba, l. 2. de Reſ. c. 15. hæc ſunt, " *R. Haſdai*, & *R. David Kimchi*, (uti " liquet ex illis, quæ notat ad finem " *Malachi*, de corpore *Eliæ*) exiſtimant " Deum in reſurrectione mortuorum pro- " ducturum eſſe nova corpora, eâdem " quantitate, qualitate, ac temperie prædi- " ta, & formâ atque figurâ prioribus paria, " atque iſtis corporibus infuſurum pro- " prias animas; cúmque operationes ani- " mæ ſequantur temperamentum corpo- " ris, futurum inde, ut idem homo nu- " mero reſuſcitetur; atque hâc ratione " actionem illam propriè dici poſſe re- " ſuſcitationem mortuorum. Eandem " opinionem ſequitur *Iſaak Abravanel* in " libro ſuo *Nahalat Aboth* [illo qui à " nobis laudatur] & *Mahumedanus* ille " *Abn Chamad.* Sed quantum mihi vi- " detur, error hic à priore non abludit: " nam licet corpus eâdem formâ ac fi- " gurâ prædictum reſtituatur, non definit " tamen aliud numero eſſe corpus, quem- " admodum ſtatuæ eâdem prorſus for- " mâ ac figurâ ab artifice elaboratæ, non " poſſunt dici una eadèmque numero " ſtatua. Adde, cum finis reſurrectionis " ſit, ut idem corpus animæ junctum, " præmio aut pœnâ factorum afficiatur, " quis non videt hoc fieri non poſſe, ſi " novum atque aliud numero corpus " ſit?" Hæc doctiſſimus ille *Judæus.* Ipſene ergò *Abarbenel*, qui hoc nomine *Chriſtianos* (nihil tale docentes) accuſat, quod fruſtra reſurrectionem ſe affimare profiteantur, dum corpora à prioribus diverſa illo tempore animabus informanda ſtatuant, ad eundem offendit lapidem? Qui illum *Chriſtianis* hæc improperantem audiverit, haud facile crederet; at qui verba ipſius, quæ attulimus, legerit, dubitare de eo non peterit. *R. Chaſdai*, qui eam ſententiam ab *Abi Hamed* mutuatus videtur, penes nos non eſt. *R. Davidis* verba, quæ innuit *Manaſſeh*, ita ſe habent, הנה אנכי שולח לכם אף עלפי שאני מזהירכם על תורת משה בכל דור ודור אף עלפי כן לטובתכם אשלח לכם את אליהו הנביא והטעם שישיב נשמתו שעלתה לשמים אל גוף נברא כגופו הראשון כי גופו הראשן שב אל הארץ בעלותו כל יסוד אל יסודו ואחר שיחיה אותו

אותו בגוף ישלחנו לישראל לפני יום המשפט והוא יום השם הגדול והנירא &c. Ecce ego mitto vobis, &c. *Etiamsi ego vos de lege* Mosis *singulis sæculis commonefacio, nihilominus commodi vestri causâ mitto vobis* Eliam *Prophetam. Sensus est, immissurum se animam ejus, quæ in cælum abiit, in corpus quod creabitur instar corporis ipsius prioris, quia corpus ejus primum reversum est in terram ipso ascendente, singula elementa ad elementum suum; ac postquam ipsum in corpore vivificaverit, missurum se eum ad* Israëlem *ante diem judicii, qui est dies Domini magnus & terribilis, &c. Josephus Albo*, Ikkar. l. iv. *c.* 30. *R. Abronis Levitæ* sententiam recitans, affirmâsse ipsum, ait, Deum tempore resurrectionis de novo unicuique piorum formaturum, גוף אחר באותו מזל לגמרי שהיה לכל אחד ואחד מהם תחלה שוה בשוה, *Corpus sub aliud eadem prorsus constellatione, quâ unicuique ab initio fuit, nullâ omnino discrepantiâ*; cujus absurditatem ipse sub finem c. merito arguit, כי איך אפשר שיזדמן בתנועת הגלגל לכל הצדיקים שהיו בזמנים מתחלפים מצב שיהיה מזל כל אחד מהם כמזל הראשון כשעה אחת לכלם כאחד, *Quomodo enim* (inquit) *fieri possit, ut cælorum motu, ad eum statum omnes pii, qui variis temporibus fuerunt, perducantur, ut sit una omnibus constellatio, priori parilis, eádem horâ, omnibus communis.* Deinde supposito hoc fieri posse, תהיה יצירה חדשה לא תחיית המתים, *Esset nova creatio, non resuscitatio mortuorum.* Cùm *Ismaelitarum*, sive *Mohammedanorum*, mentionem hic fecerit *Abarbenel*, quorum & sententiam malâ fide refert, opportunum fuisset ipsorum hac de re placita recensere, nisi quod ea in unum alibi fasciculum colligenda relinquere visum sit.

Radix quarta.

באי זה זמן מזמני האדם יקומו בתחייה, &c. *Quâ tandem ætate* [& quo statu] *resurrecturi sint homines*; cùm quotidie ferè pro alimentorum ratione, ac variis qui ipsi exterius accidant casibus, nec non ætatum puerilis, juvenilis, virilis, senilis, &c. vicissitudinibus, mutetur corporis status & temperamentum? Respondet, שבאותו אופן ומצב שהיה האדם במותו יקום בתחייתו *Eo prorsus modo ac statu resurrecturos quo mortui fuerint*; adeo ut juxta sapientum traditionem, אף במומין שהין בשעת המיתה יקומו, *etiam cum nævis, si qui ipsis inerant, resurrecturi sint.* Scil. כדי שיהיו יותר נכרים בהם, *quo hoc nomine melius dignoscantur* (qui tamen nævi statim sanabuntur) imò iis etiam quibus sepulti sunt vestibus, aut saltem prorsus similibus, juxta illud quod à *R. Meir* responsum fertur [r] *Cleopatræ* reginæ roganti nudine an vestibus suis amicti resurrecturi sint qui resurgent. Scil. argumento à minori ad majus; cùm triticum, quod nudum humatur, tot vestibus involutum prodeat, quanto magis pii qui cum vestibus sepulti sunt? Quamvis fateatur *Abarb.* quod de vestibus dicitur, de corpore ipso exponi posse, quod & לבוש indumentum vocatur. Utut sit, אין מעצור ביד השם nihil impedire quo minus Deus omnium conditor hoc vel illud præstet, idem & Rad 7. præfat. ad *Is.* asserit. Pleraque eorum quæ hîc congerit *Abarb.* merito cum *Rambam* inter ea collocamus, quæ mero temporis dispendio à malè feriatis hominibus quæri solent, dum relictis iis quæ scire & possunt & debent, ea curiosè sectantur, quæ scitu ipsis nec possibilia sunt, nec utilia. Adeò ut sufficeret illud à *R. Josua* curiosiùs de rebus ad vitæ futuræ statum spectantibus quærenti prudenter responsum נחכם לכשיחיו להן [s] *Quando reviviscent, sciemus eos* [quales erunt.] Ne quis tamen gratis hæc à nobis dici autumet, & quæ à Rabbinis non infimæ classis his de rebus statuantur scire aveat, his quæ ab *Abarbenele* adducuntur, addere liceat, & ex aliis ejusdem farinæ nonnulla, ac primo statuere etiam *R. Saadiam* (ex opinione Majorum) resurrecturos mortuos בתכריכותיהם *iisdem quibus sepulti essent vestibus*, quod non magis difficile factu ait quam iisdem corpora sua restituere. Hæc opinio cum apud ipsos invaluisset, הפליגו בתכריכיהם *modum excesserunt in indumentis, quibus involverentur mortui, magnis impensis parandis,* עד שהביא זה הדבר לידי רעה גדולה שכל מי שלא היתה ידו משגת הניח מתו ובורח עד שתקן רבן גמליל וצוה שילבישוהו שני בגדי פשתן מגוהצין ונהגו כל העם אחריו, *adeo ut malorum magnorum causa esset, cum si illis quibus tenuiores essent facultates mortuus esset aliquis, fugerent relicto mortuo, donec ordinaverit* Rabban *Gamaliel, & in mandatis dederit, ut ipsum binis tantum linteis albis involverent, quem deinde omnes imitati sunt.* Secundò, quod ad eos qui cæci aut membris mutili, aliasve manci ac deformes moriantur, statuere eundem שיחיו תחלה במום עד שיכירוהו בני אדם שהוא הוא ואחר כן ירפאהו הבורא, [t] *Resuscitandos ipsos, primò*

[r] C. Chelek. & Cetub. c. 13. [s] Niddah. c. 10. [t] V. & Ramban. c. Gamal, f. 100.

mò cum defectu iſto, quo ab hominibus dignoſcatur eoſdem eſſe illos qui prius vixerant, dein ſanaturum ipſos Deum, ac futurum hoc ſignum abſolutum, uti dixerunt Rabbini, *Surgent cum nævis, dein ſanabuntur.* Dixerúntque ideo præmiſiſſe ipſum, *Ego occido & vitæ reſtituo; Percuſſi & medebor.* Dixerunt etiam, *Tunc aperientur oculi cæcorum, & ſurdorum aures, tunc ſaliet claudus inſtar cervi, & cantabit lingua muti.* Eadem ferè habet & *R. Juda Zabara* c. 11. מבואר כי בתחיית המתים יעמדו באותו ענין שהיו בשעת מיתה רל"ו שסומין וחגרין וגבנונים יעמדו כמו שהיו *Manifeſtum eſt in reſurrectione mortuorum reſurrecturos ipſos eodem ſtatu quo horâ mortis fuerunt*, viz. *cæcos, claudos, gibbos eodem modo ſe habituros.* Ita in *Bereſh. Rab.* dicunt, *Percuſſi & ipſe medebor: quia, ſcil. ipſos cum maculis, quas è mundo ſecum attulerunt, vitæ reſtituam, ut ita ſe mutuo cognoſcant, nec dicant* עולם חדש היא *Mundum novum eſſe*, [& medebor] ſc. *medebor ipſis in altero ſæculo. Manifeſtum etiam* (inquit) *eſt juſtos non reſurrecturos nudos, ſicut in prima creatione fuerunt, juxta illud quod ſcriptum eſt*, Fuerúntque ambo nudi, *Adam, ſcil. & uxor ipſius, verum reſurgent amicti veſtibus pulchris, unicuique congruis, ne, ſc. pudore ſuffunderentur, cùm omnes de arbore ſcientiæ comederint.* Illud quod *Adamo* in cauſa fuerit ne ipſum nuditatis ſuæ puderet, fuiſſe ait כח נבואה ושכל גדול שהיה בו [u] *Vim prophetiæ & intellectum eximium, quo præditus fuit.* Quod patere, ait, exemplo *Saulis*, qui ſpiritu prophetico ad tempus afflatus nudus inceſſit, שכח נבוה שבו היה מבטל הרגש מן הגוף *quod vis Prophetica quæ in ipſo fuit, corpus ipſius* [rerum corporearum] *ſenſu privaret.* Quanto magis *Adamus* ita ſe habuiſſe cenſendus, donec arboris vetitæ eſu, dona iſta eximia perdiderit? Hoc autem non intelligendum neceſſariò באותו מלבוש ממש שנקברין בו *de iiſdem veſtibus quibus ſepulti fuerant*, cùm eæ ſine dubio conſumptæ fuerint, verum שהשו יעשה להם מלבוש הראוי לכל אחד ואחד, *Deum facturum ipſis veſtes, prout unicuique ipſorum convenerit.* Cautè hoc ab ipſo obſervatum, ut ita multis occurratur objectionibus de iis, qui forſan veſtibus ſpoliati, nudi ſepulti, vel in mare nudi, vel culeo incluſi projecti fuerint, & ut magnâ ſollicitudine morituros nonnunquam liberet. Annotat idem argumentum iſtud קל וחומר [*à minori ad majus*] à tritico ſumptum non eſſe *Kal vechomer* neceſſario concludens, ſed *Kal vechomer* פריכא מכמה טעמים *fragile ſeu invalidum ob multas rationes.*

Radix quinta.

Cum hoc ut extra dubium ponat, (quod tamen radice demum xiii. oſtendere nititur, cui ergò hæc erat poſtponenda) non omnes mortuos reſurrecturos, quod illis in *Daniele* verbis probari putat, (a) [x] *Multi è dormientibus in terra expergiſcentur, &c.* quærit quinam ergò reſurgent, & quomodo inter mortuos fiat diſtinctio. Num caſu, & prout accidit? vel qui fiat ut unus præ alio reſuſcitetur? Reſpondet, Horâ mortis de hominibus ſtatui, num in reſurrectione mortuorum ſortem habituri ſint necne, ac reſuſcitandos האנשים היותר רשומים בשלימות *eos qui perfectione præ cæteris inſignes fuerint*, & ſecundùm opera quæ in hac vita præſtiterint rem peragendam; adeò ut juſtus ex operibus ſuis de præmio ſibi repoſito judicare poſſit, וידע אם הוא עתיד לתחייה אם לא & *ſcire num ipſe reſurrectionis particeps futurus ſit necne*, uti illo ad *Danielem* Angeli dicto innuitur, *Stabis* לגורלך *in ſorte tua in fine dierum*, in ſorte tibi debita; unde & dictum illud Rabbinorum, שהקבה' מראה לצדיקים בעולם הזה מתן שכרם לעולם הבא *Deum benedictum oſtendere piis in hoc mundo, quodnam præmium reportaturi ſint in mundo futuro.*

(a) Frequens eſt in ore *Judæorum* locus iſte, cum de reſurrectionis articulo loquantur, utpote qui (cum eo qui proxime ex eodem Cap. laudatur) ſolus ferè ſit (teſte *Maimonide)* לפרשו שאא" qui aliò torqueri non poſſit, nec à ſenſu literali ad allegoricum abſtrahi. Alia loca, licet idem certiſſimè evincant, ſcil. reſurrecturos mortuos, ejuſmodi tamen eſſe ait R. *Jud. Zabara* שערין יכול בעל הדין לקטרג ולדחות שהם משל לענין אחר *quæ perverſius aliquis litigator cavillando detorquere poſſit, ut parabolicè prolata dicantur, ad aliud aliquid ſignificandum.* Nec deeſſe certe videntur, qui & ita verba iſta interpretanda cenſeant, referentibus *Aben Ezr.* & *Joſeph Albo*, l. 4. c. 35. & ut ex iis quæ habet *R. Saadia* in l. *Emunoth.* c. 7. liquet, ubi acriter eos qui iſtiuſmodi licentiam allegorias paſſim factendi ſibi ſumant, perſtringit, כי אם יתחייב או יכשר שנסבור פרשיות האלה אשר יש בהם תחיית

[u] 1 Sam. xix. 24.

[x] Dan. xii. 2.

תחיית המתים על הדרכים האלה ע"ד שנעתקו מפשוטם מבלי דוחק שיביא אל זה יתחייב ויכשר על הדרך הזה לסבור במצוות השמעיות וההגדות הקדמניות והאותות הנזכרות סברות אחרות עד שלא ישאר מהם דבר בפשוטו אך יעתקו אל ענינים אחרים. *Si enim* (inquit) *deceat vel expediat textus iſtos, in quibus mentio fit reſurrectionis mortuorum, iſtis modis intelligere, adeò ut à ſenſu ſuo ſimplici transferantur nullâ impellente neceſſitate, decebit etiam atque expediet eâdem ratione præcepta quævis ab auditu pendentia, narrationes antiquas, & miracula quorum occurrit mentio, aliter intelligere, adeo ut nec unum eorum ſimplicem retineat ſenſum, ſed ad alios transferantur intellectus.* Sic, inquit, ubi jubemur à fermentato abſtinere, dicent, vetari adulterium, quod aliàs pani fermentato aſſimilatur: ubi ignem accendere, de bello intelligendum, quod igni erumpenti alibi comparatur, &c. Ubi dicitur, Deum initio cœlos, & terram creaſſe, interpretari licebit de gentis alicujus rebus rectè ab ipſo ordinatis; quod de rebus gentis noſtræ turbatis loquens, dicat, [y] *Vidi terram, & ecce inanitas & vanitas, & cælos, & non erat lux*, &c. Sic cum dicit, *Sint luminaria*, innuentur lex & prophetæ & ſapientia, quia dicitur, *Præceptum lucerna*, & *Lex lux*, &c. nec quicquam erit in univerſo creationis opere quod non Allegoricè exponetur, nihil uſpiam in Prophetarum ſcriptis & Hagiographis, עד שלא ישאר מופת ולא אות שלא יצא מפשוטו ויבטלו *adeo ut nullum prorſus ſuperſit miraculum aut ſignum, quod non à ſimplici intellectu detortum eludatur, & in caſſum abeat*; quam interpretandi libertatem qui ſibi indulſerit יצא מכלל תורת ישראל *ex eorum qui legem Iſraeliticam profitentur numero excidit.* Meritò. Ac multum certè omnibus ſeculis paſſa eſt veritas à duobus hominum generibus, altero eorum qui omnia in Allegorias & ſenſus (quos falſo vocant) ſpirituales vertunt, altero eorum qui omnia nudè ac ad literam exponunt. Ab his Deus corporeus, cathedræ affixus, omnimodis affectibus obnoxius fingitur, & perpetuâ inter ſe pugnâ ſcriptura & ratio committuntur; ab illis ipſum veritatis fundamentum tollitur, nec ſolidi quicquam, in quo ſe ſiſtat credentium fides, relinquitur. Ut primos hîc à *R. Saadia*, ita poſteriores in ſuperioribus à *Maimonide* reprehenſos vidimus, pag. 144, 145, &c. Interim dum in hoc Magiſtris iſtis aſſentimus, quod hæc reſurrectionis teſtimonia ſenſu proprio intelligi jubent, ipſorum tamen fidem in hoc requirimus, quod quæ univerſalem eam eſſe docent, ad paucos reſtringunt, & רבים *multos*, idem ſonare velint ac מעטים *pauci*; uti *Joſeph Albo.* l. 4. c. 35. Sed de his (ut diximus) fuſiùs agit Art. xiii. cui hæc, præmiſſa licet, appendiculi vice eſſe poteſt.

Radix ſexta.

בתכלית התחייה, *De fine reſurrectionis.* Merito enim quæri, למה תשוב הנפש אחרי היותה במחיצתה בשכרה או בעונשה לחול שנית בגוף הנגוף אחרי צאתו ממנו *Quare reverteretur anima, poſtquam loco ſuo fuerit vel præmii vel pœnæ particeps, ad habitandum in corpore jam percuſſo ex quo dudum exierat.* Magnum Doctorem *Maimonidem*, cum nullam hujus rei rationem inveniret in Epiſt. de Reſurr. ſcripſiſſe non oportere quæſtionem movere de alio hujus miraculi fine ultra Dei O. M. beneplacitum, magis quam de cæterorum, v. g. quare virga *Moſis* in ſerpentem potius quam in lapidem converſa ſit, &c. quam tamen *Maimonides* ratiocinationem infirmam eſſe ait, cùm de miraculorum iſtorum fine, (ſcil. ut iis ad credendum adigerentur homines) conſtet, nec de modo aut ſpecie quærere neceſſe ſit: at hîc de fine magni hujus miraculi (quod ſine dubio ob finem aliquem notum, & rationem neceſſariam facit Deus) quæri. Reſpondere ait *Haggaonem*, cujus ſententiam etiam ſequuntur *Nachmanides*, R. *Chaſdai* & plerique alii, finem reſurrectionis eſſe, ut ita judicio ſiſtantur homines & mercedem ultimam accipiant, quæ בעולם הנשמות in animarum mundo non recipitur, cum non permittat juſtitia divina, ut cùm anima & corpus conjunctim cultum illi præſtiterint, ſoli animæ merces rependatur; quæ ergò ad reſurrectionem differtur in mundo futuro, cum rurſum unienda ſint anima & corpus, ut Dei judicio magno ſiſtantur, quando judicaturus eſt populos, ut unicuique ſecundùm vias ſuas, atque operum ſuorum fructum retribuat. Hanc reſponſionem non prorſus rejicit *Abarbenel*, nec tamen ei aſſentitur, utpote qui judicium illud, quo Deus omnes homines judicaturus eſt, hujus mundi eſſe ſtatuat. Aliter enim ſequi reſurrecturos indiſcriminatim omnes, quod ipſe negat, dein, injuriam eſſe manifeſtam,

[y] Jer. iv. 23.

nifeſtam, ſi tam diu differretur præmium eorum qui mandata præſtiterint, cùm juxta eorundem Doctorum ſententiam, ſcelerati pœnæ ſtatim à morte adjudicentur, cùm aliis ejuſmodi, quibus ſententiam hanc obnoxiam eſſe putat, difficultatibus. De judicio iſto inquirere hujus non eſſe loci, ſatis eſſe inpræſentiarum, ut ponatur unum reſurrectionis finem eſſe Judicium iſtud; at *Rad.* v. in præfat. *Iſai.* ſententiam hanc refutâſſe ſe ait, in l. *Zedek Olamim*, dum præmium & pœnam ad animam tantum ſpectare probaverit. Ibi & alias ipſe affert rationes, quæ hic *Radices* viii. & x. conſtituunt, atque ibi ideo recenſendæ. Interim, neque hîc, neque illic quæſtionem ſatis explicatè poſuiſſe videtur; vel ſaltem reſponſum haud ſatis diſtinctè adaptâſſe. Nam cùm ipſe inter alios non paucos corpora, quæ vitæ reſtituentur, iterum moritura exiſtimet, præmiúmque ac pœnam animarum propria, aliud ab eo reſponſum expectabitur, ac ab iis qui eadem immortalia futura aſſerant: dum, ſc. quæratur, quem in finem anima jam gaudii alterius mundi particeps facta, in mundum hunc, variis caſibus, angoribus, & miſeriis obnoxium, detrudatur? Num hæc quærenti ſatisfaciant fines ab ipſo aſſignati infra *Rad.* viii. &c. judicabit lector. *Maimonidem*, uti vidimus, nihil habuiſſe dicit quod reſponderet, at, ut ipſius ſententiæ conſentanea, hæc apud *Judam Zabaram* afferuntur, præmiſsâ objectione, [z] אחר שעולם הבא הוא לכל צדיק וצדיק מיד שנפטר מן העולם ונהנה מזיו שכינה ועומד בתענוג גדול שאין תענוג כמוהו למה נאמין שישוב הצדיק בזה העולם בגוף ונפש עולם עכור ופחות ורובו יגונות קרוב לגיהנם ויניח תענוג שלם שאין בו חסרון, &c. *Cum mundi futuri* [gaudiorum] *particeps fiat unuſquiſque juſtus, ſtatim ac ex hoc mundo exceſſerit, adeo ut ſplendore Majeſtatis Divinæ fruatur, & deliciis ſummis, quibus nullæ æquandæ ſunt; quare credamus reverſurum juſtum quemlibet in hunc mundum, animâ & corpore denuo unitis; mundum hunc*, inquam, *turbidum, vilem, moleſtiis plenum, atque ipſi adeo Gehennæ vicinum, relicto gaudio perfecto, cui nihil deeſt? annon hoc turpe eſt ei? ac quanto ſatius eſſet credere animam juſti non amplius hûc reverſuram, nec intermiſſum iri gaudia ipſius, quæ æterna ſunt? Huic objectioni reſpondere* (inquit) *conantur, qui ſententiam* Maimonidis *tueri volunt, Reſurrectionem* תוספת שלמות *cauſam futuram majoris perfetionis, dum juſtis in hunc mundum reverſi Deum perfectiori modo culturi ſint, majori cum Dei ſcientia, minùs peccato obnoxii quam antea, quo fiet ut animæ ipſorum majorem gaudii gradum conſequantur, magiſque Divinæ Majeſtatis ſplendore fruantur, quia in mundo futuro merces eſt ſecundum* שלמות הנפש *animæ perfectionem, operáque in hoc præſtita, cum alter ille mundus non ſit operandi locus* [ideoque huc remitti, ad plura & meliora præſtanda.] Quod reſponſum nequaquam ſufficere ait *Juda Zab.* cum iterum quæri poſſet, quare ergò non ſtatuendæ erunt plures reſurrectiones, uſque in infinitum, ut ita ſemper occaſio juſtis præbeatur majora præmia merendi, plura præſtandi mandata, &c. quam tamen ſententiam amplexus eſt *Joſephus Albo*, Serm. iv. c. 31. ubi dicit juſtos, quos novit Deus, non ſponte, ſeu neglectu aut contemptu aliquo, quædam legis mandata non præſtitiſſe, ſed ob impedimenta aliqua exteriùs illis incumbentia, ut captivitatis jugum, aliámve aliquam cauſam, &c. (veluti *Moſen* & *Aaronem*, qui cum terram promiſſam non ingreſſi ſint, non potuerint præſtare mandata התלויות בארץ *terræ Iſraeliticæ* propria) illos reſuſcitaturum ipſum, ut ita mandata etiam iſta perficiant, quæ priùs non poterant, quo ſummum vitæ æternæ præmium iis annexum conſequantur. Eadem aſſerit etiam cap. 35.

Radix ſeptima.

בדור האנשים אשר בימיהם תהיה תחיית המתים מה יהיה ענינם, *Quid fiet generationis illius* [hominibus] *quorum tempore erit reſurrectio mortuorum*, [num morituri ſunt ut denuo vivant,] cùm nonnulli omnes homines neceſſariò morituros ante reſurrectionem exiſtiment, inde ſententiam ſuam probantes, quod dictum ſit, *Omni Iſraelitæ ſors eſt in ſæculo futuro:* ubi per Seculum futurum reſurrectionem, & quæ ipſam ſequuntur, intelligi volunt? Dicit R. *Saadiam* reſpondere, nihil de hoc quæſito certi definiri vel in Scriptura vel in majorum traditionibus, ideoque variè ſtatui à Doctoribus ex conjectura tantum, dicentibus aliis, morituros omnes ut pari modo reſuſcitentur: Aliis, illos qui tempore reſurrectionis vivent aut naſcentur, nunquam morituros, ſed in [a] mundum retributionis cum mortuis reſuſcitatis perductum iri; quod inde confirmant quod dictum ſit, *Abſorpta eſt mors in æternum:*

[z] Cap. 6. [a] עולם הגמול

Aliis tertiò, diu victuros, annos puta quadringentos aut quingentos, dein morituros, ac [b] rursus sub finem הישועה *Salutis* recuperatæ ad vitam æternam experrecturos: ad quam sententiam propendet *R. Saadias*, eam confirmans dictis illis, *Instar dierum arboris dies populi mei, &c.* &, *Puer centum annorum morietur*, &c. Has sententias in eo fundari putat *Abarbenel*, quod isti existimaverint eos qui resurrexerint nunquam morituros, sed in sæculum futurum intromittendos, ubi splendore Majestatis divinæ fruituri, & præmium factorum suorum corpore simul & animo laturi sint; ideo enim disputari ab illis, quid futurum sit iis, qui tunc temporis in vivis erunt, quomodo non ad æternitatem pari jure admittendi sint cum iis, qui revicturi sunt & mercedem accepturi; hos autem difficultatibus non paucis urgeri, à quibus ipse nullatenùs metuit, cùm præmium & pœnam spiritualia tantum afferat in mundo animarum, ubi splendore præsentiæ divinæ fruentur animæ, non tempore resurrectionis, quo qui resurgent, eodem modo se habituri, sunt, ac cæteri homines, atque omnes pariter in judicium vocandi: neque necesse esse ergò ut moriantur qui in vivis erunt, quo iterum resurgant, cùm sit intentio Dei mortuos ut vivos, non vivos ut mortuos facere: cui enim fini id esset? Quod ergò dicunt, *Omni Israelitæ sors, &c.* intelligendum de mundo animarum præmióque animæ proprio, promissiones longævitatis omnibus communes esse, tam iis qui resurrexerint, quam ejus sæculi aliis.

Radix Octava.

בתכלית אחר שימצא בתחייה לא שיערו אותו הראשונים, *De fine alio resurrectionis à prioribus non observato.* Cùm in prophetis reperiatur resurrectio conjuncta ferè cum mentione reducendæ captivitatis, ut e. g. in *Joele*, [d] ubi dicitur, *Ecce in diebus illis & tempore illo reducam captivitatem* Judæ, *&c.* Et rursus, *Expergiscantur gentes & ascendant in vallem* Jehoshaphati, *&c.* quorum sensus est, Deum populum suum isto tempore salvaturum, atque ipsius plagam sanaturum, liberatúmque in terram suam reducturum; hostes autem, qui ipsum persecuti fuerunt, subditurum, & de iis usque ad excidium pœnas sumpturum. Quòd si illi solum numero perpauci, qui tunc viverent, redemptionis participes fierent, reliqui verò, qui animas suas pro sanctificando Dei nomine morti malísque quibusvis exposuerunt, salutem Domini non viderent, manifesta esset injuria; ut & si è gentibus non acciperent justam operum malorum suorum mercedem, præter illos tantum qui tum in vivis reperirentur; cum in gloria mortui fuerint multi, stabilito in conspectu ipsorum semine eorum, nullum videntes malum, nullâ affecti pœnâ, nisi eâ quam in mundo animarum patiuntur. Concludit ergò, Deum tum *Israelitas* resuscitaturum (qui omnes respectu captivitatis eadem passi, eodem modo se habent) quo omnes salutem Domini videant, corpore simul & animâ, utque justi qui salutem domini expectarunt, eâque spe atque expectatione mortui sunt, spe suâ minime frustrentur, sed oculis suis ipsam pervideant, corporáque, quæ Domini & *Messiæ* ipsius causâ transfixa fuerint, multitudine pacis delicientur, & tranquillitate *Jerusalem* delectentur omnes, qui ob eam lugent; at è contra inimici, qui sanguinem ipsorum instar aquæ effuderunt, pœnas corpore simul & anima in ipsorum conspectu luant. Hanc esse (juxta sententiam suam) [e] תכלית עצמי *Finem essentialem* resurrectionis mortuorum; ideóque rectè fecisse *R. Saadiam*, qui resurrectionem tempore colligendæ captivitatis futuram statuit, quamvis in hoc minùs rectè, quod piis tantum ex *Israele* proprium esse voluit. [Hæc Radix pars est tantum ejus quæ quinta est in præf. ad *Is.*] Loca scripturæ quibus hanc sententiam, confirmat *Abarb.* videre est partim apud *Manass. Ben. Is.* l. 2. de Res. c. 22.

Radix nona.

שהמתים בתחיית יכירו אנשי ביתם וקרוביהם מדור החיים, *Eos, qui resurgent, propinquos & affines suos (ex iis qui tunc in vivis erunt) agnituros.* Cùm hujusmodi cognitio sensuum, quibus illi prædíti erunt, opus sit, hanc ob causam tradiderunt ipsos cùm nævis resurrecturos, quo meliùs dignoscantur. Hoc probari dicto, [f] *Ecce ego missurus sum Eliam Prophetam*, &c. *qui convertat cor patrum ad filios, &c.* quod nisi se mutuo cognoverint, fieri non potest; & ex iis quæ sub finem *Ezek.* de partitione terræ dicuntur, associatum iri unumquemque tribui suæ, & ad familiam suam rediturum, &c. Concludit ergò,

[b] Nec rursum victuros צר העולם הבא usque ad mundum fuit. R. Saad. Emun. c. 7. [c] Isa. lxv. 20, 22. [d] Cap. iii. 1, 2. [e] Al. האמתי, &c. verum & omnium præcipuum. [f] Mal. iv. 5, 6.

ergò, שהקמים בתחייה יכירו אלו את אלו, *qui tum reſurgent ſe mutuò agnituros.* Eſt hæc radix in præmiſſis ad *Iſaiam* octava, & è *R. Saadiæ*, lib. *Emunoth.* c. vii. deſumpta eſt.

Radix decima.

Finis alius, לא שיערו בעניני הראשונים גם כן, *quem & à prioribus intactum ait.* Quò, ſcil. cum tot ubique gentium ſint, qui falſa & abſurda credant, nec Dei mandatis obſequantur, aliis Deum negantibus, Solémque, Lunam aut reliquum cœli exercitum, vel aliam aliquam creaturam colentibus; aliis creationem, aliis reſurrectionem, aliis adventum Redemptoris, aliis ſcientiam Dei particularium, aliis ipſius providentiam, aliis juſtitiam in præmiis & pœnis diſtribuendis, negantibus, quæ Philoſophorum plerorunque, qui magni apud ſuos nominis & authoritatis fuerunt, ſententia erat; illi qui hæc crediderant jam per totum mudum Dei veritatem, ejúſque legem & quæ ad mundum ſpiritualem, ejúſque præmium & pœnam ſpectant, nota faciant, ipſíque vitæ reſtituti pœnas coram omnibus luant, juxta illud [*Iſaiæ*] [z] *Et videbunt cadavera virorum*, &c. quibus conſpectis ad ſtuporem redigantur homines, omnéſque ſimul veritatem confiteantur, dicántque, *Venite, aſcendamus in montem Domini, &c.* neque ampliùs addiſcant bellum, nec futura ſit ampliùs in corde ipſorum ſuperbia aut faſtus, utque Idola ſua abjiciant, nec amplius לבשר ודם *carni & ſanguini* ſerviant, cúm omnes מלכות שמאים *Regnum cælorum* in ſe admiſſuri ſint. Hæc apud illos effecturum magnum illud miraculum reſurrectionis mortuorum, quæ erit ſignum quod viſuri ſunt, tuba quam audituri. Hoc pacto omnes Deum cognituros, nec opus fore ut viventium alii alios doceant, & impletum iri terram ſcientiâ Domini, & amotum cor lapideum, non quod tolletur liberum ipſorum arbitrium, ſed quod ipſorum cor incircumciſum flectetur, iis quæ viſuri ſunt permotum, ideoque credituros *Davidem* Principem eſſe & Paſtorem, qui & ipſe tum reſurget, & abundaturas viſiones propheticas, tum quod reſurrecturi ſint Prophetæ, tum quod hominum plerique prophetiæ idonei, atque omnes tunc ab iis qui mortui fuerant edoctos fore invocare nomen Domini. Etſi enim legem ejúſque linguam ignorent, nomen tamen hoc edicent, unáque cum vocibus & tonitruis exclamabunt, *Dominus Unus, Dominus unus*; ideoque decem homines fimbriam *Judæi* prehenſuros, dicentes, *Audivimus Deum vobiſcum eſſe*, ſc. hoc prædicantibus mortuis qui reſuſcitati ſunt, &c.

Ad hanc *Radicem* reduci poteſt partim quinta in præf. ad *Iſ.* ubi ſcribit finem reſurrectionis duplicem eſſe, unum *Iſraeli* proprium, alterum illis cum aliis communem: Primum, quò pii *Iſraelitæ* qui in captivitate & exilio mortui fuerint, triſtitiâ oppreſſi, nec bonum comederint, ſalutis Domini in liberatione futurâ participes fiant: Secundum, qui omnibus gentibus communis eſt, quia nempe gentes paſſim in terris ſuis à Dei veritate errantes & Idola colentes, à vero creationis ſuæ fine aberraverint, ne fruſtra eſſet generis humani creatio, viſum eſt Domino illis viam rectam patefacere, quo conſumantur peccatores è terrâ, & omnis nequitia occludat os ſuum, excidantúrque penitùs Idola, & omnes terræ incolæ agnoſcant Dei eſſe Regnum, ipſúmque in gentes dominari: hunc in finem creaturum Deum novum quid in terra, mortuos vitæ reſtituendo, è quibus alii erunt perfectè juſti, alii prophetæ, alii ſapientes, ſæculo ſuo inſignes, omnibus noti; alii verò iniqui, Reges, *Cæſares*, mundi Magnates, nuper mortui atque omnibus noti, ut ita omnes uno ore prædicent Dominum eſſe Deum, ipſúmque & nomen ipſius Unum, patres verò ſuos mendacia amplexos eſſe, nec eſſe in iis quod proſit, *Moſen* vero ac legem ipſius veracem eſſe. Cùm ergò viderint homines opus Domini quod terribile ſit, & qui reſurtexerint, præmium mundi animarum juſtis ex *Iſraele* repoſitum, pœnam verò ſceleratis & peccatoribus, unáque veritatem Dei, & hominum in ſententiis ſuis errorem declaraverint, commotum iri corda hominum, ipſóſque relictis Idolis, verbis eorum qui reſurrexerint auſcultaturos, neque amplius vanitatem ſectaturos, atque hunc eſſe Diem Domini magnum & tremendum, de quo locuti ſunt Prophetæ.

Item Radix XII. ſc. ſæculo reſurrectionis non futuros amplius Reges aut Principes inter homines, ſed omnes eo modo quo initio creationis, & vivente *Adamo*, pares futuros; quin, ſcil. regibus opus non erit, vel ad bella, cum pax in tota terra futura ſit, nec quis aliis metum incuſſurus; vel ad judicium exercendum, quia Judicium Domino erit, eritque

[z] Iſa. lxvi. 24.

erítque Dominus Rex in totam terram: quod innuit *Iſaias*, &c.

Item XIII. ſcil. extirpatum iri ſæculo reſurrectionis omnes Idololatriæ ſpecies, omnéſque imagines & ſculptilia, indicantibus iis qui reſurrexerint ob hoc præcipuè obſignatam fuiſſe iniquitatem ſuam. Hoc innuiſſe, *Iſ.* c. 2. 20, *&c.* quæ etiam intelligenda ait de * * * אמונת (relicto ſpatio, quo forſan Chriſti nomen legebatur) quia & tum in ipſum credere deſinent ipſúmve ſequi, quia אדם היה כאחד ממנו, *Homo erat inſtar unius è nobis*, cujus ſpiritus in naribus ipſius eſt, & ob quid magni fiat ipſe? Ad hoc digitum intendiſſe *Iſaiam*, *Diceris decus juſto*, *&c.* Mirum autem qui hæc in editione veteri *Italica* correxerunt, vel nomen illud vel non plura deleviſſe. In editione recentiori, *Amſtel.* repoſitum habetur nomen *Jeſu*.

Radix undecima.

בפועל התחייה, *De Efficiente reſurrectionis.* Ineptas hîc quaſdam antiquorum Philoſophorum Aſtrologiæ deditorum ſententias recenſet, qui legis divinæ lumine non illuſtrati, cauſam efficientem reſurrectionis ſtatuerunt exercitum cœleſtem, dum certis temporibus certas accidere voluerint planetarum & ſignorum cœleſtium Syzygias, quarum vi univerſus rerum ſtatus neceſſariò corrumperetur, deinde ad priſtinum ſtatum rediret; mira de his ſenſiſſe *Indorum* ſapientes, quorum alii mundi durationem ſtatuerunt quater millies mille, & trecentorum & viginti mille annorum, quorum ſpatio in actum prodire poſſint omnia quæ ab initio creationis in potentia fuerunt: ac tum reverſura ſidera omnia, ad idem punctum in quo creata ſunt. Alii eam annorum tricies ſexies mille ſpatio definiunt, quo ſtellæ fixæ, toto orbe cœleſti peragrato, ad eam unde primo exierint partem reverſæ fuerint. Alii eidem annorum trecenta & ſexaginta millia tribuunt, juxta uniuſcujuſque ſphæræ partes, quarum partium ſingulæ mille annis inſerviunt: alii mundo annorum millia duodena juxta ſignorum Zodiaci numerum tribuunt: alii quadraginta novem millia, habitâ ratione ſeptem Planetarum, quorum ſingulos ſeptem mille annis mundo dominari putant: alii ſeptem tantum millia, ſecundum numerum etiam ſeptentarium planetarum, quorum unuſquiſque mundo mille annis imperet; millenario verò ſeptimo, qui penes *Saturnum* eſt, omnia corruptum ac deſtructum iri, donec ipſius dominii ſors exitum habeat, redeunte ad *Jovem* imperio millenario octavo, quo tempore renovabitur mundus & ad ſtatum priſtinum redibit. Hæc retuliſſe ait, *R. Abrahamum*, *Bar Chaia*, in l. *Megalleh Hammegillah*, ubi & ſententias antiquorum recenſet, quæ vel ſignis Zodiaci omnia tribuunt (nixæ על קן תהו ואבני בהו) vel planetis nihilo magis ſolidè. Quas omnes ſententias inde in mentem hominibus iſtis veniſſe autumat, quod à priſcis ſæculis aliquid per traditionem de reſurrectione aliquando futurâ accepiſſent. Quorum ſententiam hinc refutat, quod non aliam ſtatuant reſurrectionem, quam quâ proceſſu temporis redeant res ad eum quo ab initio hoc uſque tempus fuerunt ſtatum, vi cauſarum cœleſtium, ac motuum ipſarum; cum *Moſis* doctrina doceat mundo ſtatum ſuum retinente, reſurrecturos mortuos, eoſdémque individuos corpore & anima vitæ iſti ſimul reſtituendos, iiſque qui in vivis tunc erunt conſociandos; quod miraculum, dum ſimul reſuſcitabuntur mortui, ſimile (inquit) erit, ſine dubio, primæ *Adami* creationi, quia ſicut ipſe è pulvere creatus eſt, inſpirante in nares ipſius Domino halitum vitæ, ſtatúque perfecto productus, eúmque in finem creatus ut ſerviret Deo, ita futura eſt reſurrectio mortuorum, quam ideo nemo præter Deum, qui mundum de novo creavit, efficere poteſt; quo digitum intendit in *Moſe* dicens, *Ego Ego ille*, *Ego morti trado*, *& vitæ reſtituo*, i. Ego qui creavi, & ego qui reſuſcito. Quin & tradidiſſe ſapientes reſurrectionem (a) ex iis eſſe quæ non ſunt in legati alicujus manum tradita. *Eliam* & *Eliſham* non ſuâ ipſorum potentiâ mortuos reſuſcitâſſe, ſed hoc à Deo precibus impetrâſſe ut ipſe faceret, uti ex hiſtoria patet; cùm in aliis miraculis patrandis non legatur *Eliſha* ad preces confugiſſe, quia licet alia in mundo mira præſtandi poteſtas data ſit Prophetis, at non in animam & vitam hominis poteſtatem habet præter ſolum Deum qui illam creavit. Inde & in (b) benedictionibus ipſorum hoc Deo proprium adſcribitur: *Tu potens in ſæculum Domine*, *qui vitæ mortuos reſtituis*, *&c.* quia hoc in ipſius ſolum poteſtate eſt, atque ex iis in quibus potentia ipſius immediatè elucet.

(a) Alludit ad dictum Antiquotum [h], ג' מפתחות לא נמסרו לשליח של חיים ושל

[h] In Sanhed. & in Chelek, & in Taani, c. 8. §. 2. in Ein Iſrael.

ושל נשמים ושל תחיית המתים *Tres claves non ſunt traditæ ulli legato, Vitæ, Pluviæ, Reſurrectionis mortuorum.* Ubi obiter notandum, inter opera Dei propria, quæque non minorem indicant potentiam, quam ipſa mortuorum reſurrectio, quæ ab omnibus è miraculorum præcipuis numeratur, eſſe & pluviæ demiſſionem & diſtributionem, quod & nomine illo, quo in ſententia ſæpius cum de reſurrectione loquuntur laudatâ appellari ſolet, innuitur, ſcil. גבורת גשמים, q. d. *Potentia pluviæ*, quæ quare ita appelletur hanc rationem reddunt, מפני שיורדין בגבורה, *quod non niſi per potentiam deſcendant*, ut in *Job* v. 10. שנותן מטר על פני ארץ, *Qui dat pluviam ſuper faciem terræ*, &c. adeo ut שקול יום הגשמים כתחיית המתים *Dies pluviarum ejuſdem momenti ſit cum reſurrectione mortuorum.* Vid. *Ein Iſ.* ad *Taani*, c. 1. § 1. ad quem locum & *CophNachat*, גבורות לפי שהן אחת מגבורותיו של הקב"ה, *Giboroth* [vocantur] *quoniam unum ex iis ſunt in quibus elucet potentia Dei:* adeò ut non immeritò *B. Paulus* inter ea, quibus ſe omnibus notum fecit Deus, nec teſtimonii expertem reliquit, recenſeat, ἀγαθοῦργον ἡμῖν ὑετοὺς διδούς. *Act.* xiv. 17.

Qui ſuſtentas vivos beneficentiâ, *quam poſtquam mortuæ fuerint, dicendo,* Qui vivificas mortuos miſericordiâ magnâ: *In reliquis innuunt miſericordiam ejus:* at הזכירו רחמים רבים על תחיית המתים *Miſericordias magnas memorant, de reſurrectione mortuorum loquentes, quia, ſcil. majoris hoc miſericordiæ, quam cætera Dei beneficia, quæ in vivos conferuntur.*

Radix duodecima.

Juxta ſententiam *Ramban* eſſe Deo quæ in mundo exercet, שלשה מיני דינין *tria Judiciorum genera.* Primum die רה' ſeu ineuntis anni primo quotannis peragendum, quo adjudicantur homines לחיים ולמות (a) *vitæ & morti*, & prout in *Muſaph*, ſeu liturgia iſtius diei additicia traditur, quænam urbes excidio deſtinandæ, quænam pace fruituræ, &c. cujus ratio in *Gemara* nulla redditur, at in *Bereſhith Rabbah* hæc, quòd, ſcil. cum initio anni conditus eſſet *Adam*, eodémque die judicatus, dixerit ipſi Dominus, ſicut tu hoc die judicatus es, ita futurum eſt ut filii tui hoc ipſo die judicandi ſint. Monet interim eo quod dicit de hominum vita & morte pronuntiari, non tam intelligendum, utrum victuri ſint an morituri, quam utrum יהיו חייהם טובים *futura ſit vita ipſorum felix* & proſpera, quæ ſola pro vita habenda, an dura & calamitoſa, quæ pro morte reputatur [i]. Huic conſonum eſſe, quod in *Gemara* dicitur, Tres libros aperiri cujuſlibet anni initio, primum *Perfectè juſtorum*, ſecundum *perfectè malorum*, tertium, [inter eos] *mediorum.* Et quod in *Miſhna*, Quatuor temporibus ſtatis judicari mundum. Ad *Paſcha* enim de terræ proventu ſtatui; ad עצרת *Pentecoſten*, de arborum fructibus; ineunte anno omnes qui in mundum venerint coram Deo ſiſti כבני מרון *inſtar agnorum*; in חג [*feſto tabernaculorum*] de aquis judicium ferri. Primum hoc judicium ad corpus & res tantùm corporeas ſpectare ait. Secundum Judicium eſſe cum anima è corpore migrat, tunc enim de quovis homine ſecundum opera ipſius ſtatui, bonos in *Gan Eden* ſeu Paradiſum admitti, malos in Gehennam detrudi, medios gaudio excluſos dies aliquot manere, donec vel mundentur ipſorum animæ, vel Deus pro miſericordia ſua, peccata ipſis remittens pro innocentibus habeat. Adeò ut judicium hoc animæ proprium ſit, cum de ea quæritur קבעת עתים לתורה, *num certas*

(b) Sic *Joſeph Albo Ikkar.* l. iv. c. 35. לפי שזה הדבר רחוק מאד מדרך השבע יחסו אנשי כנסת הגדולה במטבע הברכות זה הדבר אל גבורת השם ית' ואמר אתה גבור לעולם ה' מחיה מתים אתה ורב להושיע כלומר אתה גבור ויכול על כל דבר שיצויר מציאותו אצל השכל ואין גבורתך כגבורת בו' כי גבורת בו' היא להמית את החיים וגבורת השם ית' בהפך שהיא להחיות את המתים והזכירו בברכה זו חסדיו של הקב"ה עם בריותיו בהיותם בחיים ואמ' מכלכל חיים בחסד ואחר המות אמרו מחיה מתים ברחמים רבים, &c. *Quia hoc ordinariam naturæ legem longe excedit, ideo ipſum attribuerunt Viri Synagogæ magnæ, in benedictionum ſuarum formula, potentiæ Dei Benedicti, dicentes,* Tu potens in ſæculum, Domine, tu mortuos vitæ reſtituis, & multæ potentiæ es ad ſalvandum. Q. d. *Tu fortis & potens es ad omnia perficienda, quæ intellectu concipi poſſunt: neque eſt potentia tua ut potentia carnis & ſanguinis: Potentia enim carnis & ſanguinis eſt ad vivos morte afficiendos, at potentia Dei Benedicti, è contra, ad mortuos vitæ reſtituendos, atque in eadem benedictione recenſent beneficentias Dei S. B. erga creaturas ſuas, tam dum in vivis ſunt, dicendo,*

[i] Sic dicunt עני, &c. pauper, leproſus, cœcus, & liberis carens pro mortuis habentur.

certas horas legis ſtudio præſtituiſti, aut פלפלת בחכמה *diligenter ſcientiam indagaſti*, &c. (b) De duobus his judiciis inter utrumque *Moſen*, *Maimonidem*, ſc. & *Nachmanidem* convenire: Tertium demum futurum poſt reſurrectionem mortuorum, diem nempe judicii magnum, quo judicabitur totus mundus, de quo lucuti ſunt, cap. 1. *Roſh Haſhanah*, ubi dicit בש' *Shammæi ſecta* in tres claſſes diſtribuendos homines die judicii: primam, perfectè malorum: ſecundam, perfectè bonorum: tertiam, mediorum: perfectè bonos vitæ mundi futuri adſcribi atque obſignari; perfectè malos ſtatim Gehennæ, juxta illud [è *Daniele*] *Multi è dormientibus in terra expergiſcentur, hi ad vitam æternam, illi ad opprobrium & contemptum perpetuum*; Medios autem [quorum merita peccatis paria] in Gehennam deſcenſuros [ibíque] ejulaturos, deinde aſcenſuros, ſicut dictum eſt, & *Traducam tertiam partem per ignem*; de quibus etiam dixit *Annah*, *Dominus morte afficit & vitæ reſtituit, in infernum detrudit, & aſcendere facit*. *Hillelis* autem ſequaces, Dominum, qui magnæ eſt miſericordiæ, ad miſericordiam inclinaturum; hoc eſſe quod dicit *David*, *Dilexi quod audiet Dominus*, &c. *Pſal.* cxvi. 1. uſque ad, *Attenuatus ſum & me ſervabit*, *v.* 6. quemadmodum explicat *R. Salomo* verba iſta, *Tres claſſes die Judicii*, Dies (inquit) ille conventus eſt, ad omnes judicandos, præſtiturus, ſicut ſcriptum eſt, [k] *Dies Domini magnus & terribilis*, cui etiam aſſentiunt alii Docti quamplurimi. *Ramban* c. *Gamul*, *De hoc* (inquit) *judicio magno*, *juxta ſententiam ſuam dixerunt*, *in* Miſhna, c. Chelek, *generationi diluvii nullam eſſe ſortem in mundo futuro*, *nec in judicio ſtaturos*. Sodomi *incolis*, *nullam eſſe in mundo futuro ſortem*, *ſtaturos tamen in judicio*; *de eo etiam loqui* Prophetam, Stat Dominus ad litigandum, & ſtat ad judicandum populos, *Iſ.* iii. 13. *cum aliis ſcripturæ textibus non paucis*, *qui de judicio hoc futuro loquuntur*; *futurum*, ſcil. *corpori & animæ commune*. In *Mecilta* dixerunt, *Si Sabbatum obſervaveritis*, *liberabimini à decreto ultionis* [ſumendæ] *& à die* Gog & Magog, *& à doloribus* Meſſiæ, *& à die Judicii magni*. Dixerunt etiam ſapientes, Cum *Pythoniſſa* eduxit *Samuelem*, metuiſſe illum ne jam adveniſſet dies Judicii, ideoque dixiſſe, *Quare me commoviſti*, *ut aſcendere me faceres?* Scripſiſſe etiam *Ramban*, licet in ſingulis iſtis judiciis diſtinguantur homines in tres claſſes, eſſe tamen inter ea differentiam. Primò, quod judicium primum corporis tantum ſit, ſecundum animæ tantum, tertium utriuſque ſimul: Secundò, quod in judicio ſecundo perfectè juſti in *Gan Eden* admittantur in mundo animarum, non tamen ibi accipiant mercedem præceptorum, verum in tertio judicio mercedem ultimam, ſeu ſummum præmii gradum accipiant: Tertiò, quòd in judicio ſecundo perfectè improbi ſtatim *Gehennæ* aſſignentur, atque in eo judicentur, non tamen נכרתים מכל וכל *penitus excidantur*, at in judicio magno נכרתים מחיי עולם *à vita æterna* (c) *excidantur*, *ac denuo in Gehennam in ſeculum ſeculorum cruciandi relegentur*. Quartò, quòd in judicio ſecundo, (d) Medii ſtatus homines ejulant, ſupplicant, ſcil. ut in locum quietis educantur, durátque judicium ipſorum duodecim menſibus, poſt quos evomente ipſos *Gehennâ* ſilentio traduntur, at in judicio magno illo tertio medii illi rurſum duodecim menſibus judicantur [ſeu cruciantur] quibus exactis, corpus ipſorum conſumitur, anima igne crematur, ventúſque ipſos ſub plantis pedum juſtorum diſſipat. Ita, inquit, ſe habet ſententia iſta, prout eam ordinavit *Ramban*, quam ad examen revocare, ut quid in eâ falſum eſt à vero diſcernatur, hujus loci non eſſe, alibi ſe hoc facturum, & in *Zedek olam* feciſſe, hîc ſufficere, ut ſupponatur à Deo tria in mundo judicia iſta exerceri.

(a) Verba enim in *Nachmanide* è Tract. *Talm. Roſh Haſhna*, c. 1. deſumpta, ita ſe habent, צדיקים גמורים נכתבים ונחתמים לאלתר לחיים רשעים גמורים נכתבין לאלתר למיתה בינונין תלוין ועומדין מראש השנה ועד יום הכפורים זכו נכתבין לחיים לא זכו למיתה, *Perfectè juſti adſcribuntur & obſignantur ſtatim vitæ: perfectè mali ſtatim adſcribuntur & obſignantur morti: medii ſuſpenſi* [ſeu dubii] *manent ab initio anni uſque ad diem expiationum*; *ſi meriti fuerint*, *vitæ adſcribuntur*, *ſin minus morti*. Ubi & monet quod dicitur, *Perfectè juſti*, & *perfectè mali*, intelligendum reſpectu operum, quæ jam proximè fecerint, adeo ut hâc ratione qui revera malus eſt, (inſtar *Achabi*) in hoc judicio, quod hanc vitam ſpectat, pro juſto habeatur; qui pius (nec prophetarum aliquo inferior) pro malo, cùm Deus malorum benefacta in hoc mundo remuneret, & de piis pro peccatis ſuis pœnas ſumat: at

[k] Mal. iv. 5.

at reſpectu ſeculi futuri alia ſit ipſorum ratio, atque aliter de iis ſententia feratur.

(b) Tertii enim nullam rationem habuiſſe videtur *Maimonides*, utpote qui non aliam univerſo hominum cœtui ſententiam expectandam, quam quæ de unoquoque horâ mortis ſuæ fertur, putaverit, ideoque non aliud mundi futuri nomine intelligendum, quam ſtatum illum in quem unuſquiſque ſtatim à morte transfertur, ibi in perpetuum manſurus, exceptis iis qui tempore reſurrectionis in hunc mundum remiſſi, eò iterum exuviis coporis denuo depoſitis redituri ſint, majori forſan gaudio fruituri. Hoc enim diſerte aſſerit *Halac. Teſhubah*, c. 8. §. 8. non ideo mundum futurum vocari, quòd non jam reperiatur, aut huic deſtructo demum ſucceſſurus ſit, ſed quòd, אותן החיים באין לו לאדם אחר חיי העולם הזה שאנו קיימים בו, *Vita iſta homini contingat poſt vitam hujus in quo jam ſumus mundi*, cum *Ramban*, ſtatum iſtum qui juſtos ſtatim à morte excipit, alium eſſe velit ab eo qui mundi futuri nomine gaudet, eùmque *Gan Eden* ſeu Paradiſum dici, cum mundus futurus ille propriè ſit qui Judicium univerſale ſequitur, quod aliud eſt à particulari iſto, quo de unoquoque horâ mortis ſtatuitur. Illud autem ſic deſcribit, יש לדעת רבותינו עוד יום מועד לדין עמים והוא יום שהנביאים מיעדין אותנו הנה יום בא בוער כתנור ואמר מלאכי יום יי' הגדול והנורא ואמר ישעיה [1] כי כמו שנדונין בראש השנה על חיי העולם הזה ונידון כל אדם ביום מיתתו על שכר נפשו ועונש גיהנם כן נידונין הכל ביום מתחלת ימות התחיה על ענין אותו שכר העתיד לעולם הבא אם ראוי לתחיית המתים ולנעם הגוף והנפש באותו זמן וכן כתוב באותו הענין ורבים מישיני אדמת עפר יקיצו אלה לחיי עולם ואלה לחרפות לדראון עולם והם הרשעים כגון אומות העולם עכום' שיגמור דינם לדראון עולם ושלא ינעמו בחיים הם אלא ישארו בדראון שלהם או יכפל עליהם עונש ממדה קשה לרעה ממנה כפי מה שנתחייבו, *Eſt ſecundùm opinionem majorum noſtrorum dies condictus etiam judicandis populis, qui eſt dies quem promittunt nobis Prophetæ*, [m] Ecce dies venit ardens inſtar clibani, *dixitque Malachi*, dies Domini magnus & terribilis, & *Iſaiah*, &c. *Sicut enim judicantur initio anni quod ad hujus mundi vitam, & de unoquoque horâ mortis ſuæ ſtatuitur quod ad præmium animæ ipſius, & pœnam Gehennæ, ita die quodam è diebus reſurrectionis prioribus judicantur omnes reſpectu præmii, quod accepturi ſunt in mundo futuro, utrum dignus ſit quis reſurrectione mortuorum & voluptate corporis & animæ iſto tempore futurâ. Atque ita ſcriptum eſt*, Et illo tempore multi è dormientibus in terræ pulvere expergiſcentur, hi ad vitam æternam, illi ad opprobrium & contemptum ſempiternum, *qui ſunt improbi*, e. g. *Gentes Idololatricæ, quorum judicium ad contemptum ſempiternum determinabitur, & ut ne vitâ illâ delicientur, ſed maneant in eo quo ſunt contemptu, vel ut duplicetur illis pœna à ſtatu malo ad pejorem, prout meriti ſunt.* Vitio ergo vertere videtur *Maimonidi*, quod, nulla judicii univerſalis mentione factâ, *Olam Habba*, qui ſupremus eſt felicitatis gradus, cum *Gan Eden* præmio ipſi prævio minúſque perfecto confundat, & è pœnis Gehennæ eas quæ jam ſunt *Gan Eden*, ſeu Paradiſo oppoſitæ ac judicium illud præcedunt, cúm gravioribus illis quæ idem ſequuntur. *Gan Eden* interim duplici intellectu venire, ſignificare enim primò Paradiſum terreſtrem propriè ſic dictum, ſecundò ſenſu figurato, ſtatum vel locum in quo gaudio fruuntur juſtorum animæ poſtquam ex vivis exceſſerint: qui & aliàs vocatur צרור החיים *Faſciculus vitæ*, & כסא כבוד *Solium gloriæ*, ſub quo reponi dicuntur juſtorum animæ, & עליה *cœnaculum*: & ישיבה של מעלה *Conſeſſus ſeu ſchola ſuperior*, (f. 105. 1.) nunquam *Olam Habba*, ideoque ubique de juſto quovis qui mortuus fuerit, in *Talmude* dici illum eſſe בגן ערן *in Paradiſo*, nunquam in *Olam Habba*, ſed potiùs מזמן לחיי העולם הבא *Mundi futuri vitæ paratum*. *Joſephus Albo* ad iſtam inter *Rambam*, & *Ramban* differentiam tollendam ait, *Olam Habba* uſurpari aliàs communiùs pro præmio futuro ſeu ſtatu feliciori, ad quem poſt mortem transfertur anima, הן המדרגה הבאה לו לאדם אחר תחיית המתים הן המדרגה הבאה לו מיד אחר המות, *Sive intelligatur gradus iſte, qui homini demum poſt reſurrectionem mortuorum contingit, ſive ille qui ſtatim à morte*; aliàs ſtrictiùs & סתם *ſimpliciter*, pro gradu iſto poſt reſurrectionem. Primo ſenſu intelligi ubi dicitur, *Omni Iſraelitæ ſors in ſeculo futuro*; poſteriori ubi, *Illi ſunt quibus nulla ſors eſt in ſeculo futuro*. Ibi enim de gradu felicitatis illo intelligi cujus participes fiunt poſt reſurrectionem mortuorum, &, יום הדין חגדול שהוא אחר תחיית המתים, *Judicium magnum, quod poſterius*

[1] Hic deeſſe aliquid videtur.

[m] Mal. iv. 1, 5.

posterius est resurrectione mortuorum, qui est perfectè justorum tantum, qui resurrectionis participes erunt, cùm in eo majora quam antea mandata præstando mereantur, cùm gradus prævius & inferior iste *Omni Israelitæ* contingat, & unusquisque ipsorum in *Olam Haneshamoth*, mundo animarum, gradum aliquem & sortem consecuturus sit, ut & חסידי אומות העולם *aliarum gentium pii*. Gradum istum inferiorem intra duodecim menses à morte vocari, ait, *Gan Eden*, quo nomine denotatur, מדרגה חסרה מתוך יב׳ חדשים ולאחר יב׳ חדשים יעלה למדרגה ממדרגות העולם הבא והיא מדרגת שלמות וכבוד, *gradus imperfectior intra duodecim menses, post quos evehitur quis ad gradum quendam è gradibus seculi futuri, perfectionis, nempe & gloriæ*, tum dici animas גנוזות תחת כסא הכבוד *sub solio gloriæ reconditas esse*. C. xxxiv. dicit animas justorum ex veterum sententia prioribus duodecem mensibus ascendere & descendere, nondum loco fixas, אבל לאחר יב׳ חדשים נשמה עולה ואינה יורדת, *at isto spatio exacto ascendere spiritum ita ut non amplius descendat*. Quo innui vult etiam justorum animas haud facilè statim à rerum terrenarum, quibus assuetæ sunt, studio avelli: tempus purgationis & defæcationis duodecim menses statui, כלומר זמן מקיף בר׳ תקופות שהם כוללים כל התלופות שיקרו בזמן q. d. *tempus quo revolvuntur quatuor anni tempestates, quæ omnia temporis eventa continent*. Ideoque intra duodecim menses potuisse *Pythonissam Samuelem* evocare. Solus *Elias* adhuc ascendere & descendere traditur. De istius sententiæ explicatione, scil. duodecim mensibus animas ascendere & descendere, consuli potest *Ramban*, c. *Gamul*, f. 103. Ejus quod dicunt, עד יב׳ חדש גופו קיים ונשמתו עולה ויורדת לאחר שנים עשר חדש גופו בטל ונשמתי עולה ולא יורדת, *duodecim mensibus permanet corpus ipsius, animaque ascendit & descendit, postea corrumpitur corpus, animaque ascendens non amplius descendit*, sensus est (inquit) tamdiu כח הגוף קיים *vis corporis remanet*, & anima inclinat, לדעתה ולמעשיה כאשר היתה, &c. *ad opiniones & facta sua quibus assueta erat*, quam [propensionem] post duodecim menses exuit, & לבשה מלאכות *Angelicam naturam induit*, & coronatur coronâ seculi futuri *Shel Olam habba*. Animas ergò istis duodecem mensibus quasi in *Paradiso* terrestri collocari à veteribus sensu vero, nec tamen absurdo; tempore autem resurrectionis revera Paradisum propriè dictum משמש עוד בגמול נשמי ממש, &c. *inservire præmio corporeo simpliciter*; ut ad Artic. 14. visuri sumus.

(c) Postulat locus iste, ut in sensum & significatum nominis *Cereth*, seu Excidii, cui post mortem obnoxiæ sunt improborum animæ, paulo altiùs inquiratur, cum discrepantes sint de ipso, perinde ac de statu animarum à corpore separatarum, Migistrorum sententiæ: Quem tamen laborem nobis supervacaneum prorsus reddidisset *Abarbenel*, si eâ, quâ expectaveramus, fide ab aliis ea de re prodita retulisset. Recténe enim ab ipso affirmetur (ut videre est in Excerptis ex ipsius in legem [n] Commentario, à Cl. *Buxtorfio* editis) "*Maimonidem* & *Nachmanidem* "consentire tum in Excidio animali (quod "vocat, animæ, sc. proprio) quod consis-"tat in privatione animæ, & corrup-"tione vel destructione ejus totali; tum "in excidio quod in Idololatram & blas-"phemantem pronuntiatum, quod est "corporis, animæ," dubitabit lector, cum hanc è *Manasse Ben Israel* inter duos istos magni nominis sapientes differentiam statui viderit, quod *Maimonides* Excisionem animæ ejus annihilationem esse existimaverit, secus autem *Nachmanides*; multo magis cum eorum scripta penitiùs inspexerit, ex quibus nec vel alterum forsan eorum in hâc sententiâ fuisse deprehendetur. Quid autem intelligi voluerit *Abarbenel* per *animæ privationem & destructionem totalem*, in ista, quam illis affingit, sententia, patet ex ipsius verbis ubi suam explicat; per excidium, scil. intelligi *elongationem à splendore Majestatis Divinæ, &c. non autem privationem animæ meram, aut destructionem totalem*; *Est enim* (inquit) *substantia spiritualis, per se subsistens, & naturâ suâ incorruptibilis*. Ut ergò suo in his judicio utatur lector, cum vel *Abarbeneli*, vel *Manassi Ben Israel* fides necessariò deroganda videatur, autorum istorum sententiam ex suis eorumque qui ipsos secuti sunt, scriptis depromtam paulo fusiùs ipsi ob oculos ponemus: Ac primò *Maimonidis*, qui animas peccantium excidio è medio prorsus tolli statuere pluribus visus est; deinde *Nachmanidis*, qui contrarium planè asserit, & vel *Maimonidem* aliter sensisse ostendere conatur. A *Maimonide* ergò prolata, quæ ita sonare videantur, ac si pœnâ excidii animam ad nihilum redigendam

[n] P. 186.

gendam autumaret, occurrunt, tum in ſuperioribus, p. 154. ubi ultimum miſeriæ gradum eſſe aſſerit, ut exciſa pereat anima, ne durationem conſequatur, atque eſſe hoc *Cereth*, cujus in lege fit mentio, tum in *Yad*, Tract. de pœnitentia, c. viii. §. 1. ubi ait, *Retributio impiorum hæc eſt, ut ne habeantur digni vitâ ſed exciſi moriantur. Quicunque verò non habetur dignus vitâ iſtâ, ita mortuus eſt, ut non vivat in ſeculum, ſed in impietate ſuâ exciſus, inſtar beſtiæ pereat. Atque hoc eſt Cereth, cujus in lege meminit, ubi dicit*, Excidendo excidetur anima iſta, *quæ traditione accepimus ſic intelligenda, ut verbum* [Excidendo] *ad hoc ſeculum,* [excidetur] *ad futurum ſpectet: ac ſi diceret, Anima iſta, quæ à corpore in hoc mundo ſeparata eſt, non ſolum vitâ mundi futuri non habebitur digna, ſed & ab illa prorſus excidetur.* Ac rurſum, §. 5. *Vindicta quâ nulla major, eſt ut excidatur anima, nec digna cenſeatur vitâ iſtâ, ſicut dictum eſt*, Excidendo excidetur anima iſta, iniquitas ejus ipſi ineſt. *Atque hæc eſt perditio, quam Prophetæ parabolicè appellarunt* Foveam perditionis, & Abaddon, & Tophet, & [Alukah] *Hirudinem, nec non quolibet vocabulo conſumptionem & corruptionem denotante; quia conſumptio eſt poſt quam nulla eſt* תקומה Tekumah [*inſtauratio*] *& corruptio, à qua nullus unquam regreſſus.* Videri poteſt celebris iſte Magiſter, hæc legentibus, ſtatuere impiorum animas non tam à gaudio vitæ futuræ excludi, in miſeriam ſempiternam ablegatas, quam deleri prorſus, atque è medio tolli. Quod idem ſenſiſſe & *R. Davidem Kimchium* multa in ipſius commentariis occurrunt quæ ſuadeant: quia tamen contrarium defendit Cl. V. *Sextinus Amama*, de eo litem movere nolo. Addam potiùs nonnulla quibus *Ebn Latiph* eam, quam à *Ramban* aliiſque hauſerat, ſententiam expreſſit, העגש הגמור הוא הכרת הנפש ממעלה זו ואבדה רצוני לומר אפיסתה וזהו הכרת הנאמר בתורה וזהו מאמר החכם עה בתמיהה ואיך ימות החכם עם הכסיל כלומ' היאך יתכן שימות החכם עם הכסיל כי נפש החכם תשאר אחר מותו ונפש הכסיל תלך אל האפיסה, *Pœna* (inquit) *abſoluta eſt, ut excidatur anima à gradu iſto* (gaudii, ſcil. quo piorum animæ in præſentia majeſtatis divinæ afficiuntur) *& perditio*, (viz. ut non ampliùs ſit, vel ad nihilum redigatur) *quod eſt Excidium, cujus in lege mentio, atque hoc eſt quod dicit Sapiens admirabundus*, Et quomodo moritur Sapiens ſicut Stultus? q. d. *Quomodo fieri poteſt ut moriatur Sapiens cum Stulto? cùm anima Sapientis permaneat poſt mortem ipſius, at anima Stulti vadat ad defectum, ſeu eſſe deſinat, &c.* idem aliis teſtimoniis probare ſatagit è *Jobo*, &c. & verba *Davidis*, יחד כסיל ובער יאבדו exponit ילכו לאבדון שהוא האפסה abeunt in perditionem, quæ eſt ἀπόπαυσις τοῦ εἶναι: ut & in *Prov.* de אפיסת הדשארות *ceſſatione permanentiæ* dixit, (inquit) כי לא תהיה אחרית לרע, *quia non erit reſiduum malo, lucerna improborum extinguetur.* Aſſimilavit (inquit) Sapiens iſte animam lucernæ, dicendo, *Lucerna Domini Spiritus hominis.* Perpende (inquit) duo loca iſta, & vide quomodo ea confirment præmium & pœnam ſpiritualia, eáque ad animam pertinere, & מהות ſeu *quidditatem* (ſi ita cum barbaris loqui liceat) præmii ſtatuant השארות *Permanentiam*, pœnæ autem אפיסת השכר *ut ceſſet præmium*, (ni forſan potiùs dicendum הנפש *Anima)* ad quod probandum & alia addit loca, qualia, inquit, בכלל המקראות הרבה *multa in Scripturis occurrunt*, ואין איש שם על לב *at non eſt qui animum apponat.* Idem, dum dictum quoddam Sapientum eodem ſpectans, interpretatur, ait eſſe *Gan Eden* כנוי השכר *remunerationis*, & *Gehennam* כנוי אפיסתו *privationis ejus appellationem.* Hæc Tract. primi Cap. 26. quod ita concludit, *Sicut animabus juſtorum multi ſunt præmiorum gradus, alii aliis præſtantiores, ita & animabus quæ pœnis adjudicantur, prout aliæ alias impietate ſuperant, varios eſſe pœnarum gradus, unicuique ſecundum impietatem ſuam,* מקצתן יהיה עונשן תמידי וקיים לעדי עד ומקצתן יגיע ענשן והיסורין הממרקין לגבול ידוע כפי חיוב רעותיהן ומעשיהן ומקצתן תלכנה לאפיסה, *aliarum enim pœna perpetua erit & permanens, aliarum pœna & caſtigationes abſtergentes* (quæ purgant à peccati labe) *ad terminum certum perveniunt pro ratione opinionum & factorum ipſarum; aliæ autem ad nihilum rediguntur.* Deinde c. 28. ubi citat dictum illud *Rabbinorum, Poſt duodecim menſes corpus eorum abſumitur, anima igne comburitur, & ventus eos diſſipat ſub plantis pedum juſtorum*; quaſi ad claſſem iſtam, quam *Alfarabii* verbis *Urbem ſtultorum* indigitat, pertinens (eorum qui bona nec norunt, nec quærunt, nec appetunt, nec faciunt) per illa *igne cremantur*, intelligi ait, שלא תשאר מציאות לנשמותיהם כלל, *Non fore uliatenus ſuperſtites ipſorum ſpiritus*, quod eſt, inquit, העגש חגמור והכרת המוחלט והאבדון וההפסד שאינו חוזר, *pœna perfecta, & excidium abſolutum, & perditio & corruptio,*

quæ nunquam revertitur, והוא הענש הגדול שבמיני העונשים, *quæ eſt pœna inter omnes pœnæ ſpecies maxima.* Deinde animas eorum qui המדינה מרשעת ſeu *Civitatem maleficam* conſtituunt, [eorum, ſcil. qui vera norunt, licet mala ſectentur] cùm à materia, & rebus ſibi deſiderabilibus ſeparentur, ab affectibus contrariis, quos partim à rerum bonarum ſcientia, quæ eos à materia abſtrahit, contraxerunt, partim à rerum malarum conſuetudine, qui eos & jam ipſas deſiderare cogunt, perpetuo cruciari, & in diverſa abreptas diſcerpi, ותשיג הנפש מן ההפכים האלה נזק גדול *magno, ab iſtis contrariis, malo animam apprehendente*, dolorémque iſtum ſui ſimilium conſortio augeri, &c. ita pœnam iſtam ſpeciem ſecundam eſſe earum quæ גיהינם *Gehenna* audiant. Eſtque hæc pœna תמידי וקיים לעדי עד *æterna & perpetuo duratura*, quæ contraria eſt העונג *gaudio*, *necnon* הפך חיי העולם הבא *vitæ mundi futuri.* De iſtis dici à ſapientibus, *Hæretici*, *Apoſtatæ*, *Traditores*, *Epicurei*, *Qui à viis congregationis ſe ſeparant*, *Qui terrorem ſuum in terram viventium injicere aſſueverunt*, *&c. in Gehennam deſcendunt*, *ibique cruciantur in æternum*, *ſicut dicitur*, *vermem eorum non mori*, *&c.* Tertiam ſpeciem pœnarum, quæ nomine *Gehennæ* comprehenduntur, ait eſſe illam Mediorum quos dicunt, quos *Rabbini* dicunt in *Gehennam cum ejulatione deſcenſuros*, *dein aſcenſuros.* Videtur hic tamen interim à *Ramban* in hoc diſcrepare, quod ille omnium improborum animas abolitum iri cenſeat, hic (ut & alii) aliquorum tantum; iſtorum nempe quos tertiæ claſſis cives appellat. Libri *Abn Naſſeri Al Farabii*, quos citat autor iſte, ſunt quibus titulos indidit كتاب المدينة الفاضلة والمدينة الجاهلة والمدينة الفاسقة *Liber civitatis præſtantis*, *civitatis ſtultæ*, *& civitatis maleficæ.* Haud parum ab hac (prout ſonare videtur) diverſa eſt *Nachmanidis*, quâ animarum in altero ſeculo excidium, ſive *Cereth* definit, ſententia. Quo nomine חעונש הגדול *pœnam maximam* indigitari dicit, eſſéque ipſum באמת אבדון הנפש *reverâ animæ perditionem*, at talem quâ non intelligatur aliud quàm עונש וציר *pœna & afflictio*, cum ea ſit animæ rationalis, quæ impiis ineſt, natura, ut interire inſtar aliarum non poſſit; ſi ita comparata eſſet, אשריה וטוב לה כי הוא השכר הגדול והגמל הנכבר *quanta eſſet hoc illi felicitas! magna certè merces, & præmium egregium.* Quod ergò dixerunt Sapientes, aliquos duodecim menſium ſpatio in *Gehenna* pro operum ſuorum ratione cruciari, dein igne cremari animas ipſorum, והן נעשין אפר *& in cineres redigi*, ita intelligendum, quòd ab eo quo fuerant ſtatu, prorſus mutentur, inſtar rei quæ flammis abſumpta in cineres convertitur; dein ſpiritum Dei, ſpiritum quietis & benevolentiæ, ipſas diſſipare ſub plantis pedum piorum, i. e. in gradu [collocare] qui ſit intra delicias piorum, eorumque tranquillitatem, gradu nempe, in quo non, ut antè, pœnis & cruciatibus obnoxiæ ſint, nec tamen amœnitate & deliciis inſtar juſtorum fruantur. Ululantes autem iſtos dein aſcendentes, quos memorant, peracto judicio ſuo evehi ad gradum in quo eſt tranquillitas & voluptas, at non inſtar ejus quâ fruuntur pii, ſecundum illud quod in *Maſſeceth Sabbath* legitur, *Tam mali quam medii*, *utrique* ° *ſilentio traduntur*, illi יש להם מנוחה *quiete fruuntur*, illis אין להם מנוחה *nulla contingit quies.* Summè ergò impiorum animas iſtiuſmodi pœnis adjudicare Deum, שאינו מכלה הנפש החוטאת ההיא, *quæ eas nunquam conſumunt*, ſicut dictum eſt, *Quia vermis ipſorum non moritur*, *& ignis eorum non extinguitur:* de quorum infelicitate hac ex parte ſtatui poſſit vel ex iis quæ corpori accidunt, cum melius ſit ei, qui duris affligitur cruciatibus, ut cito moriatur, quam, שיחיה ימים רבים ולא יהא סוף וקץ ליסוריו וצערו, *ut dies multos vivat*, *nec ſit pœnæ & afflictioni ipſius finis.* Pœnam iſtam *Gehennæ* impiis ſtatim à morte contingere, utpote quorum animæ, cum peccatorum quæ ipſas à Deo ſeparant pondere gravatæ, impediantur quo minùs ſuperna, ad quæ naturali inſtinctu feruntur, petant, cum igne *Gehennæ* conjungantur, atque ita gemino cruciatu torqueantur, tum eo qui ab eorum quæ aſſequi ipſis negatur, contemplatione provenit, quæ pœna eſt ultra quam cogitari poſſit gravis: tum eo qui à *Gehennæ* flammis: Atque hunc *Cereth*, ſeu excidii iſtius intellectum eſſe; excidi, ſc. animam à principio ſuo, inſtar rami ab arbore à qua vitam trahit. Jam verò *Cereth* ſeu excidium, cujus in lege fit mentio, duplicis eſſe generis, לגוף ולנפש *alterum corporis*, *animæ alterum.* Eſſe enim, cùm qui aliquid ex iis quæ excidii reos faciant, in corpore pœnas luant, dum morte immatura obeant; ita in Tract. *Maskin* dici, מת בן חמשים שנה זו היא מיתת כרת, *Si quis annos quinquaginta tantum natus moriatur*, *eſt hæc mors excidii.*

excidii. Esse aliàs, cùm impii vitâ hîc longiori fruantur, quorum tamen animæ, cùm à corpore separatæ fuerint, excidantur מחיי גן עדן *à vita Paradisi*; hoc genus innui, ubi dicitur, *excidatur anima ista coram me, & perdam animam istam*; Excidium absolutum esse, שגופו נכרת מחיי העולם הזה ונפשו נכרתה אפילו מחיי העולם הבא ואין צריך לומר מחיי גן עדן, *ut corpus hominis ex hujus seculi vita excidio tollatur, anima autem etiam à vita seculi futuri, nedum à vita Paradisi, excidatur*, descendente ipso in *Gehennam*, ut ibi in æternum crucietur. Hoc innui cum dicitur, הכרת תכרת הנפש ההיא עונה בה, *Excidendo excidetur anima ista, iniquitas ejus in ipsa est.* Porrò quamvis *Nachmanides Mosis* alterius, *Maimonidis* scilicet, verba (superius citata) obscuritatis arguat, eáque ejusmodi esse fateatur, ut qui ea legerit suspicari possit Doctorem istum autumasse, שאין עונש ויסורין לנפש החוטאת ולא תשיג אותה צער, *Non manere animam peccatricem pœnas & castigationes, nec in ipsam cadere afflictionem*, utpote quæ prorsus intereat & ad nihilum redigatur; hanc tamen sententiam ei impingi vetat, ideoque verbis istis perplexis ac dubii sensus, quibus alibi utitur, opponi vult alia ista, quibus inest ראיה ללמד עליו זכות *argumentum quo ab ipso diluatur hæc imputatio*, viz. ubi dicit, *Omnes improbi quorum peccata multa sunt, judicantur secundum peccata ipsorum, éstque ipsis sors in seculo futuro. Omnibus enim Israelitis in mundo futuro sors est. Illi verò quibus nulla sors est in seculo futuro, sed excidunturque & pereunt, judicantúrque,* [p] כפי גודל רשעם וחטאתם לעולם ולעולמי עולמים, *secundùm gravitatem malitiæ & iniquitatum ipsorum in seculum & in secula seculorum, hi sunt*, Sadducæi, Epicurei, *& qui legem inficiantur, & qui negant resurrectionem mortuorum, & adventum Redemptoris, & Apostatæ, & qui multos ad peccandum seducunt, & qui vias cœtus deserunt, & qui manu elatâ peccant.* His verbis (inquit) distinguit, בין חייבי הכרת הגמור ובין הנדון, *inter eos qui excidii absoluti rei sunt, & eum qui pœnæ adjudicatur.* Quòd si nullus sit pœnis & cruciatibus,quibus afficiatnr anima, locus, quodnam est judicium illud quo judicabuntur impii, pro ratione peccatorum suorum, post quod erit ipsis sors in seculo futuro? non ergò (inquit) alia fuit ipsius sententia quam ea à nobis in medium allata. Addere liceat, si animas istas annihilandas prorsus censuisset, quid opus fuisset dicere *Exciduntur, pereúntque, judicati secundùm gravitatem malitiæ & peccatorum suorum in seculum & in secula seculorum?* Qui enim pœnarum gradus secundùm gravitatem peccatorum distincti ibi esse possunt, ubi nihil reliquum est quod vel leviùs vel graviùs crucietur? Eodem modo se haberent, qui in uno aliquo quod excidii reum facit peccaverint, [q] ac *Epicureus*, qui omnia fidei fundamenta negat, vel homicidæ, &c. cum utrique perirent, nulli ampliùs pœnæ obnoxii. Adduci posset & alius ejusdem autoris locus, è Tr. *Yesude Torah*, cap. v. §. 4. *Istiusmodi* (inquit) *Idololatra vocatur, Idololatra* במזיד *ex superbia*, seu *præsumptione, & qui ita se habet,* נטרד מן העה' ויורד למדרגה התחתונה של גהינם *seculo futuro abdicatus descendet in infimum* Gehennæ *gradum.* At hic forsan regeratur ex sententia *Ebn Latiph*, ipsius doctrinæ consentaneâ, jam laudatâ, infimum *Gehennæ* gradum haberi annihilationem omnimodam, quasi revera, perpetuo miserum esse, & æternis cruciatibus, iisque summis, tam animæ quam corporis torqueri, satius, atque eligibilius esset, quam omnino non esse: uti & à nostrorum quibusdam subtiliùs philosophatum: quibus opponitur non solùm *Nachmanidis* illud אשריה וטוב לה *felix illa anima & beata*, quæ ne pœnâ sempiternâ affligatur vel in nihilum redigitur; sed & indubium *Christi* effatum, *Matt.* xxvi. 24. καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος, quod ferè ad verbum in *Talmude* expressum habemus, viz. נוח לו לאדם שלא נברא, *Satius fuisset homini, si nunquam creatus fuisset,* [r] *quam creatum esse*; nisi quod à *Christo* privatim de æternæ [s] perditionis filio pronuntietur, à magistris istis universim de reliqua hominum multitudine. Disputatum enim etiam olim hac de re traditur inter *Shammæi*, & *Hillelis* discipulos, dicentibus his, *Satius est homini cuivis creatum quam non creatum fuisse.* [t] Utpote quibus כל מציאות טוב יותר מההעדר, *quocunque tandem modo vel statu existere melius sit quam omnino non esse:* illis vero *Satius est homini non creatum esse quam creatum:* ideo quod omnino non esse optabilius ducerent quam summè miserum esse,cui & consonum videtur illud, *Eccles.* iv. 3. *Et melior utroque qui nunquam fuit.* Quòd si ea fuerit *Maimonidis* sententia, quam exhibet *Bar Nachman*, & verba quæ adduximus, licet

[p] Yad Teshub. c. 3. §. 5, 6. [q] Ramban, c. Gamul. f. 96. [r] Irubi. c. 1. f. 13. [s] Ὁ υἱὸς τῆς ἀπωλείας, Joh. xvii. 11. [t] V. Ikkar. l. 4. c. 29.

cet alibi ſatis dubiè locutus ſit, arguere videntur, non eſt cum *Manaſſe Ben Iſrael* ea inter eorum ſententias diſcrepantia ſtatuenda, quòd *Rambam* exciſionem animæ ejus annihilationem eſſe exiſtimet, ſecus autem *Ramban*; ut nec probari poteſt quod ibidem [viz. l. 1. de reſurrectione, cap. 10. ſub finem dicit] *Rabbi Moſen Gerundenſem* [ſeu *Nachmanidem*] *aſſerere nihil aliud eſſe pœnam illam quâ anima afficietur, quam abſentiam & carentiam divinæ gratiæ & gloriæ, quæ pro ratione delictorum longa vel brevis eſt futura. Poſt hæc cùm punita ſatis fuerit, & ab omni pœna ſoluta erit anima, tum jungendum ramulum iſtum iterum radici ſuæ à qua abſciſſus erat.* Contrarium enim ex iis, quæ jam ex ipſo attulimus, patet: quid enim aliud ſonant verba illa apud ipſum, f. 99. מלבד צערי גהנם *præter cruciatus Gehennæ*, quam ipſam bonorum iſtorum carentiam magnam eſſe revera pœnam, etiamſi graves *Gehennæ* pœnæ non accederent? quibus addi poſſent & ex eodem, Cap. *Haggamul* plura, cùm multus ibi ſit in deſcribenda ignis infernalis, ſive *Gehennæ*, natura, eſſe, ſcil. ipſum, דקה מן הדקה שאינה נוף, *ſubtilem admodum, tenuiorem quam ut propriè corpus appellari poſſit*, ideoque multum ab igne hujus mundi vel elementari diſcrepare, cum hic in animam hominis, licet corpus conſumat, vim exercere non poſſit, ille verò שורפת הנפשות *animas etiam comburat*; qualem (inquit) qui fatentur Deum animas & ſpiritus creâſſe, negare non debent, poſſe ipſum creare eíque vim indere, quo in Spiritus iſtos agat, quare & *Gehennam* definit, מקום דין המשפט לענוש בו החטאים בנפשותם ביסורין וצער שאין להם דמיון בעולם הזה, *Locum juſti judicii, in quo peccatores pœnas luunt animabus ſuis pœnis cruciati, quibus nullæ in hoc mundo ſimiles ſunt:* Cùm hujus ſeculi pœnæ in corpus tantum naturæ craſſæ agant, illæ verò in animam, quæ ſubſtantiæ purioris eſt, ideoque longe excedant illas, quas hic pati quis poſſit, &c. Idem licet aliquorum pœnis certum ſtatuat terminum, aliorum tamen cruciatus omni termino carere, ut vidimus, aſſerit. Eo tendunt & quæ apud eundem, f. 97. occurrunt verba, היורד לארקא שוב אינו עולה והם נדונין לדורי דורות, *Qui in* [u] *Orcum deſcendit, haud unquam iterum aſcendit, & qui ibi ſunt, puniuntur in ſecula ſeculorum:* imò potiùs ex ipſius verbis animarum abolitionem, quia verbo כלה *conſumptionem* denotante, in earum pœnis exprimendis ſæpiùs utitur, elici quis putaret (niſi ex iis quæ vidimus de ſententia ipſius pateret, non aliud eâ innui quam quod in ſtatum deteriorem mutetur) quam ullam pœnæ perfectè (quos vocat) improborum ceſſationem. Atque ex his quæ allata ſunt judicet etiam lector, quomodo intelligendum putet quod à *Joſepho Albo* dictum, l. iv. c. 34. ubi dicit diverſos eſſe pœnarum, ut peccatorum, gradus; fieri enim non poſſe ut qui aliis patrandis benè, aliis malè, meritus ſit, יהיה נדון תמיד בצער המופלג, *perpetuo puniatur extremo cruciatu*, cùm brevius temporis ſpatium יספיק לשכח ההרגל והמנהג *ſufficiat ad eorum, quibus in hac vita aſſuetus fuerat, oblivionem inducendam*, duodecim, ſcil. menſium ex ſententia veterum, quo poſtquam pœnas luerit, למדרגה מה *ad aliquem præmii gradum* transfertur, pro meritorum ratione, alios verò ſpatio iſto exacto, quo ea quibus aſſueti fuerant dediſcant, cum nulla ſint ipſis merita, quibus ad iſtiuſmodi gradum provehantur, aut boni alicujus ſpiritualis participes fiant, ישארו נעדרים *manere privatione* [damnatos] atque hoc eſſe כרת *Excidium*, cui in lege adjudicatur anima peccatrix; atque de his à veteribus dictum, *duodecim menſibus exactis abſumi corpus ipſorum, ſpiritum comburi, ipſoſque à vento ſub plantis pedum juſtorum diſſipari.* Eſſe verò impios alios qui animabus ipſorum loco quodam circumſcriptis crucientur בעונש נצחי *pœnâ ſempiternâ*, ſecundum rationem ab ipſis factorum, ut qui legem & fidei fundamenta negaverint, &c. pœnam autem iſtam in hoc conſiſtere, c. præcedente affirmat, quod anima jam à corpore ſeparata in partes adverſas deſideriis contrariis, nec unquam ſatiandis, indeſinenter feratur ac diſtrahatur; (viz. tum ad ea quibus in hac vita faciendis occupata, quibuſque aſſueta fuit, corpore corruptibili contra naturam ſuam depreſſa, tum contrà, ut formis ſuperioribus ſeu intellectibus ſeparatis aſſocietur prout naturæ ipſius conſentaneum) rebus jam ſpiritualibus inhians, quibus nunquam adhuc aſſueta eſt, quibúſque aſſequendis אין לה התחלות ולמוד והרגל *non ſunt ipſi principia, aut peritia, aut aſſuefactio* (ut nec amplius ad craſſiora iſta aſſequenda inſtrumenta) atque ita in partes contrarias iſtas צד המעלה מצד הטבעה *ad partem ſuperiorem ſeu ſurſum vi naturæ*, וצד המטה מצד ההרגל *ad partem inferoirem* ſeu deorſum *vi uſus* & conſuetudinis, perpetuò

[u] Infimam Gehennæ cellam ſic vocant.

petuò raptatam, cruciatu ineffabili torqueri, ac ſi revera in partes (ſi ita de eo quod partes non habet, loqui liceat עצ' נתינת ההבנה *explicationis gratiâ)* ſcinderetur. Dum enim fertur לב' צדדין כא' צד המעלה וצד המטה האחד מצד טבעה והא' מצד החרגל וחמנחג ואין לה כלים במה שתשיג צד המטה ולא הכנה במה שתשיג צד המעלה, *in duas partes ſimul, ſurſum, ſcil. & deorſum, alteram impulſu naturæ, alteram vi conſuetudinis & uſus, cùm nec ſint illi inſtrumenta, quibus quæ infra ſunt aſſequatur, nec aptè diſpoſita ſit ad ea quæ ſupra ſunt amplectenda*; majus hoc illi tormentum eſſe, מכל צער שבעולם ומכל מיני פרוק חבור' יותר משריפת אש ויותר מצער הקור והקרח הנורא ויותר מהכאות סכינים וחרבות ומנשיכת נחשים ועקרבים, *illo qui in hoc mundo eſt cruciatu, omnibuſque modis quibus quæ unita ſunt ſeparantur; gravius vel ignis aduſtine, vel frigoris & glaciei graviſſimæ tormento; vel quam ſi cultris gladiiſve confodiatur, à ſerpentibus mordeatur, ſcorpiiſve pungatur.* Pœnam hanc contrariorum appetituum cruciantem ut explicarent veteres, dixiſſe ipſos, Angelos duos, unum ab altera mundi parte, alterum ab altera ſtantes, è funda ipſam alternis vicibus huc illuc jactitare, dum juſtorum animæ ſub ſolio gloriæ in Dei præſentia, התענוג שהוא למעלה מכל התענוגות, *voluptate omnium quæ concipi poſſunt maximâ frauntur:* Atque hoc ſe ex *Maimonidis* doctrina affirmare ait, qui præmium & pœnam animæ tantum à corpore ſeparatæ eſſe vult; cum illis qui eam corporis atque animæ ſimul eſſe velint, aſſerendum neceſſario ſit, Deum, ſicut corpus ab omni, quod ipſum corruptioni obnoxium reddit, purgat, quo æternâ fruatur gloriâ, ita & novam illi naturam indere, quò pœnas *Gehennæ* perpetuo ferre poſſit. Cauſam autem illis erroris fuiſſe, illud à veterum aliquo dictum, הקבה' מביא את הנשמה וזורקה בגוף ודן אותם כאחד, *Deum animam allatam in Goph injicere, & utrumque ſimul judicare:* malè intellectum, cùm *Goph* hic corpus interpretentur, cùm non aliud eo innuatur, quam locus quo Deus animam, quæ loco aliquo comprehendi apta nata non eſt, compingat, quo pœnæ capax ſit, ſicut eam antea corpori incluſerat, qui locus ideo *Goph* corporis nomine, idémque aliàs *Gehenna* dicitur. Falli ergò ipſos, dum primò nomen hoc de corpore quod prius animæ habitaculum fuerat, quaſi Deus ei denuò animam crucian-

dam inderet, hîc explicandum putant, dein pari ratione, animam quo præmio ſpirituali accipiendo magis idonea ſit, corpore etiam in reſurrectione mortuorum donari, cùm utrúmque tam pœna, ſcil. quam præmium ad animam, non corpus ſpectet, animáque ad pœnam ferendam loco aliquo circumſcribi debeat, non ita ad præmium accipiendum. Hæc ille, ex quibus patet ipſi etiam viſum *Maimonidem* per animarum impiarum excidium non omnimodam ipſarum annihilationem intellexiſſe. Porrò, idem *Joſephus Albo*, poſtquam ejuſdem l. c. 36. oſtenderit peccatori pœnam æternam merito ſuo deberi, præmium autem benefacientibus merâ Dei gratiâ æternum reddi; c. 38. oſtendit eâdem Dei benevolentiâ quorundam *(Iſraelitarum*, ſcil. & credentium) pœnam, quam æternam meruerunt, fieri זמני *temporalem*, eóſque hoc ſeculo puniri, quo in futuro præmium conſequantur. Hoc tamen de aliis pronuntiat, ſcil. hæreticis, *Epicureis*, &c. ראוי שישארו במה ששורת הדין מחייבת והוא שיהיה ענשם נצחי, *Convenire ut illud perferant, cui ſummo jure obnoxii ſunt*, ſc. pœnas æternas, ideoque in illis tenere quod dicunt Veteres, ipſos in *Gehennam* detruſos, ibi æternùm cruciari. Dictum tamen *Talmudicum*, quod ibid. citat, quo pœnam *Gehennæ* temporalem eſſe aſſerere videntur, ענשם של רשעים בגהנם י"ב' חדשים, [x] neſcio an alicubi explicet. Occurit in *Edajoth*, cap. 11. §. ult. חמשה דברים של שנים עשר חדש משפט דור המבול י"ב' חדש משפט מצריים י"ב' חדש משפט איוב י"ב' חדש משפט גוג ומגוג י"ב' עשר חדש משפט רשעים בגיהנם י"ב' חדש שנאמר והיה מדי חדש בחדשו, *Quinque res ſunt, quarum ſpatium eſt duodecim menſes; Judicium eorum qui diluvio ſublati, duodecim menſium fuit: Judicium* Ægyptiorum *duodecim menſium: Judicium* Jobi *duodecim menſium: Judicium* Gog & Magog *duodecim menſium erit: Judicium improborum in* Gehenna *duodecim menſium, ſicut dictum eſt*, [y] Eritque de menſe in menſem, &c. Citatur etiam à *Ramban*, c. *Gamul*, f. 99. ut & ab *Abarbenele*, ubi de *Cereth* agit, nihilo explicationis gratiâ addito. Forſan ergò non de omnibus univerſim improbis intelligendum, ſed de iis quorum à *Ramban* mentionem jam factam vidimus, quamvis in *Schol.* ad *Roſh Haſhana*, cap. 1. omnibus ad quos ſe extendat illud *Danielis* [*Et illi in contemptum perpetuum*] attribuatur. Sic enim Scholiaſtes,

[x] Pœna impiorum in Gehenna, 12 menſium eſt. [y] Iſ. lxvi. 23. v. ib. ab Ab Ez.

Quod dicitur in contemptum ſempiternum, לא שלא יהא להם תקנה, *non dici quod nullum ſit illis remedium,* אלא נדונים יב' חדש ועולים כדאמרין משפט רשעים בגיהנם יב' חדש, *Sed puniuntur duodecim menſibus, dein aſcendunt, ſicut dicunt, Judicium improborum in* Gehenna *duodecim menſium eſt.* Sic & quod dicitur (inquit) c. *Hazahab.* (4. ſcil. *Babæ Metc.*) Tres deſcendere in Gehennam qui non rurſum aſcendunt, *intelligendum* דאין עולים לאלתר *quòd non ſtatim aſcendunt.* (ſunt illi, הבא על אשת איש והמלבין פני חברו ברבים והמכנ' שם רע לחברו, *Qui cum alterius uxore rem habuerit, qui ſocium ſuum coram multis ad pudorem adigit, qui ſocio ſuo nomen infame imponit.)* Vel num hæc omnia de *Iſraelitis* tantum aſſeri dices? de quibus *Erubin,* cap. 2. & *Chagigah,* cap. ult. dicitur. פושעי ישראל אין אור של גיהנם שולטת בהם, *In peccatores Iſraelis non habet poteſtatem ignis Gehennæ,* deſcendente, ſcil. *Abrahamo,* atque ipſos ex eo reducente; ut & in *Toſiphta* ad locum iſtum, *Judicium* רשעי ישראל *improborum ex Iſraele eſt duodecim menſium; poſt quos,* לא חיין ולא נדונים ושרוין בלא טובה ובלה רעה, *nec vivunt, nec judicantur, manéntque abſque bono & abſque malo.*

(d.) At non omnium בינוניים ſeu *Mediorum,* quos vocant, eadem ab ipſo ratio ſtatui videtur. Ita certè *Shammæi* diſcipuli, *c. Roſh Haſhana* ſententiam ſuam efferunt, בינוניים יורדים לגיהנם ומצפצפין ועולים, *Medii in* Gehennam *deſcendunt, ibique ejulant, deinde aſcendunt;* at *Hillelis* aſſeclæ, ורב חסד מטה כלפי חסד *Dominus miſericordiæ inclinat ad miſericordiam,* lancem, ſcil. propendere facit ad partem innocentiæ, ואינן יורדין לגיהנם *Nec deſcendunt in* Gehennam, ut explicat ibidem Scholiaſtes. Jam verò *Nachmanides,* ut diſtinctè ſententiam iſtam efferat, Quod ad medios (inquit) שעונותיהן וזכיותיהן שקולים, *Quorum peccata & merita ſunt æquè librata* ſeu æqualia, Deus, qui magnus miſericordiâ audit, verſùs miſericordiam inclinat. Quod ſi in מחצה עונות שלהם *parte peccatorum quorum rei ſunt,* ſit עון פושעי ישראל בגופם *Peccatum aliquod eorum quæ committunt tranſgreſſores Iſraelis corpore ſuo,* e. g. ut ſi capiti nunquam *Tephillin* induerint, eodémve modo in quibuſvis præceptis corporis miniſterio paragendis, perpetuæ omiſſionis rei fuerint, ut ſi nunquam *Keryath Shemaa* legerint, nec capto cibo gratias egerint, &c. qui ita ſe habent יורדין לגיהנם ומצפצפין ועולין הימנה *hennam deſcendunt, ibi vociferantur, dein ex eâdem aſcendunt.* Quod ſi alicujus peccata meritis plura ſint, atque ex illis tranſgreſſiones quarum *Iſraelitæ* (ut dictum) corporibus ſuis rei fiunt, vel etiam aliæ gentes corporibus ſuis, v. g. ſi עריות *congreſſus illiciti* reus fuerit, &c. ipſe in *Gehennam* deſcendens ibi duodecim menſibus detinetur, quibus exactis גופו כלה, *&c. corpus ipſius conſumitur, ſpiritus crematur; deinde à Gehenna ejectum ventus ſub plantis pedum juſtorum diſſipat.* Verum, יהודים המלעיגים על דברי חזל' *Judæi qui verba ſapientum ludibrio habent* & *Epicurei,* & qui legem, & qui reſurrectionem mortuorum negant, & qui ſe à viis cœtus [*Iſraelitici*] ſegregant, & qui terrorem ſuum terræ viventium incutiunt, (viz. Gubernatores qui nimium populo metum incutiunt, non gloriæ Dei cauſa (כגון מלכי הודו, puta *Reges Indiæ*) licèt haud ipſos ad peccandum cogant, ſed rectè gubernent, excepto quòd homines opiniones & facta ſua eò dirigant ut ipſis obſequantur, non ad cultum omnium Domini, & qui peccant, multóſque in peccatum trahunt, v. g. *Jeroboam* f. *Nebat,* ipſiúſque ſocii; hi omnes in *Gehennam* deſcendunt, ibi in ſecula ſeculorum cruciandi. Hæ (inquit) tres claſſes ſunt judicandorum die Judicii magni, qui dies præſtitutus eſt ad omnes judicandos, quique eſt יום וזמן העולם הבא *Dies & tempus* [quoddam] *ſeculi futuri,* non quòd in illud tempus differatur peccatorum pœna, cum animæ & ante diem illum in *Gehenna* crucientur, ſed quòd & qui jam antea crucientur, נדונים באותו היום העתיד להחזירם לגיהנה ולהכרת והאבד הנפש מתוך העונש והצער הגדול המתחדש עליהם, *Die iſto futuro judicandi ſint ut in* Gehennam *remittantur, ibique excidatur perdatúrque anima ipſorum præ cruciatu, & afflictione magna, quæ in ipſos renovatur.* Huic judicio prævium eſt illud, quo de unoquoque horâ mortis ſtatuitur, quo perfectè juſti in *Gan Eden* (qui & ipſe eſt חיים מחיי העולם הבא *Vita quædam ſeculi futuri* reputandus) ſtatim admittuntur; ſummè impii ſtatim in *Gehennam* ibi torqendi detruduntur; Medii [eam etiam guſtare juſſi] inde miſerabiliter ejulantes educi ſe petunt in locum refrigerii. Quod cum in hoc judicio, tum in futuro de iis aſſeritur. In ſingulis hiſce judiciis קל שבהן *ei qui leviſſimæ omnium pœnæ adjudicatur* אין לו קצבה *non eſt definita aliqua menſura,* ſed unuſquiſque ſecundùm opera ipſius punitur, dein poſtquam ejulans miſericordiam

diam imploraverit, liberatur; qui graviſſimæ, in ſecula ſeculorum cruciatur; Mediorum pœna duodecim menſes perdurat, poſt quos tempore iſto, quod judicium extremum antecedit, à Gehenna liberati נמסרות לדומה ואין להם מנוחה *ſilentio traduntur, nec ullius refocillationis participes fiunt.* At poſt duodecim menſes à Judicio extremo, ubi conſumptum fuerit ipſorum corpus, ac ſpiritus igne crematus, ventus ipſos ſub plantis pedum juſtorum diſſipat, quamvis interim gradus ipſis pœnarum diſcrepantes ſint pro diverſis peccatorum gradibus, durante illo duodecim menſium ſpatio, & גיהנם מגיהנם *Gehenna Gehennâ gravior.* Hæc fuſiùs ex ipſo *Nachmanide* tranſcribere libuit, quod verba ipſius ab *Abarbenele* in compendium redacta non integram forſan ipſius ſententiam exhibeant; præcipuè verò quod aliter eum ſenſiſſe alibi (ut vidimus) affirmet, ubi in hoc ipſi cum *Maimonide* convenire ſtatuit, quòd uterque *excidio* omnimodam animæ è medio ſublationem indigitari aſſerat. Quo nihil ſententiæ *Nachmanidis* magis contrarium videtur: qui & *Maimonidem* aliter ſenſiſſe probabile facit. Ipſum verò hoc aſſeruiſſe nemini puto, excepto *Abarbenele*, viſum eſt. *Manaſſe Ben Iſrael* hanc vidimus inter Doctorum iſtorum ſententias diſcrepantiam ſtatuere, quod *Rambam* animas excidio ad nihilum redigi aſſerat; ſecus verò *Nachmanides.* Certè verbis tam dubiis atque incertis tam ſuam quam aliorum ſententiam hac de re, excidii, ſcil. animæ naturâ, exprimunt *Judæi* recentiores, ut vix mihi vel aliis ſatisfacere, dum eorum doctrinam enarrandam ſuſceperim, aliter poſſim, quam (ut *Judæ Zabaræ*, pari de cauſa prolatis, verbis utar) dicendo, כתבתי לך הכל ואתה תבחר הנכון, *Totum tibi deſcripſi, tu quod optimum tibi videbitur eligas.* Tantum abeſt ut *Abarbenel* nobis quod pollicitus eſt de aliorum ſententiis referendis, in illo tractatu præſtitiſſe videatur, ut majorem nobis in iis indagandis, atque inter ſe conferendis moleſtiam creaverit: ſatis eſt ſi ipſius ſententiam inde hauriamus. Sed lectori id judicandum relinquimus.

Judah Zabara quæ de animæ poſt mortem ſtatu & judicio extremo refert, *Nachmanidis* doctrinæ conſentanea ſunt, ſcil. עולם הנשמות ענין אחד ועולם הבא ענין אחר, *aliud eſſe mundum animarum, aliud mundum futurum*, illum, ſcil. & jam eſſe, hunc tandem poſt diem Judicii millenario ſeptimo futurum. *Gan Eden* ergò deſcribit locum eſſe in eum finem paratum, ut ibi delicientur piorum animæ במה שישגו מזיו השכינה, *Eo quod aſſequentur de ſplendore Majeſtatis divinæ, &c.* quem ſtatum diverſis nominibus exprimunt Magiſtri, ſcil. dicendo, ipſorum animas poſitas eſſe בצרור החיים *in faſciculo vitæ*, במרום *in excelſo*, באוצר *in theſauro*, quibus omnibus nihil aliud innuunt, quam שיש להם עדן מהשגת זיו השכינה *conſequi ipſos voluptatem è perceptione gloriæ Majeſtatis divinæ*, idem ſignificari eo quod dicunt recondi ipſas תחת כסא הכבוד *ſub ſolio gloriæ.* Quâ tamen loquendi formâ ſubinnui vult, שאין להם שלימות *Nondum ipſas perfectionem aſſecutas*; [z] כי לא יתכן לשון גניזה לדבר שיש לו שלמות, *quia non convenit verbum* גניזה [i. Abſconſio, repoſitio] *rei ſtatum perfectum conſecutæ.* Statum autem iſtum, *Gan Eden* dictum, non eſſe omnibus piis æqualem, ſed יש מעלה ויתרון בין צדיק לצדיק לפי מה שהטיב מעשיו בעולם הזה בחכמה וכשרון יותר, *eſſe uni præ alio gradum & excellentiam, prout facta ſua melius in hoc mundo ordinaverit in ſapientia & rectitudine.* E contra, *Gehennam* locum eſſe paratum, ללהט שם נפש הרשע באשו של גיהנם שהוא דק ראוי להיות מלהט נפשות הרשעים, *ut in eo uratur anima impii igne Gehennæ, qui ſubtilis eſt, idoneus ad comburendas impiorum animas:* reſpectu cujus, ignis communis eſt אחד ששים *unus è ſexaginta.* Neque *Gehennam* omnibus impiis æqualem eſſe, ſed hunc illo pro ſcelerum, quæ in hoc mundo commiſit, ratione graviùs torqueri, כי לפי חיובם ענשם, *quia ſecundum reatum eſt & pœna ipſorum.* Eſſe eorum alios qui duodecim menſibus puniuntur, deinde ejulant & aſcendunt; alios qui in ſecula ſeculorum cruciandi ſunt: Medios Deum pro miſericordia ſua à *Gehenna* eripere. Tres judicandorum claſſes tum in judicio extremo, tum in eo quo de unoquoque horâ mortis ſtatuitur, eſſe: Deum, cui omnia manifeſta ſunt, cum videat quinam idonei ſint ut in *Gan Eden* admittantur, quinam ut in *Gehennam* detrudantur, pœnis ac præmiis in hoc ſeculo diſpenſandis, quò illos ob peccata in vita præſenti puniat, hos ob benefacta remuneret, utroſque ad ea quæ poſt mortem ipſos manent parare, ne vel male facta cuipiam impunè cedant, vel quæ bene, mercede ſua careant. Ita ſtatuunt;

[z] Ikkar. l. 4. c. 30. Quia corpore indigent, cùm non ſit ipſis perfectio abſque corpore. Ein Jac. ad Berac. c. 2. i. e. R. Ahrone.

ſtatuunt; כשם שנפרעים מן הרשעים בעולם הבא אפילו על עברה קלה שעשו כך נפרעים מן הצדיקים בעולם הזה אפילו על עבירה קלה שעשו, &c. *Ut in mundo futuro vindictam ſumunt de impiis etiam ob leviſſimum peccatum quod commiſerint, ita de piis in hoc mundo etiam ob leviſſimam tranſgreſſionem.* Et è contra, ut in ſeculo futuro piis vel ob minimum quod præſtiterunt mandatum mercedem reddunt, ita in hoc ſeculo impiis: Deo interim de unoquoque ſecundùm cordis propoſitum, ſive in bono ſive malo faciendo ſententiam ferente, cum & aliquando ſecus agant, qui bene agere ſtatuunt, & bonum agant quibus haud rectum eſt animi propoſitum, quod & illuſtrant exemplo ejus qui in foro pauperi Eleemoſynam dans ideo tamen malè facit qui hoc eo fine facit, vel ut ipſe benefici nomen conſequatur, vel ut pauperi, qui palam accipit, pudorem inferat, cùm עיקר צדקה *Fundamentum Eleemoſynæ*, [a] ſeu veræ eleemoſynæ ratio, ſit ut nec ſciat qui donat cui dederit, nec qui accipit à quo acceperit. Deum ergò qui עמקו של לב *profunda cordis* novit, unumquemque judicare לפי המעשה וכונת לבו לטוב *ſecundùm factum & intentionem cordis ſui ad bonum faciendum* רחמנא לבא בעי, *Deus miſericors cor requirit.* Hanc ait eſſe explicationem eorum, quæ ad ſtatum mundi animarum ſpectant, ſecundùm *Nachmanidis* doctrinam: qui certè cum omnia ſecundùm hominum merita tam in hac vita quam futura diſtribui aſſerit, quæſtioni de animæ poſt mortem ſtatu, & qui fiat ut pii, qui neceſſariò tamen peccatorum aliquorum rei ſunt, poſt hanc vitam ad felicem Paradiſi ſtatum, ſine mora vel purgatione à labe iſta prævia admittantur, ſumméque impii in ſempiternas *Gehennæ* pœnas, nullâ aliquorum quæ fecerint bonorum ratione habita, ablegentur, non aliter reſponderi poſſe autumat, quam habito reſpectu ad pœnarum & præmiorum in vita præſenti diſtributionem, quibus & juſtus à peccatorum ſuorum inquinamento abſtergitur, שיהיה ראוי לחיי העולם *quo idoneus ſit qui ad vitam æternam admittatur*, & impii ob ea, vel minima, quæ fecerunt aliquando bona, remunerantur כדי להפרע מהם לעתיד לבא, *ut in futurâ vindicta de iis ſumatur.* Multis ergò quæſtionem illam tractat, quomodo fiat ut malis bona, bonis mala ſæpius in hac vita contingant, & ſeveriùs cum *Iſraele*, quam cum gentibus Idololatricis agatur, magnámque afflictionum, quæ יסוריז של אהבה *Caſtigationes amoris* reſpectu piorum merito vocentur, utilitatem indicat, dictumque veterum laudat, כל שעברו עליו ארבעים יום בלא יסורין קבל עולמו *Quiſquis quadraginta dies tranſegerit ſine* [b] *caſtigationibus, accepit mundum ſuum*, utpote à quibus haud prorſus immunis præſtatur, אלא חרשע חגמור לגיהנם שמקבל עולמו ושומרין אותו מן השמים לעשות לו כל רצונו בעולם הזה, *Niſi perfectè malus* Gehennæ [deſtinatus] *qui* [c] *mundum ſuum* [hic] *accipit, quem cœlitùs cuſtodiunt, ut omnia ipſi ſecundùm voluntatem ipſius fiant in hoc mundo.* Porrò judicium extremum vocat idem *Judah Zabara* הדין הגדול שנדון בו כל העולם *Judicium illud magnum quo judicatur totus mundus:* ipſúmque initio millenarii ſeptimi futurum ſtatuit in judicio iſto ſtaturos impios. Quod autem dicit שעומדין בדין *ſtaturos illos in judicio*, aiunt לטובתם אבל הוא לרעתם לחיות נדונים בדין קשה ממה שהיה כבר הן בנפש הן בגוף ונפש יחד, *Non ceſſurum hoc illis in bonum, verùm in malum, ut de iis gravius quàm hactenus paſſi ſunt, feratur judicium, ſive in anima, ſive corpore & animâ ſimul.* Hoc è *Midraſh Tillim* probat, ubi ad verba iſta לא יקומו *Non ſtabunt impii in judicio*, dicunt, Benè eſſet illis ſi non ſtarent in judicio, nec rationem redderent; non ergò ita intelligendum, ſed ut ſimili loquendi forma dici ſolet, לא הדה לידה לפלוני הקמת רגל בדינא, *Non fuit* τῷ *N. ſtatio ſeu ſtabilitas pedis in judicio.* Hæc ideò annotare viſum eſt, quod ea confirmare videantur quæ à Cl. Viro *Sixtino Amama* de iſta loquendi forma, ejúſque apud *Kimchium* in Com. ad Pſal. i. uſu dicuntur.

Radix decima tertia.

בחומר התחיה, *De materia reſurrectionis.* Eſſe ex ipſorum ſapientibus qui ſtatuant (a) non eſſe reſurrecturos כי אם הצדיקים מבני ישר' *Alios quam Iſraelitarum juſtos:* ideoque in *Daniele* dictum, *Multos è dormientibus*, non autem כלם יקיצו *Omnes experrecturos.* Hanc eſſe *Rambami* ſententiam in Epiſt. de reſurrectione, & *R. Saadiæ* in l. *Emunoth*, nec non *Ramban* in c. de Retribut. & *R. Chaſdai* ejuſque ſequacium. Hos omnes eo adductos dicto iſto antiquorum, *Beneficium pluviæ ad omnes ſpectare, reſurrectionem mortuorum ad juſtos tantum.* Hanc ipſe ſententiam à vero alienam putat,

[a] Confer Mat. vi. 2, 4. [b] Ejuſmodi ſc quarum μέτοχοι γεγόνασι πάντες, Heb. xii. 8. [c] Τὰ ἀγαθὰ αὐτῦ, Luc. xvi. 25.

tat, idque ſatis probari illis ſcripturæ verbis, *multi è dormientibus, &c.* quod ſi juſti ſolùm ex *Iſraele* experrecturi eſſent, non verè affirmaretur, cum illi non dicendi multi, ſed באמת מספר יהיו ונער יכתבם *Revera pauci, quos ſcribere poſſet puer:* cùm & addat ſcriptura, *Hi ad vitam æternam, illi ad opprobrium & contemptum perpetuum:* unde patet etiam malos reſurrecturos ut pœnas luant: cui & conſonum illud apud *Iſaiam*, [d] *Et videbunt cadavera virorum, &c.* (b) Mirari autem ſe præcipuè *Ramban*, qui cum ſtatuat tempus accipiendi mercedem mandatorum & operum bonorum non aliud eſſe quam reſurrectionis, ejuſque finem eſſe ut judicentur homines corpore ſimul & animâ ſecundùm præſcriptum juris, idem tamen aſſerat non reſurrecturos alios quam *Iſraelitarum* juſtos. Ita enim nec judicium magnum, nec univerſale futurum, nec ſecundùm præſcriptum juris omnibus hominibus communis. Deinde, ſi ſolùm juſti reſurrecturi, quomodo tres ordines die judicii [judicandorum] ſtatuantur, perfectè juſtorum, perfectè malorum, & mediorum? His addendum, omnibus mundi gentibus naturâ inſitam, ac firmiter radicatam eſſe hanc opinionem, viz. è mortuis ſuis fore qui reſurgent, ideóque ſtatuere ſe reſurrecturos tum è gente ſua (*Iſraele*) ad participandum ſalutem Domini, & quò judicio ſiſtantur, & ob reliquos, quorum meminit, fines, tum è Gentibus aliis ubique terrarum, eóſque non ſolum è juſtis, ſed & ex improbis peccantibus & peccare facientibus, ſcil. maximè inſignes & illuſtres (uti dixit) atque hoc ut fiat neceſſe eſſe, quò meliùs manifeſtetur in mundo fides Dei benedicti, cui ſapientes, ſacerdotes & prophetæ eorum teſtimonium verbo perhibebunt; improbi autem dum pœnâ ſuâ & igne, qui non extinguetur, terrorem hominibus incutient. Non tamen communem futuram reſurrectionem omnibus qui unquam extiterunt hominibus, ſed parti tantum eorum, qui tamen ex omnibus erunt Nationibus, eorúmque tam juſtis quam impiis, ideoque dixiſſe Angelum *Danieli*, *Multi è dormientibus, &c.* Eo autem quod dixerunt *Beneficium pluviæ, &c.* non negari aliis omnibus reſurrectionem, ſed eo indicari utilitatem & bona reſurrectione acquirenda non futura omnibus communia; cùm ſecus ſit in pluviæ beneficio, ex quo omnes æqualiter tam mali quam boni utilitatem capiunt, tam illorum quam horum agris inde irrigatis, cum reſurrectionis utilitas & præmium juſtis tantum erunt; reliquos autem reſurgentium præterquam quod in mundo Dei veritatem & divinitatem notam faciant, pœnis cruciandos. Quod & probat dicto *R. Eleazari Pirk Ab.* c. 4. & è precationum quibus initio anni utuntur formulis, è quibus patere ait, & *Davidem* & *Meſſiam* reſurrecturos, & licet Deus in tota terra cognoſcatur, futuram tamen & tunc temporis *Jeruſalem* Regis [Dei] ſanctuarium. Innui interim etiam dicto *R. Eleazaris*, non omnes qui ab orbe condito mortui ſunt tunc reſurrecturos, neque caſu fieri ut hic aut ille præ cæteris ſorte illâ gaudeat, ſed prout decreto divino ſtatutum fuerit, ex hâc gente decem, centum, aut mille, & ex aliis ſimiliter, prout poſtulat reſurrectionis & cognitionis Dei manifeſtandæ ratio; minimè autem dubium eſſe ex *Iſraelitis* juſtos quoſcunque reſurrecturos, ut redemptionem conſequantur, & ſalutem Domini videant, iiſque impletum iri loca deſolata, adeò ut dicant, *Anguſtus eſt mihi locus, &c.* huc ſpectare quod dicitur, *Omni Iſraelitæ ſors, &c.* interpretantibus *Raſhi* & *Ramban*, *&c.* doceri, ſcil. hâc *Miſhna* reſurrecturos primo omnes ex Iſraele juſtos, ac venturos ut terram poſſideant, &c. Hæc dum aſſerit *R. Eleazar*, ſcil. morituros, qui nati ſunt: mortuos victuros, &c. non tamen dicere כל הילודים *omnes qui nati*, ſed indefinitè, ut ita appareat reſurrectionem קצתית *particularem futuram*, eâ ratione quam ipſe deſcripſit [ſcil. ex omni gente aliquos tantum comprehenſuram.]

In illo dicto, *Tres libri aperiuntur initio anni perfectè juſtorum, perfectè malorum, & mediorum*, perfectè juſtum appellari eum cujus opera bona multa ſunt, perfectè malum cujus opera mala plura, &c. Dicunt, ſi cujus merita multa ſunt, tranſgreſſiones paucæ, illum ob tranſgreſſiones paucas in hoc mundo puniri, ut in futuro plenam bonorum mercedem recipiat: è contra cum eo cujus tranſgreſſiones multæ, bona opera pauca, agi.

Convenit cum hac, in præfatione ad *Iſ.* radix ſexta, ubi ait, impoſſibile eſſe ut omnes, qui unquam ab initio mundi vixerint, reſurgant, quia non caperet eos terra: Deinde cùm ſtatuunt non omnes reſurrecturos, quærit quinam reſurgent, aut quomodo fiet diſcrimen? num caſu & fortuitò, an aliter, &c. Deinde aliorum ſententias recenſet, quibus eodem

[d] Iſ. lxvi. 24.

quo hîc modo confutatis, addit de ſententia iſta, *Beneficium pluviæ omnibus, reſurrectio mortuorum juſtis tantum*, eſſe eam è *Baraitha*, dictum *R. Ababu*, c. 1. *Taanioth*, neque ab omnibus receptam, quia & ibi dictum, *Diſſentit R. Joſeph, &c.* Et in *Pirke Eleezer* ad illud, *Victuri ſunt mortui tui*, dici à Sapientibus, *Omnes mortuos aſcenſuros in reſurrectione mortuorum exceptâ generatione diluvii*, de quibus dictum eſt, *Mortui ſunt, non reſurgent, &c.* cæteras gentes, quæ ſunt cadaveribus beſtiarum ſimiles, reſurrecturas quidem, non autem victuras.

(a) *R. Saadias* c. *Techiat Hammetim.* Si quis (inquit) quærat quinam reſurrecturi ſint tempore ſalutis, reſpondeo, omnes juſtos & בעל תשובה *pœnitentiam agentes.* Quiſquis enim ſine pœnitentia moritur, eſt ipſe è numero הענושים *puniendorum*, &c. quod & rationi (inquit) conſentaneum, cum Deus pœnitenti ſpem fecerit ſe ipſum acceptum habiturum multis Scripturæ locis, quæ promiſſa ad omnes pœnitentes pertinere aſſerunt Rabbini, qui peccatores in quatuor claſſes diſtribuentes, 1. cum quis præceptum aliquod affirmativum violaverit. 2. cum è negativis aliquod tranſgreſſus fuerit. 3. cum peccata Excidiis & morti à *Beith Din* ſeu Judicibus infligendæ obnoxia commiſerit, 4 cum ab ipſo profanatum fuerit nomen Dei. Dixerunt poſtea, *vel forſan fieri poteſt, ut propitiationem illi acquirat mors*, quod docet, *Ecce ego aperio ſepulchra veſtra:* Ecce pertinet reſurrectio ad omnem qui pœnitentiam egerit. Dico (inquit) inſuper paucos è gente noſtrâ ſine pœnitentiâ mori.

Juda Zabar. cap. 1. Manifeſtò declaratur (inquit) in *Bereſhit Rabba* reſurrectionem *Iſraelitarum* propriam eſſe, non aliis gentibus communem. Quod, inquit, & ratio ſuadet, quia non eſt creatus totus mundus niſi ob *Iſraelem*, ſicut dixerunt in *Bereſh Rab: Manifeſto notum fuit illi qui dixit, & fuit mundus, peccaturum Adamum, quare ergò ipſum creavit?* ideo *quoniam egreſſura erat ex ipſo gens*, ſc. *Iſraelitæ*, in quibus invenit נחת רוח *refocillationem:* ibi etiam, aiunt, Iſraelitas vocari ראשית *principium*, ſicut dictum eſt, *Sanctitas Iſrael Domino, initium proventus ejus.* Totus autem mundus non creatus eſt niſi ob principium, ſicut dictum eſt, *Principio creavit Deus, &c.* q. d. principii gratiâ totum creavit. Dixerunt etiam ibidem, *Quo tempore venit Serpens ad Evam, inquinamentum ſuum in ipſam injecit*, per quod intelligitur concupiſcentia mala, ideoque pœnæ mortis adjudicatum eſt ſemen ejus. *Iſraelitis, qui in monte Sinai ſteterunt*, i. e. Legem acceperunt, quæ eſt arbor vitæ, *ablatum eſt inquinamentum illud, & idonei facti ſunt qui in ſeculum vivant; Gentibus quæ ibi non conſtiterunt, non ablatum eſt inquinamentum ſuum, nec idonei ſunt qui vivant.* Non convenit ergò reſurrectio alii quam *Iſraelitis.* Hoc de gente [quâlibet] in genere, affirmatur; ſunt tamen individui quidam è piis gentium qui vivent quibúſque ſors eſt in mundo futuro, uti declaratum eſt Tract. *Abud. Zar.* c. 1. hoc certò affirmâſſe *R. Hakkadoſh Antonino.* Inſuper manifeſtum eſt, reſurrectionem juſtorum eſſe, non improborum, juxta illud ipſorum dictum, *Demiſſio pluviæ ad pios & impios pertinet, reſurrectio mortuorum ad juſtos, non ad injuſtos.* Quin & hoc ſuadet ratio, quia impii etiam dum vivunt pro mortuis habentur, quia vitæ quæ animæ eſt, curam non habent, ſed corporis tantum, dum voluptatibus corporeis indulgent. Quomodo ergo vivent poſtquam mortui fuerint, uti verba expoſuerunt in cap. *Miſhemeto* ad verba בן איש חי [c] *Filius hominis vivi*, ut dixerunt, c. 1. *Taanioth, Jacob pater noſter non eſt mortuus*, quod verum eſt etiamſi condierint ipſum pollinctores, & ſepelierint veſpillones. Dixerunt etiam c. היה קורא *Hajah kore, &c.* Ubi de R. loquitur, quod fuerit נעתק מחיים לחיים *à vita ad vitam tranſlatus.*

Conſona ſunt hæc iis quæ ſupra, p. 157, occurrunt, ubi & veterum dictum laudatur, *Mali etiam dum vivunt mortui appellantur, &c.* quam loquendi formam etiam à meliori magiſtro accepimus. Ita *Chriſtus, Mat.* viii. 22. *Sine mortuos ſepelire mortuos ſuos.* Et. *Paulus*, 1 *Tim.* v. 6. *Quæ in deliciis verſatur, ea vivens mortua eſt.* Sic & locutos veteres *Arabes*, teſtatur illud Poëtæ,

ليس من مات واستراح بميت
انما الميت ميت الاحيا ❁

Non qui devixit & quievit, mortuus eſt, ſed [verè] *mortuus mortuus eſt vivorum.* E contra ut *Judæis* juſti etiam poſt mortem vivi audiunt, ſic & in *Alcor.* اموات بل احيا عند ربهم *Mortuos imo vivos apud Dominum* ſuum, legimus *Sur.* 3. Sed & quemadmodum reſurrectionem juſtorum tan-

[c] 2 Sam. xxiii. 20.

tantum esse volunt eorum nonnulli, ita & in N. T. Resurrectio justorum appellatur, non quod impii non sint resurrecturi, sed quod *prodibunt qui bona fecerunt soli in resurrectionem vitæ; qui vero mala, in resurrectionem condemnationis*, quæ mors potiùs quam vita censenda: cùm illi omnes quos justorum nomine indignos censent, resurrecturos negent. Ubi observatu dignum quos tandem privilegio isto exclusos volunt, viz. non solum improbos & sceleratos, sed & totam Idiotarum turbam, quam ut & è *Johan.* vii. 49. discimus, pro execrabili habebant, quorum alicui non aliam patere volunt ad alterum seculum viam, quam quæ ipsi docti cujuspiam, cujus sibi favorem conciliaverit, gratiâ aperiatur. Hoc est, quod è Tractatu *Talmudico Cetuboth.* [scil. c. 13.] laudat idem *Judah Zabara* שעמי הארץ, Quod populus terræ (ut vocant) sive Idiotæ non sint resurrectionem consecuturi, nisi respectu necessitudinis alicujus, quæ ipsis cum discipulis sapientum fuerit, veluti, si filiam illis dote magnâ elocaverint, aut mercaturam pro ipsis exercuerint, ut ipsis lucrum inde accedat, & quò negotiis vacui legis studio incumbant: hoc enim ipsis imputatum iri, ac si ipsi divinæ Majestati adhæsissent. Quanti doctorum interesset hoc à vulgo seriò credi?

Eandem fere sententiam de eorum qui resuscitandi sunt paucitate, amplexus videtur *Josephus Albo*, qui *Ikkarim* l. iv. c. 31. quatuor ait esse accipiendæ mercedis tempora, 1. העולם הזה *in hoc seculo.* 2. העולם הבא אחרי המות אם קודם תחיית המתים ואם אחר תחיית המתים, *In seculo futuro, post mortem, tam ante quam post resurrectionem mortuorum.* 3. ימות המשיח *Diebus Messiæ.* 4. תחיית המתים *In resurrectione mortuorum.* Præmia his temporibus distribuenda, diversorum etiam generum esse: Atque esse aliquos, quibus hæc omnia contingent, viz. perfectè justos, alios, qui hoc tantum seculo remunerabuntur, impios, scil. quibus paucorum quæ præstiterunt bonorum mercedem in hoc mundo reddit Deus, quo in futuro puniantur; alios è justorum numero, quibus in hac vita nullum reddetur præmium, statim tamen post mortem vitam seculi futuri consequentur; nullam autem in resurrectione mortuorum sortem habituri sint; alios demum qui etiam vitâ seculi futuri fruentur & diebus *Messiæ.* Duas ergò tantùm hominum, in quatuor divisorum, classes, eásque sine dubio reliquis numero impares (ut summe bonorum quam aliorum minor copia est) statuit qui resurrectionis participes futuri sint. Eâdem de re cap. 35. pluribus agens, postquam dixerit rem esse consideratu dignam, אם התחיה כוללת לכל העולם כמו שקצרת האומות אומרות או תהיה לכלל האומה או לקצתם, *Futurane sit resurrectio toti mundo communis, uti asserunt gentes aliquæ, aut toti genti Israeliticæ, aut parti tantum ipsius*, addit, כי זה דבר לא נמצא בכתובים רמז חזק, *Rem esse, cujus nullum sit in Scriptura satis firmum indicium.* Quod enim in *Daniele* dicitur, *Multi ex dormientibus*, &c. si de resurrectione intelligendum sit, probare resurrectionem nec universo mundo, nec omnibus *Israelitis*, imo nec multis admodum ipsorum competere, sed potiùs paucis; eum enim esse hoc loco nominis רבים *Rabbim*, intellectum, ut & alibi, e. g. *Ester.* viii. 17. ורבים מעמי הארץ מתיהדים, *Et Rabbim è populis terræ facti sunt Judæi*, non de multis, (inquit) sed de paucis intelligendum, tribus forsan, quatuor, quinque, sex, vel & centum, vel mille, ut vertatur *& aliqui.* Nec non, *Prov.* xix. 6. רבים יחלו פני נדיב *Rabbim, multi, i. e.* [aliqui] *precabuntur faciem liberalis.* Confirmari hoc dicto illo veterum *Pluviæ beneficium probis & improbis commune, resurrectio mortuorum perfectè justorum propria.* Quod si (inquit) dixerimus resurrectionem mortuorum toti vel mundo, vel saltem populo *Israelitico* communem futuram; omnes nempe resuscitatum atque in judicium die ei rei præstituto vocatum iri, quo meneant pii gaudii perpetui participes, impii verò pœnas sempiternas sustineant, tum non erit locus iste *Danielis* de resurrectione mortuorum intelligendus, sed de gentis *Judaicæ*, sive eorum qui digni visi fuerint, ab humili in meliorem statum, eúmque stabilem nec mutationi obnoxium, sive sub *Hasmonæis*, sive sub *Messia*, electione. Utut ergò fieri possit ut sit resurrectio universalis, non tamen esse in scripturis aliquid unde disertè probetur. Porrò ex eorum sententia, qui eum autumant esse resurrectionis finem, ut corporis ob cultum ejus operâ Deo præstitum [f] perficiatur merces, cum hoc Dei justitiæ consentaneum sit ut eidem qui bene fecerit præmium, eidem qui malè, pœna rependatur, (quamvis haud satis validum sit hoc argumentum, cum non instrumentum, sed qui eo usus est, puniatur, non

[f] להשלים שכר טוב.

non gladius, ſed homicida) ſequi non futuram ipſam אלא ליחידי סגולות *Niſi particularibus quibuſdam notæ primariæ*, e. g. *Moſi*, *Aaroni*, *&c.* tunc miraculosè reſuſcitandis, ut Dei fidem per totum terrarum orbem notam faciant. Ex eorum verò, qui ejus finem aſſerunt hunc eſſe, ut corpus Dei obſequentis præmio, rebellis pœnâ afficiatur, ſtatuendum futuram ipſam vel toti hominum generi, vel cœtui *Iſraelitico*, vel ſaltem majori ipſorum parti die judicii, cùm omnes vel præmium, vel pœnam meriti ſint, quod tamen ut minimè probabile putat, ita & abſurditatis arguere conatur quærendo, " quodnam tandem hominis " corpus tunc temporis reſurrecturum " ſit, cùm quotidiè mutetur corpus pro " alimentorum ratione, adeo ut neceſſe " ſit ut cum *Rubene* multa ac diverſa " reſuſcitentur corpora pro temporum " quibus mutationem ſubiit dicrepantia, " quo ſingula felicitate iſtâ fruantur. " Neque enim ſufficere ut dicatur, *Ru-* " *beni* novum fore corpus priori prorſus " temperamento, figurâ & proprietati- " bus ſimile, quo præmium illud acci- " piat, quænam enim hîc eſſet Dei juſti- " tia? neque enim convenit ut *Simeoni* " merces reddatur ob illud quod à *Ru-* " *bene* præſtitum." Argumentum ſanè frigidum & dilutum, & quo ſe excuſare poſſit ſceleratus quis ad pœnas ob flagitium à ſe commiſſum poſt aliquod temporis intervallum poſtulatus, alium, ſcil. ſe jam factum, alias eſſe manus iſtas quam quæ furtum, aut homicidium patrarunt. Præfert tamen ergò *Rambami* ſententiam, quâ mercedem ſeculo futuro conferendam animæ propriam ſtatuit; ac reſurrectionis finem non eſſe לתת שכר לגוף *ad præmium corpori reddendum*, ſed ut majorem perfectionem conſequatur reſuſcitatus, obſtaculis, quibus antea in præſtandis Dei mandatis impeditus fuerat, jam è medio ſublatis, unáque magna Dei potentia ipſiúſque veritas illuſtretur, ideóque eſſe ipſam juſtorum tantùm privilegium, non aliis communicandum. Hinc igitur de ipſius opinione ſatis conſtat, non admodum multos reſuſcitatum iri, nedum generalem fore reſurrectionem, quod tamen erant forſan è *Judæis*, qui aſſererent: inter quos cenſendus videtur *Abul Baracat* iſte, qui commentarios in *Eccleſiaſten Arabicè* ſcripſit, dum ad verba iſta, c. iii. 21. *Quis novit ſi Spiritus hominum aſcendat ſurſum, & ſi ſpiritus jumentorum deſcendat deorſum*; hæc habet, פקאל מי יודע וג׳ עלי רסם אלתוביך ואלנכרה עליהם פקאל אן מן הו עארף מתהקק רוח בני האדם עולה למעלה ואנהא מחפוטה ענד אלכאלק אלי יום אלנשר פירדהא אלי נסדהא ואן רוח הבהמה לים להא רגעה בל הי נאזלה אלי ספל אלארץ מתל אלגסם אלדי יתלאשא ויצמהל פאדא עלם דלך ותחקקה פינב עליה אן לא יקים נפסה כאלבהאים וירכב שהותה והו יעלם אן אללה טאלבה, *Dixit*, Quis novit, &c. *viâ increpationis & averſationis ipſorum, quaſi diceret, Quiſquis noverit, ac pro certo habuerit, Spiritum hominum aſcendere ſurſum, ac ſervari ipſum apud Creatorem uſque ad diem reſurrectionis, qui tum in corpus ſuum ipſum remittet, ſpiritum autem jumenti non iterum reverti, ſed deſcendere in imum terræ inſtar corporis quod tabeſcit & diſſolvitur; hæc cùm certò noverit, oportet illum non ſe jumentorum more gerere, & cupiditatibus ſuis indulgere, cùm ſciat Deum de ipſo rationem ſumpturum.* Hæc ſive ex ſua, ſive *R. Samuelis* etiam cujuſdam quem laudat, aliorúmque ſententia proferat, videtur hanc inter hominum in genere & brutorum animas differentiam ſtatuere: Quòd hæ unà cum corporibus pereant, illæ in manus Dei tradantur, iterum corporibus die reſurrectionis mortuorum omnibúſve ad rationem revocandis præſtituto, reſtituendæ. Autor commentarii perhibetur, اوحد الزمان ابو البركات الطبيب *Auhado-zzaman* [*Phœnix ſæculi*] *Abul Baracat Medicus*, ille forſan cui nomen alias هبة الله *Hebatol lai*, qui ſub *Moktafio Ebnil' Moſtadheri Chaliſa* floruit, & à *Judaiſmo* tandem ad *Mohammedaniſmum* deſcivit: vir eruditione inſignis, libri inter cæteros, Philoſophici, cui titulum المعتبر *Al Motabar* indidit, autor, quo tantopere gloriatus eſt, ut monumento ſuo inſcribi moriens juberet, قبر اوحد الزمان ابي البركات ذي العبر صاحب المعتبر *Sepulchrum* Auhadi-Zaman, Abil Baracati, *variis caſibus inſignis, authoris* [*libri*] Al Motabar. Cujus inſcriptionis ad illuſtrationem quæ faciant hujus loci non ſunt.

Porrò, quæ jam apud *Judæos* invaluerunt (ut vidimus) ſententias de ſubjecto reſurrectionis non malè retulit *Tacritius*, ubi & eaſdem confutat فاما اليهود فيقولون *&c. Judæi verò dicunt, tùm demum cùm advenerit ille quem* Meſſiam *autumant, reſurrecturos homines; reſuſcitatum iri, ſcil.* Iſraelitarum *præſtantiſſimos è ſepulchris*, e. g. Noam, Abrahamum, Iſaacum, Jacobum, &c. *atque in hoc mundo vitam corpoream victuros, unáque cum illis* Judæos *omnes, eſuros, bibituros, & uxores ducturos. Alii è* Judæis, *dicunt ejuſmodi reſurrectionem*

ſurrectionem ad Iſraelitas *tantum, non alias gentes pertinere; neque enim illam cæteris nationibus communem eſſe, quod confirmare ſatagunt è viſione, quam vidit* Ezekiel *Propheta in valle extra* Babelem, *cùm Deum rogâſſet ut ipſi oſtenderet, quo pacto mortui reſurgerent. Juſſit ergò illum Deus in vallem exire mortuorum cadaveribus refertam, dixitque illi, Vaticinare:* [*quod illo faciente*] *flanteque vento unitæ ſunt compages, oſſaque alia aliis conjuncta, ſuperveniente carne, &c.* [Hinc patet] *non eſſe rem Deo impoſſibilem, neque ultra potentiam ejus, qui initio hominem formavit, eundem, quando & quomodo voluerit, ſtatui priſtino reſtituere; cum potentia ejus infinita ſit. Nos autem dicto huic eo fine adducto ut probetur omnes gentes perditum iri, neque reſurrecturos alios quam* Iſraelitas *aut vel ex ipſis juſtos, ut autumant* Judæi, *opponimus, Deum juſtum eſſe, & erga nos & illos; juſtitiæ autem non eſt, ut quis, benè merentium quibuſdam omiſſis, aliis benè faciat, aut aliis quam mala patrantibus malum rependat. Quod ſi bonos benè, malos malè tractare ſtatuerit, non convenire ut* بخص بهذا الفعل البعض دون البعض *hoc aliis præ aliis faciat, cum remuneratio juſta* لا يكون مقصورا علي امة دون امة او علي شخص دون شخص *non reſtringatur ad gentem, præ gente, vel perſonam præ perſonâ: quòd ſi dixerint, Deum hoc facere, prout* Iſraelem *ſibi in peculium præ reliquis gentibus elegerit, ut ad illos nuntios & Prophetas mitteret; atque ita & reſurrectione alios præ aliis dignari: reſpondemus, Si contenderetis futuram reſurrectionem* Iſraelitarum *tantùm, non aliarum gentium, fuiſſet in eo quod dicitis* بعض الضلالة *error aliquis* [*forſan legend.* العدالة *æquitas aliqua*] *atqui vos eam* Iſraelitis *propriam, excluſis* Eſaui *aut* Hami *poſteris, ſtatuitis, deinde* Iſraelitarum *aliquibus præ aliis,* فما هذا دخل في باب العدالة *quod nihil cum æquitate commune habet. Nos autem Chriſtiani confitemur reſurrectionem omnibus hominibus communem futuram, credentibus, & infidelibus, bona & mala facientibus, parvis & magnis, viris & fœminis.*

(b) Ita etiam & *Joſepho Albo* videtur. Qui aſſeruerit (inquit) tempore reſurrectionis perſtitura corpora vel in gaudio vel cruciatu perpetuo, ita interim ut nec edant nec bibant, nec amplius moriantur, quo præmium perpetuo duraturum vel pœnam accipiant, neque tamen fore reſurrectionem toti mundo, vel majori hominum parti communem, imò nec vel omnibus *Iſraelitis*, vel majori ipſorum parti, ſed paucorum tantum ex iis, *viz.* perfectè juſtorum, propriam, הנה הוא כמי שקבץ בין הסלוק והקיום ולא ירגיש בזה, *Ecce eſt ut qui idem ſimul affirmat, & negat, neque illud percipit:* cùm ſi affirmetur partem tantùm hominum, omiſſis aliis, reſurrecturos, ſtatui non poſſit eum in finem ipſos reſuſcitari, ut factorum mercedem accipiant, ſed ob alios quos jam dixit, fines, ſcil. fidem Dei publicandam, vel ut nonnullis majora merendi opportunitas præbeatur.

Ait ergò Cl. Vir *Johannes Cochius*, ſectam *Nachmanidis*[g] "duplicem ſtatuere re-
" ſurrectionem, generalem, ſcil. omnium
" hominum in decretorio illo die Judicii
" magni, cùm ſupremi judicis ſententia
" alios vitæ æternæ, alios Tartaro adju-
" dicabit, &c. Ante hanc verò aliam,
" quâ non niſi qui meriti fuerint, ad
" conſueta vitæ terreſtris munia rever-
" ſuri ſint, quando Chriſtus advenerit;
" eoſque exacto juſto tempore vel iterum
" morituros, vel mutatum iri." Rationi certè conſentaneum videtur, ut qui primam reſurrectionem tam paucorum ſtatuit, aliam pluribus communem ſtatueret; ſed hoc, ut vidimus, in Magiſtro iſtius doctrinæ deſiderant è ſuis alii: & neſcio an ex ipſius verbis tale aliquid colligi poſſit, utpote qui, cap. *Gamul*, f. 100. dicat judicium illud magnum ſtatim reſurrectionem hanc primam ſecuturum, ſcil. die aliquo מתחלת ימות התחיה *in principio dierum reſurrectionis* ſententiam de omnibus ferendam, על ענין אותו שכר העתיד לעולם הבא אם ראוי לתחיית המתים ולנעם הגוף והנפש באותו זמן, *reſpectu ejus mercedis quæ rependenda eſt ſeculo futuro, num quis dignus fuerit reſurrectione mortuorum, & deliciis corpore & animâ iſto tempore fruendis.* Solos ergò illos qui felicitate iſta digni cenſebuntur reſurrecturos, dici ergò in *Daniele*, *Multi*, non *Omnes.*

De improbis ergò quid? יגמור דינם לדראון עולם שלא ינעמו בחיים ההם אלא ישארו בדראון שלהם או וכפל עליהם עונש ממדה קשה לרעה ממנה כפי מה שנתחייבו, *Perficietur judicium ipſorum quo in contemptum ſempiternum* [*cedant*] *nec delicientur vitâ iſtâ, ſed in contemptu ſuo maneant, aut duplicetur ipſis pœna à ſtatu* [quo ſunt] *malo in alium adhuc ipſo graviorem, prout meriti fuerint:* & ubicunque, inquit, inveneris in Rabbinorum antiquiorum ſcriptis mentionem אריכות העונשים

[g] Excerpt. Gem. p. 383.

העונשים לעתיד *prolongationem pœnarum in futurum* הוא מהכרתת חנפש החוטאת בזמן ההוא *intelligendam esse de excidio animæ peccatricis tempore illo.* Ac rursus, f. 101. postquam pœnas *Gehennæ*, quibus crucian turanimæ, descripserat, subjungit, ועוד הדין הזה נכפל על מחוייבי הכרת ביום הדין הגדול ונידונין בו בגיהנם עד שמתכלין, *Atque adhuc duplicatur judicium istud in excidii reos die judicii magno, quo adjudicantur* Gehennæ *usque dum consumantur.* Quid per consumptionem istam intelligendum jam antea vidimus: nulla hic interim resurrectionis impiorum die isto, neque aliarum, quam quas animabus luituri sunt, pœnarum mentio. *R. Judah Zabara*, qui in plerisque *Nachmanidem* sequitur, rem planè dubiam relinquit, iis quæ jam antea laudavimus, verbis, quibus asserit, quod staturi sint improbi in judicio, haud in bonum hoc illis cessurum, sed in malum ut graviora, quam hactenus, patiantur הן בנפש הן בנוף ונפש יחד *sive in anima, sive in corpore & anima simul:* & quæ ex libro מגלה המגלה *Megalleh Hammegillah*, citat, scil. non posse fieri ut sit dies judicii simul cum resurrectione mortuorum, quòd resurrectio *Israelitarum* tantùm sit, non aliarum gentium, quod nisi aliorum etiam corpora resuscitarentur (quamvis hoc resurrectionis nomine haud appellandum censent) quid impedit quo minus eodem tempore quo vitæ restituerentur *Israelitarum* corpora, de animabus simul aliorum sententia ferretur? Quamvis autem ex istis, quæ vidimus, *Nachmanidis* verbis haud adeò perspicuè evincatur duplex, cujus meminimus, resurrectio, (nisi alibi eam adstruat) à *Saadia* tamen creditam liquet: utpote qui hæc haud alias facilia inter se conciliatu asserat, 1. pertinere resurrectionem mortuorum ad *Israelitas* solos; eósque justos, vel qui pœnitentiam egerint. 2. quod à quibusdam affirmatur, eos qui tempore resurrectionis in vivis erunt, postquam diu vixerint (annos puta quadringentos vel quingentos) morituros ולא יחיו עד העולם הבא *nec rursum victuros usque ad seculum futurum*, sibi valde probabile videri. 3. Illis *Danielis* verbis, *Multi dormientium in terra expergiscentur, illi ad vitam æternam, illi ad contemptum sempiternum*, non ita distribui eos qui vitæ restituentur, ut sint illorum alii in *Gan Eden*, alii in *Gehenna*, sed eos qui in sepulchris fuerint, ita ut multi illi qui expergiscentur, vitâ æternâ donentur, reliqui verò qui non expergiscentur, sint in contemptum perpetuum. 4. tam pœnam quam præmium mundi futuri, quæ utraque æterna, לגוף ולנפש יחד *corpori & animæ simul* contingere in loco, quem ei fini, postquam cœlos hos & terram hanc ad nihilum redegerit, creaturus est Deus, quæ licet his prorsus dissimilia, iisdem tamen nominibus cœli & terræ novorum indigitantur. Ubi & obiter sententiam ipsius de *Cereth*, sive animæ excidio, observare licet, quæ ut magis pateat, apponemus & ipsius responsum ad quæstionem, Quinam sint qui pœnis æternis (aliis alii, pro meritorum ratione) adjudicandi sint, *viz.* הכופרים והמשתפים ובעלי העבורות החמורות אשר לא עשו תשובה, *Athei, Idololatræ, & transgressionum gravium rei qui pœnitentiam non egerint.* De atheis, sive hæreticis, & Idololatris dici *Isai.* ult. *Egredientur & videbunt cadavera prævaricantium in me, &c.* peccatorum gravium reos haberi eos quibus decretum est in lege *Cereth*, [*Excidium*] aut mors à confessu judicum infligenda. כי כאשר יכרתו מעולם הזה יוציאו אלהכרת בעולם הבא מכין הצדיקים גם כן, *Cùm enim excidio ex hoc mundo tolluntur, abeunt ut excidio tollantur in altero mundo etiam, è cœtu justorum*, eo quod non egerint pœnitentiam. Quòd si hîc pœnam istam non subierint, sed ad justum vitæ terminum pertigerint, patientiam erga illos exercente Deo, neque interim resipuerint, tum, יהיה עונשו יותר קשה והכרתו מכין הצדיקים יותר ראוי *Futura est pœna ipsorum gravior, ac justius erit ut è cœtu justorum excidantur*; eo quòd patientiâ Dei ad resipiscentiam perduci noluerint: at qui istiusmodi peccatorum rei non sint, à Deo propitio veniam consecuturos. Idem & de duplici resurrectione affirmare videtur *Aben Ezra*, ad *Daniel*, c. xii. ubi justos, qui tempore *Messiæ* vitæ restituentur, iterum morituros, ac in judicio demum extremo alia vice resuscitandos asserit. Verba ipsius ad Artic. 14, adducendi erit occasio.

Radix decima quarta.

שהקמים בתחייה יאכלו וישתו וימותו אם כן כשאר בני אדם ונפשם ישובו לעולם הנשמות ושם יקבלו שכרם או עונשם כפי דינם וחשבון מעשיהם, *Illos qui resurgent esuros & bibituros, rursúmque morituros, ut reliqui homines, animásque ipsorum in mundum animarum reversuras, ut ibi præmium vel pœnam suam accipiant, secundum sententiam de ipsis latam & operum rationem.*

Scien-

Sciendum (inquit) esse hâc etiam de re (a) varias sententias. Autumare enim *Haggaonem*, eos qui resurgent esuros, bibituros, uxores ducturos, uti fecerunt *Sarephtanæ* & *Shunamitidis* filii, quos resuscitavit *Eliah*, præceptísque implendis præmium mereri; dein ad gaudia mundi futuri translatum iri, ut ibi corpore simul & animâ delicientur, haudquaquam ex esu, cæterísve corporis deliciis voluptatem captantes, quo modo *Moses* in monte permansit: neque ibi amplius morituros, juxta illud Magistrorum, *Mortui, quos resuscitaturus est Deus, non sunt amplius ad pulverem reversuri.* Eodem modo scribere *Ramban*, illos qui denuo vivent, eodem modo se habituros, quo hujus mundi incolæ, sc. esuros, bibituros, Venerem exercituros, filios genituros, &c. qui in hoc tamen ab *Haggaone* discrepat, quod asserat, eos haud perpetuo victuros, sed multis diebus exactis rursum morituros, juxta illud Prophetæ, *Instar dierum arboris dies populi mei.* Longævitatem inde esse, quod tunc omnia ad corporis sustentationem spectantia justâ mensurâ & modo peragent, quo æquale materiæ & humoris radicalis temperamentum pro temporis, loci, aerisque ambientis ratione conservetur, quodque tranquillitate sine molestia & tristitia fruituri sint, unáque Domino in omnibus obsecuturi, cujus timor prolongat dies. Diu igitur tunc temporis victuros, necessariò tamen demum morituros, quoniam miraculi ratio in hoc consistit, quod animabus in corpora redeuntibus, ea, ut prius, denuo vivant, non quod naturâ ipsorum mutatâ immortalia reddantur quæ antea corruptioni obnoxia erant, aut membra nulli usui inservientia habeant, ut ita Deus quid frustraneum aut superfluum fecerit. Neque resurrectionem finem hominis ultimum, aut præmium ipsius verum esse, sed bonum illud justis reconditum, viz. præmium ipsorum spirituale animæque proprium in mundo animarum, quo demum revertentur animæ, materia ejusque accidentibus nudatæ, & ab iisdem separatæ. Neque enim putare Doctorem istum præceptorum mercedem corporis atque animæ simul esse, sed animæ, tantum; de hac voluptate [animæ] prolatum esse à *R.* illud, (b) *In mundo futuro nec editur nec bibitur.* At *Ramban* (inquit) non ita sentit, verùm post dies *Messiæ* revicturos mortuos, animabus particularibus in corpora particularia redeuntibus eodem modo quo in hoc mundo fuerunt: resuscitatos autem nec esuros, nec bibituros, neque voluptatibus corporeis ullatenus fruituros, sed è splendore majestatis divinæ corpore simul & anima voluptatem capturos, ut (c) *Mosi*, cùm in monte quadraginta diebus & noctibus substitit, nihil interim edens vel bibens, contigit, nec non *Eliæ* Prophetæ; & ad tempus resurrectionis spectare dictum *Rabbæ*, *in mundo futuro nec editur nec bibitur*, quia cùm ibi reperiantur corpora, necesse fuit ut indicaret, non tamen desideriis corporeis ferri. Et hunc in sensum dictum esse, *Absorpta est mors in victoriam.* Hanc esse *Nachmanidis* sententiam, quam amplectuntur etiam רבני צרפת *Doctores Galliæ*, nec non è חכמי ספרד *Sapientibus Hispaniæ* multi, eandémque Christianorum sententiam esse, viz. tempore resurrectionis resuscitatos, neque esuros neque bibituros, neque uxores ducturos, aut liberos genituros, neque denuo morituros, sed immortales permansuros, corpore & anima unitis, instar corporum cœlestium, eósque ab ipsis Glorificatos appellari; asserere etiam *Nachmanidem* ipsiúsque sequaces, non esse quod objiciatur, membra nutritioni & generationi inservientia, &c. tempore resurrectionis frustra futura, cùm Deus tunc temporis ea restituturus sit eo quo antea fuerant modo, ne ullatenus mutetur natura creationis: Præterea quod in forma humana magna lateant mysteria, ob quæ primo efformata est, & ob quæ continuari eam vult Deus ut perpetua sint, uti & in initio statuerat, cùm primò (d) *Adamum* formaret, etsi è materia compositus fuerit, si non peccâsset, ut immortalis esset.

Inter has duas sententias rectè dijudicare arduum & multi studii negotium putat: se tamen (e) ad *Maimonidis* partes inclinare, cujus sententiam multis se alibi argumentis confirmâsse scribit, quorum & nonnulla hîc adducit. 1. Quia si resuscitati membris suis & sensibus nihil agent, erúntque in se immortales, non iidem erunt qui mortui sunt, cum corpora & membra ipsorum non sint eadem quæ ante, cùm antea naturâ passibilia erant, פועלים כמזגיהם actiones secundùm temperamenti sui rationem edentia, corruptibilia, &c. jam naturæ planè diversæ, incorruptibilis & impassibilis, rationalis, nec tamen facultatibus suis aut sensibus utentis: non minus ergò à præsentibus discrepantia, quam cœlestia à corruptibilibus hisce. Erit ergò nova creatio non resurrectio mortuorum dicenda, magis quam figura in pariete *Rubenem* referens ipse *Ruben* dicenda, &c.

&c. alias eadem ejuſdèmque temperamenti corpora idem agerent & paterentur, quæ ante.

2. Quoniam ſi voluptas, quâ ibi fruentur, erit à ſplendore Majeſtatis divinæ ſpiritualis, non poſſunt eâ delectari corpora, cum unuſquiſque ſenſus ſenſibili proprio oblectetur, non aliquo quod cum eo non ſpecie, imò nec genere conveniat, uti odoratus è ſonis muſicis voluptatem non percipit, nec guſtus è formis pulchris; ſi ergò tum voluptatibus ſenſitivis non afficietur homo, quibus tandem fruetur corpus ipſius, cùm Majeſtas divina ſenſuum ejus objectum non ſit?

3. Quòd tum (ut objicit *Maimonides*) fruſtra eſſent ſenſus & facultates [corporeæ.] Cui objectioni non ſatisfacere ait *Nachmanidis* reſponſum, ſcil. Deum naturam creationis tunc mutaturum, & ſenſuum uſum & corruptibilitatem ablaturum; ſi enim in hoc quod præcipuum eſt mutabitur natura, quare non etiam reſpectu inſtrumentorum & membrorum? Quòd ſi in figurâ humanâ lateant myſteria aliqua, erunt illa in unoquoque membro & facultate ad finem aliquem directa; at ſublato fine futura ſunt inſtrumenta iſta neceſſariò fruſtranea. Quod etiam adducit de *Adamo*, nihili eſſe. Nam licèt dictum ſit, *Quo die comederis ex illo, morieris*, non hoc indicari, (fatente ipſo *Nachmanide*) tum futurum eum corruptibilem, quòd ſi non peccaſſet, non fuiſſe unquam moriturum, cùm enim è contrariis compoſitus fuerit, neceſſario & moriturus erat. Nihil aliud innui igitur verbis iſtis, quam morti ipſum ante diem ſuum obnoxium fieri peccato ſuo. Hoc ex maledicti forma patere, *donec redieris, &c.* nulla mutationis naturæ mentione factâ. Sapientes igitur, cùm dicant *Adamum*, ſi non peccâſſet, haudquaquam moriturum fuiſſe, mortem animæ intelligere. Ita divinum [illum] *R. Simeonem Ben Jochai* ſcripſiſſe, ſi non peccâſſet *Adam*, futuram fuiſſe vitam ipſius longiorem, demum tamen moriturum fuiſſe ratione temperamenti ſui & materiæ ſuæ, quia ſpiritus ſupernè deveniens non dat corpori permanentiam & immortalitatem, cùm ipſum naturâ ſuâ corruptibile & è contrariis compoſitum fuerit, bonitatem tamen diſpoſitionis intellectualis dies prolongare. Suppoſito tamen *Adamum* immortalem futurum fuiſſe ſi non peccâſſet, neceſſe eſt, ut dicamus Deum ipſum creâſſe temperamento ad æquale proximè accedente, adeò ut eo quod præcepit Deus regimine uſus poſſibile eſſet ut perduraret: at poſtquam rebellâſſet affectibus corporeis indulgens, rebúſque materialibus implicatus fuiſſet, exiiſſe è temperamenti æqualitate, & morti facile obnoxium factum. Nihilominus tam ipſum, quam ejus ſeculi homines, diu vixiſſe, quod à temperamento iſto parentis primi propius abeſſent, à quo ſucceſſu temporis longius receſſerunt poſteri, donec ad terminum infra quem deſcendi non poſſit quod ad humidum radicale pervenerint, eum, ſcil. quo nos jam ſumus, quibus vitæ terminus ſeptuaginta anni, neque enim ob diluvium (ut putant *Nachmanides* aliíque) abbreviatam fuiſſe hominum vitam, &c. Corpora ergò ſi eadem reſurgent, eodem futura temperamento, ideoque non ejuſdem cum corpore *Adami* rationis, ſed corruptioni magis obnoxia. Quod de *Elia* dicitur, ipſum in cœlum ſublatum fuiſſe; illud figurate dictum, ipſum enim ad ſupremam aëris regionem evectum, ubi igne abſumptis corpore & veſtibus ligata eſt anima ipſius in faſciculo vitæ apud Dominum, uti ſcribit *R. David Kimchius:* Quòd ſi concedatur miraculum illud in *Elia* ob ipſius ſanctimoniam, & quod קנא לאלהיו *magno zelo Dei gloriam proſecutus eſt*, non tamen convenit ut idem toti hominum multitudini futurum in reſurrectione credamus, ut nec idem quod *Moſi* contigit quo ad legem recipiendam idoneus eſſet, ad quadraginta dies, itane omnibus eventurum dicemus non quadraginta diebus tantum, ſed in omnem æternitatem? Quin & textus qui mortem ſublatum iri affirmare videntur, ſi penitius introſpiciantur, nihil tale indicare, e. g. *Abſorpta eſt mors* לנצח *in æternum*; illud enim vel de tempore captivitatis intelligendum, non amplius morituros *Iſraelitas* manu inimicorum, vel morte innui afflictionem, exponente *Davide Kimchio*; quod ſi de reſurrectione exponatur, dicendum tunc quando reſurgent mortui ſublatum iri falſam illam [quorundam] ſententiam, quâ mortem perpetuam fore credunt, i. e. mortuos perpetuo detenturam ne ampliùs ad vitam revertantur; ut valeat *Abſorpta eſt mors in perpetuum, &c.* ſublata eſt hæc ex animis hominum ſententia, mortem eſſe perpetuam, &c. & Deum omnem lachrymam abſterſurum, &c. quod tum non amplius lugebunt mortuos, vel *Iſraelitarum* opprobrium ablaturum, manifeſtatione veritatis, &c. nequaquam autem dici

dici eos qui reſurgent non amplius morituros. Quod ad dictum Angeli [*Illi ad vitam æternam,*] non indicari eo immortalitatem, ſed tempus diuturnum, ut cum dicitur, *Serviet ei in ſeculum*, atque ubi dicitur, *Ut ſtellæ in ſeculum & æternum*; ſeculum & æternum ibi dici de ſtellis, non de illis qui multos ad juſtitiam convertent, neque enim illis promiſiſſe ipſum aliud, quam fulſuros ipſos in gradu ſuo, cùm ſint corruptioni obnoxii, inſtar ſtellarum, quæ naturâ immortales ſunt & perpetuo duraturæ.

Quod ad teſtimonium, quod adducunt è *Perek Chelek: Mortui quos vivificaturus eſt Deus, non iterum in pulverem reverſuri ſunt*, illud דעת יחיד *Unius eſſe magiſtri ſententiam*, quæ in *Midraſh Eliæ* cujuſdam occurrit, ſtatimque in *Gemara* eidem contradici, dum aiunt, Diſcimus à mortuis quos reſuſcitavit *Ezekiel*, ſcil. illos ad pulverem reddiiſſe, ac ſic in reſurrectione futurum; de quibus quidam dicunt משל היה *parabolam fuiſſe:* alii, eos in terra denuò vixiſſe, liberos genuiſſe, &c. affirmante coràm, *R. Juda*, ſe ex eorum poſteris fuiſſe, &c. illos ergò, qui parabolam fuiſſe autumant, nihil hic probari dicere, ac in pulverem redituros negare; ſecus qui veram hiſtoriam, idem enim reſurrecturis, quod contigit illis, futurum: Atque hanc ſententiam, tum majoris authoritatis in *Talmude* doctorum eſſe, tum plurium, cum altera illa ſententia ſingularis ſit; at הלכה כרבים *juxta plures ſtatuendum eſt.* Deinde verba illa, *Non ſunt in pulverem reverſuri*, aliter etiam exponi poſſe, ſcil. Non voluiſſe ipſum illos non morituros, ſed cùm è materia compoſiti ſint, ac libero arbitrio prædiți, non illos rebus materialibus inhiaturos, nec iterum peccaturos, uti in vita priori; quia malum, privatio, & peccatum à materia ſunt; atque hoc indicari verbis iſtis, *Non reverſuri ſunt in pulverem*, quod è teſtimonio Scripturæ ibi allato patere dicit; quod eſt, *Et qui relinquetur in Sione & Jeruſalem, Sanctus dicetur.* Sanctitatem enim eſſe ſeparationem à peccato, permanſuros ergo eos in ſanctitate, nec amplius peccaturos; quam expoſitionem ſequi licet, quamvis non eo ſenſu ſumatur in *Perek Chelek.*

Quod ad teſtimonium autem illud, quod adducit *Ramban*, è dicto *Rabba*, *In ſeculo futuro nec editur nec bibitur*, expoſuit *Rab.* ut dictum de mundo animarum, non de reſurrectione: Quod & neceſſariò ſequitur è teſtimonio quod adducit [ſcil. ubi dicitur] *Et viderunt Deum, ac ederunt & biberunt:* Quia manifeſtum eſt, non locutam ibi Scripturam de reſurrectione, ſed de primoribus *Iſraelitarum*, qui apprehenſione & viſione ſuâ eodem modo gaudio & lætitiâ affecti ſunt, ac ſi ediſſent & bibiſſent, uti & *Onkelos* verba expoſuit. Hinc patet magni Doctoris [ſcil. *Rambam*] ſententiam veram eſſe, uti & aliis rationibus probâſſe ſe ait in *l. Zedek Olamim*; alia etiam ſe Antiquorum dicta inveniſſe quibus idem probetur, *viz.* cùm in cap. *Chelek* dicit *R. Juchanan, Unde in lege probatur reſurrectio mortuorum? Inde quod dictum eſt*, Et dabitis ex ipſo *Terumah Ahroni* Sacerdoti: At *Aaron* tum mortuus erat; docet ergò, futurum ut illi detur tempore reſurrectionis, unde liquet, tunc reſuſcitatos dona accepturos, eſuros, bibituros: Idem probari ex eo quod dicit *R. Simai, Unde probatur ex lege reſurrectio mortuorum? Ex eo quod dicitur*, Et confirmabo fœdus meum cum *Illis*, cum *Illis* dicitur, non *Vobiſcum*, unde liquet ipſos reſurrecturos, terram poſſeſſuros, eámque inter ſe partituros, eo quem deſcripſit *Ezekiel* modo. Miratur ergò quid virôs iſtos perfectos adduxerit, ut reſuſcitatos corporibus integris gaudere crederent, nec tamen corporis functiones præſtare, è materia compoſitos eſſe, nec tamen morti & corruptioni obnoxios, cùm nec illius meminerit Scriptura, nec traditione à Sapientibus acceptum ſit, nec aliis illud argumentis, quam quæ hîc recenſuit, confirmare poſſint, & præterea res ſit ab intellectu planè aliena; quin & ſi hoc ita foret, majus eſſet ipſâ reſurrectione miraculum, ſcil. ut fieret quod materiale eſt ſpirituale, manens interim materiale; & corruptibile, incorruptibile & immortale, & quomodo Prophetæ & Pſalmiſtæ Spiritu Sancto afflati, qui de reſurrectione locuti ſunt, nullam omnino hujus rei mentionem facerent? aut quomodo Sapientes qui Cap. *Chelek* de reſurrectione diſputarunt, num è lege probari poſſet, hujus fundamenti magis miri non meminere, nec dixere: Ei qui illud negaverit, nullam eſſe ſortem in ſeculo futuro, ut de articulo reſurrectionis dixerunt. In ſumma, quod ad res, quæ in miraculorum magnorum numero ſunt, non teneri nos aliis ex ipſis fidem adhibere, quam quibus vel teſtimonium perhibet lex, & quæ promiſerunt Prophetæ aut quæ Doctores ſancti traditione acceperunt: Si cui autem ſomnium fuerit aut opinio pertinax,

tinax, non pro vero per traditionem accepto amplexandum eſt. Quod ad *Chriſtianos*, ipſorum fidem farraginem quandam eſſe rerum impoſſibilium, ideoque libenter alia etiam impoſſibilia ipſos amplecti; dicere enim ipſos Patres ſanctos poſt mortem in Paradiſum non admiſſos fuiſſe, ſed in gradu medio in quo nec præmio nec pœnæ locus eſt, qui ipſorum lingua *limbus* dicitur, manſiſſe, donec adveniens ſalvator ipſorum, quem *Meſſiam* vocant, ipſos inde eductos in Paradiſum introduxerit; aſſerere eoſdem *Jeſum* Deum ſuum incorporatum fuiſſe, & poſt mortem revixiſſe, dein in cœlum evectum ibi corpore & animâ ſedere neque edentem neque bibentem neque morti obnoxium. Idem etiam affirmare illos de *Maria* matre ipſius; ſedere, ſc. ipſam corpore & anima ad dextram ipſius cum ſpiritualibus quos glorificatos appellant. Hæc cum in fidei ſuæ fundamentis credant, idem etiam in iis quæ ad reſurrectionem futuram ſpectant credere. Non ita *Jacob*, nec cogitationes noſtræ ut cogitationes eorum, nec viæ noſtræ ut viæ eorum. Quare ergo deciperemus nos ipſos omnibus abominationibus gentium iſtarum, ut dicamus animas in mundo animarum gradu imperfecto manere, nec operum ſuorum mercedem accipere, donec adveniente *Meſſia* noſtro & viventibus mortuis prodeant animæ è loco iſto imperfecto ad percipiendam voluptatem divinam, ut affirmant gentes de animabus ſanctorum ſuorum, necnon ut credamus, tempore reſurrectionis victura corpora ſine cibo & potu, neque filios genitura, neque amplius moritura: eademque prorſus impoſſibilia quæ credunt Chriſtiani de Deo ſuo ipſiúſque matre, credent gentis noſtræ ſapientes de millies millenis millibus myriadum qui tempore reſurrectionis revicturi ſint? Quid paleæ cum tritico, & quare errares, fili mi, cum extraneâ? & quid nobis cum ſententiis eorum infirmis uredine tactis? an non de hoc dictum eſt ובילדי נכרים ישפיקו *nec non commiſti ſunt cum gentibus & opera ipſorum didicerunt.* Fides perfecta nec addi ſibi quid, nec detrahi patitur. Illud ergò quod credere oportet, eſt, Reſurrecturos mortuos cum corporibus, facultatibus, & ſenſibus ſuis, & cum revixerint, ad eadem præſtanda corpora ſua adhibere, quæ alii homines, niſi quod juſti futuri ſint, peccati timentes, eodémque gradu quo *Adam* protoplaſtus primo creabatur antequam peccâſſet. Dixerunt in *Eica Rabba*, *Renova dies noſtros, ut olim, inſtar dierum Adami primi, de quo dictum eſt quod habitaverit* מקדם *ab antiquo*; atque hoc de reſurrectione futura dixerunt, ſcil. futuros illos, qui reſurrexerint, eodem gradu quo fuit *Adam*, ac demum morituros atque in mundum animarum tranſmigraturos, ut operum ſuorum mercedem reportent, juxta normam judicii; quo ſpectavit *Doctor Miſnicus* dicendo, *Neque perſuadeat tibi affectus tuus eſſe in inferno refugium tibi:* quo vult, Ne ſeducat te concupiſcentia tua mala, dicendo, Ede & bibe, cras enim morituri ſumus, neque ſunt opera & ſcientia & rationis redditio in inferno quo vadis, quia ibi refugium tibi erit contra judicium divinum. Scias aliter ſe habere, *quoniam vel te invito, formatus es* (quo innuit reſurrectionem, cujus reſpectu dicitur Deus hominem eodem modo quo ſe habuit è pulvere formare,) *& te invito naſceris* (vult, te invito hoc credes, quia tunc tempore reſurrectionis mortuorum eris homo perfectus ut *Adam* cum primo in lucem produceretur) *ac vives* (ea, ſcil. exercens opera corporea quæ ſolent vivi, edendo, bibendo, &c.) & *poſtea morieris*, (quia, ſcil. poſt reſurrectionem denuo morientur qui reſurrexerint) ac in mundo animarum *rationem redditurus es*, viz. ut præmium in *Gan Eden* accipias, vel pœnam in *Gehenna* ſubeas, ſecundum opera, &c. Hæc *Abarbinel.* Quibus omnia ad reſurrectionem ſpectantia, & quæ de eâ ab aliis dici ſolent, ſe complexum eſſe aſſerit; rectéque ſolviſſe *Rambam* loca Scripturæ, quæ reſurrectionem negare videantur, dicendo, הם מספרים טבע המציות הנהוג והנודע, *Ordinariam rerum naturam & vulgò notam declarare illa*, non autem negare reſurrectionem, quæ fit על דרך הפלא *ratione miraculi, &c.* alibi tamen fuſius ſe de iiſdem rebus ſcripſiſſe, adeò ut ſint hæc מעט מהרבה *è multis pauca.*

(a) In hac præcipuè radice totius de hoc articulo, viz. reſurrectione mortuorum, controverſiæ cardo vertitur. Tres in diverſum abeuntium ea de re ſententias recenſet (ut vidimus) *Abarbinel.* Prima eſt *Haggaonis R. Saadiæ*, ſecunda *Maimonidis*, tertia *Nachmanidis.* Ac verum eſt quod eas ità inter ſe diſcrepare ait, ut tam *Haggaon* quam *Maimonides* reſuſcitatos, eſuros, bibituros, uxores ducturos autument, ſed hâc differentiâ, quod hic diu non autem in perpetuum victuros, ille haud interim morituros ſtatuat, ita

ita enim ille cap. 7. *Emunoth*, אל ימותו אבל מעתיקים אותם מימות המשיח אל נעימות העולם הבא, *Non morientur* (inquit) *ſed transferent ipſos à diebus* Meſſiæ *ad gaudia mundi futuri.* Probari hoc, dicto iſto veterum, *Mortui, quos reſuſcitaturus eſt Deus, haud iterum in pulverem ſuum reverſuri ſunt.* Hic verò *diu ſed non in perpetuum victuros.* Sic enim in Epiſt. de reſurrectione mortuorum, אלו האנשים אשר ישובו נפשותם לגופות ההם יאכלו וישתו וישגלו ויולידו וימותו אחרי חיים ארוכים מאד כחיים הנמצאים בימות המשיח ואמנם החיים שאין המות אחריהם הוא חיי העולם הבא אחר שאין גוף בהם שאנחנו נאמין, *Illi quorum animæ in corpora revertentur, comedent, bibent, uxores ducent, gignent; dein poſt vitam admodum diuturnam, inſtar ejus quæ diebus* Meſſiæ *erit, morientur, at vita cui nulla mors ſuccedit propria eſt ſeculi futuri, in qua nullum eſt, uti nos credimus, corpus.* At quod *Nachmanidem* in alteram partem de his omnibus ſtatuere aſſerit, ſcil. ipſos nec membra ad corporeas iſtiuſmodi functiones obeundas adhibituros, nec reſumpta iterum unquam depoſituros, neſcio quod ad primam aſſertionis partem an ſit adeo extra controverſiam. *Rabbi Juda Zabara* enim, qui utriuſque *Moſis* ſententiam refert, & à *Nachmanidis partibus in pleriſque ſtat*, העקר האמתי כי התחיה לגוף ולנפש יחד כמו שהיו קודם לכן ויאכלו וישתנו בהנאות גופניות אין חולק בזה שום חכם מחכמינו, *De articulo* (*inquit*) *vero* [quo affirmatur] *reſurrectionem* [mortuorum] *futuram corpori & animæ ſimul, quod ſe eodem modo ac priùs habituri ſint, edántque, ac bibant, & voluptatibus corporeis fruantur, non eſt è ſapientibus noſtris, qui litem moveat*; at verò utrum, יהיו אחר כך לעולם או אם ימותו לרוב הימים, *poſtea æternum victuri ſint, an poſt dies multos morituri*, de hoc inter Magiſtros controvertitur. Ac certè, qui ipſius *Nachmanidis* verba conſuluerit, merito dubitaverit num ab *Abarbinele*, eſuros & bibituros qui revicturi ſunt, penitùs negâſſe, rectè aſſeratur. Aliud enim innuere videntur illa, quibus objicienti cui uſui futura ſint in ſeculo futuro corporis membra, cùm ibi nec edatur nec bibatur, &c. reſpondet, reſumpta fuiſſe membra iſta, לזמן תחית המתים לצורך השמושים הנזכרים, *In tempus reſurrectionis mortuorum ad functiones memoratas præſtandas*, dein ea haud denuo abolere voluiſſe Deum. Eodem ſpectat & quod ex ipſo laudavimus, Inſerviturum etiam *Gan Eden*, ſeu Paradiſum propriè ſic dictum, præmio quod tempore reſurrectionis etiam corpore percipietur: quod confirmat dicto veterum, quo dixerunt, עתיד הקב"ה לעשות סעודה לצדיקים בגן עדן, *Futurum ut Deus convivium juſtis inſtruat in Paradiſo*, ipſum in medio ipſorum ſeſſurum, ſingulis ipſum digito monſtrantibus, ſicut dictum eſt, *Ecce iſte eſt Deus noſter.* Atque hoc eſſe עונג ושכר עתיד בזמן התחייה *voluptatem & præmium, quæ futura ſunt tempore reſurrectionis*: & illam Majeſtatis divinæ quaſi digito demonſtrationem eſſe apprehenſionem gradus & voluptatis unionis cùm ipſa inter gaudia corporea, quaſi dicat, iſtius ſeculi homines pertingere ad gradum *Moſis*, cujus anima in tantum ſuperior corpore evaſit, ut facultates corporales in ipſo extinguerentur, & continuè Spiritu Sancto indueretur, acſi viſus & auditus ipſius oculo animæ tantum perageretur, nequaquam mediante oculo corporeo, &c. Ex his conſtat, aliud ipſi eſſe tempus, ſeu dies reſurrectionis, aliud ſeculum futurum, atque illo edi, bibi, aliáſque percipi voluptates corporeas, quæ hoc demum prorſus abolitæ ceſſabunt. Nec tamen ipſum prorſus idem ſentire cum *Haggaone* arbitror, quia *Haggaon* diuturnius his rebus ſpatium concedat, annorum forſan quadringentorum vel quingentorum plus minus; at *Nachmanides* breviuſculum, utpote qui Judicium illud magnum, quod tempus reſurrectionis & ſeculum futurum diſcriminat, ſtatim reſurrectionem conſecuturum (ut ex ſuperioribus vidimus) autumet: utpote quod futurum ſit יום מתחלת ימות התחייה *die aliquo ſub initium reſurrectionis*, ipſam momento haud perficiendam, ut videtur ratus, & tam תחיית המתים *reſurrectionem mortuorum* quam ימות המשיח *dies Meſſiæ*, in quibus & illa futura ſit, hujus mundi bonis accenſens. Sed nec hoc modo plenariam ſententiarum diſcrepantium enumerationem nobis exhibuiſſe videtur *Abarbinel:* quartam enim nobis præbere videntur *Aben Ezræ* ad *Daniel* c. xii. verba, ubi à *Daniele* affirmari ſibi videri ait, שהצדיקים שמתו בגלות יחיו בבוא הגואל כי עליהם כתוב כימי עץ ימי עמי ואז יתענגו בלויתן ובזיז ובבהמות וימותו פעם שנית וחיו בתחית המתים בהיותם בעולם הבא שאינם אוכלים ושותים רק נהנים מזיו שכינה, *juſtos qui mortui ſunt in captivitate revicturos, cùm advenerit Redemptor, cum de illis ſcriptum ſit*, Sicut dies arboris dies populi mei; *ac tunc ex* Leviathane, & [ave] Ziz, & Behemoth *delicias capturos, dein iterum*

iterum morituros, ac rurſum victuros in reſurrectione mortuorum, cùm erunt in ſeculo futuro, ubi nec comedent, nec bibent, ſed ſplendore Majeſtatis divinæ fruentur. Quadrimembrem ergò opinionum varietatem habemus, 1 *Haggaonis*, reſuſcitandos eſuros, bibituros, uxores ducturos, &c. dein poſtquam diu in terris vixerint, in mundum futurum, ubi nihil tale amplius præſtabunt, transferendos, nullâ mortis lineâ interpoſitâ. 2. *Rabbi Abrahami Ben Ezræ*, eos è rebus quidem terrenis cibo, ſc. potu, &c. voluptatem capturos, morituros tamen rurſus, ac denuo ad æterna ſeculi futuri gaudia reſuſcitandos, ubi nullus erit iſtiuſmodi deliciis locus. 3. *Maimonidis*, eadem illos, quæ hujus ſeculi homines, ídque diu inſtrumentorum corporeorum ope, præſtituros, quæ tamen poſt annos aliquammultos nunquam reſumenda, iterum deponent. 4. *Nachmanidis*, qui non aliter ab *Haggaone* diſcrepare videtur, quam quod breviori forſan ſpatio voluptates iſtas corporeas, poſt reſurrectionem captandas, circumſcribat, ac his (vel *Haggaeni* ſeorſim) *R. Ahron* Levita & *R. Juda Zabara* accenſendi; cum *R. Ahron* (referente *Juda* iſto) ſtatuat nullam reſurrectioni mortem ſucceſſuram, verum reſuſcitatos diu, ut qui ſeculis olim mundi prioribus, quantum patietur de millenario ſexto, quod tunc temporis ſupererit, in terra *Iſraelitide* victuros, patente ipſis libero in Paradiſum, quotieſcunque ipſum viſere libuerit, ingreſſu, cujus fructibus, aëre puriore, ac divinæ majeſtatis præſentiâ magis conſpicuâ deliciabuntur, donec demum puriſſima fiant ipſorum corpora à craſſioribus materiæ fæcibus purgata, adeo ut glorioſa admodum evadant, cibi & potus haud amplius indiga. Ipſe verò *R. Juda*, ut ipſis eas quæ è cibo & potu percipiuntur voluptates tribuit, nec eas quæ è toro conjugali denegat; ita num liberos procrearuri ſint ideo dubitare videtur, quod cum illis in hoc mundo iis tantum annis qui de millenario ſexto ſuperſunt degendum ſit, quid gravidis & infantibus qui innumeri neceſſario erunt, fiet millenario ſeptimo, quo Deus מחדש עולמו *renovaturus ſit mundum ſuum*, non adeo facile ſtatuatur. Neſcio demum an non & ab aliâ adhuc ſententiâ procedat gloſſa iſta *R. Salomonis* ad verba iſta, *haud iterum in pulverem ſuum reverſuri*, ſcil. בין לימות המשיח בין לעולם הבא אלא הבשר מתקיים עליהם עד שישובו ויחיו לעתיד לבא, *ſive diebus* Meſſiæ, *ſive ſeculo futuro; ſed manebit in ipſis caro donec rurſus victuri ſint ſeculo futuro*, quaſi, ſcil. morti, ſed non corruptioni tradenda ſint corpora ipſorum.

(b) Occurrit dictum iſtud in *Talmude*, Tract. *Beracoth*, c. 2. quod integrum ſic ſe habet, מרגלא בפומיה דרב לא כהעולם הזה העולם הבא העה' אין בו לא אכילה ולא שתיה ולא פריה ורביה לא משא ומתן ולא קנאה ולא שנאה ולא תחרות אלא צדיקים יושבים ועטרותיהם בראשיהם ונהנים מזיו השכינה שנ' ויחזו את האלהים ויאכלו וישתו, *Dictum celebre fuit in ore Magiſtri, Seculum futurum non ita ſe habet ac ſeculum præſens. In ſeculo futuro nec eſt eſus nec potus, nec liberorum procreatio, nec venditio nec emptio, nec invidia, nec odium, nec contentio, ſed juſti ſedent coronas in capitibus geſtantes, & voluptatem capiunt è ſplendore Majeſtatis divinæ, ſicut dictum eſt*; Et viderunt Deum & comederunt ac biberunt. Hoc uterque tam *Maimonides* quam *Nachmanides* ad ſententiam ſuam confirmandam adducit; ille, quia nihil ibi eorum quæ membrorum corporis miniſterio præſtantur exercetur, nec ipſa corporis membra reperiri concludit. Abſurdiſſimum enim *Maimonidi* videtur aſſerere fruſtra retineri hæc membra ac eſſe homini os, ſtomachum, jecur, & membra, procreationi idonea, nec tamen eum edere, bibere, aut liberos gignere, & quod riſu excipit, quærens cujus tandem formæ corpora ſibi fingant qui hæc aſſerant, num, כדוריים מקשיים או עמודים או מעוקבים, *Sphærica, ſolida, cylindrica*, vel *quadrata*, vel *conica*. Nam ut fingant Deum corpora hominibus dare membris ſuis diſtincta, quibus tamen nihil agant, ſed ſint ſicut illa gentium idola, quibus oculi ſunt quibus non vident, aures quibus non audiunt, nares quibus non olfaciunt; adeoque fruſtra aliquid, & ut nulli ſit uſui creâſſe, abſurdum eſſe & impium. Eodem ergò antiquorum dicto, quo tolluntur edendi, bibendi, &c. uſus, tolli unà inſtrumenta corporea, quæ iiſdem inſerviunt; corporibus quæ hæc non agant, quibus præſtandis inſtituta ſunt, nulla poſſe concedi membra, qualia ſi quis autumet, אין אלו הדברים אלא שחוק מי יתן החרש יחרישון ותהי להם לחכמה, *eſſe hæc ipſius verba merè ridicula. Quis det ut tacendo tacerent, quo imputaretur ipſis in ſapientiam.* Utut autem, quò ſententiæ ſuæ majorem conciliet gratiam, contrariam riſui exponat, ejuſque aſſertoribus ſilentium indicat, nihil aliud quam quod abſurdiſſimum eſt ab ea concludi poſſe, hominibus

hominibus perſuaſum cupiens; non potuit, vel ipſius authoritas, vel rationum, quas affert, pondus *Nachmanidem* permovere, quo minus veritatem ex altera parte quæreret, & ex dicto illo majorum planè contrarium eliceret, ſcil. membra & corpora eadem reſuſcitatis in ſeculo futuro permanſura, quæ in hac vita fuerunt, ſed non iiſdem uſibus inſervitura: quam etiam ſententiam amplexi ſunt *R. Abron Levita*, & *Judah Zabara*, & *R. Jacob*, libri *Ein Iſrael* compilator, &c. dicentes, ſi ſeculi futuri participes nudæ tantum animæ celebris iſtius apophthegmatis authori viſi eſſent, nihil neceſſe ipſi fuiſſe aſſerere in hoc ſeculum futurum à præſenti diverſum eſſe, quod qui ipſo fruantur, nec edant nec bibant, &c. quis enim monitu opus habet, ne putet animas hæc, ad quæ præſtanda nullis inſtructæ ſint inſtrumentis, perficere? Hoc verò novum eſt, nec omnibus ita notum, ut qui & corpora retineant & membra iis olim finibus condita, & diuturno uſu aſſueta, ea tamen jam haud amplius præſtent: adeo ſententiam iſtam, quam adducit *Rambam* ut ſit סניגור לו *ipſi συνήγορος*, eſſe revera, ſi rectè perpendatur, קטיגור גמור מכל פנים *καθήγορον abſolutam, & ex omni parte adverſantem*, annotant, eáque innui ſeculum iſtud non eſſe עולם הנשמות *Spirituum proprium*, ſed & corporum, hominúmque integrorum, qui in perpetuum ſuſtententur, בזיו הכבוד בקיום הופש בגוף בעולם הזה באכילה ושתיה, *Splendore gloriæ divinæ, ut in hoc mundo anima in corpore cibi & potus beneficio ſuſtentatur:* quod quomodo fieri poſſit *Moſis* exemplo patere, qui quadraginta diebus in monte ſubſtitit quibus nihil comedens מזיו השכינה היה ניזון *ſolo Majeſtatis divinæ ſplendore alebatur.* Eo tendere & aliud veterum dictum, quo quærenti quid facturi ſint reſuſcitati mille annis iſtis, שעתיד הקבה' לחדש בהן עולמו, *quibus Deus mundum ſuum renovaturus ſit*, reſpondent, הבה' עושה להם כנפים והם שטים על פני המים, *Deum alas illis facturum, ipſoſque ſuper aquis ſpatiaturos:* ubi alis indicari ait, לבישת הנפש מלאכות והתלבש הגוף עמה ושלא תתבטל בבטול היסודות, *Animam naturâ Angelicâ induendam, eáque veſtiendum corpus, neque ipſum unà cum elementis perituram.* Siquidem, קיום הגוף בקיום הנפש וקיום הנפש בהתיחדה בדעת עליון והמתקיים יהיה כמקיים בהתיחדו בו *Durationem corporis dependere à duratione animæ, & durationem animæ ab unione ſua cum ſcientia Dei Celſiſſimi, eſſéque ſuſtentatum, ut ſuſtentans vi unionis ſuæ cum eodem:* hoc facilè credi poſſe, cum conſideretur vis, quam imprimit anima corpori vi unionis cum ſcientia Dei, ut cum fulgida facta fuerit facies *Moſis* inſtar ſolis, *Joſuæ* inſtar lunæ, quod idem affirmant Veteres de *Adamo* etiam, & de quibuſvis qui Creatori propius uniti fuerint, Spiritúque Sancto induti; ut de *Phineaſo*, cum in ipſum deſcenderet Spiritus Sanctus, dicunt micuiſſe vultum ipſius inſtar lampadis, ut & de *R. Eliezere Magno*, inter docendum radios ex facie ipſius, ut olim è *Moſis* facie, prodiiſſe, adeo ut non dignoſceret quis utrum dies eſſet an nox. Atque item *Sifri* ſcriptum, *Facies juſtorum in ſeculo futuro futuras quaſi Solem, Lunam, Firmamentum, Stellas, Fulgura, Lilia, lucernas Sanctuarii:* quorum rationem ſi inveſtigare non poſſumus, quid ni tamen credamus, cum quæ ad animam ſpectant myſteria perſpecta habeat Creator in ſecula benedictus, licet noſtrum fugiant captum? Videmus tamen, cum ea, quæ cupit, conſequitur animus, inde & corpori ſanitatem & decorem accedere. Eo tendere quod dictum eſt, *Sapientia hominis illuſtrat vultum ipſius.* Contra hæc, quæ de æterna corporis duratione dicuntur, nihil facere argumenta è Philoſophorum ſcholis petita, ac pari ratione, quâ credunt illi univerſalium, credi etiam poſſe particularium permanentiam: cum tam hæc à particulari Dei voluntate, quam illa à generali, pendeant; ſecundùm quam durationem ſuam habent, prout ipſi viſum eſt, אם לזמן אם לנצח *ſive ad tempus, ſive in æternum.* Nam quod ordinariâ mundi lege fieri videmus, particularia interire, univerſalia manere, hoc animantibus מפני החטא הקדמני *primi peccati*, & pœnæ ob ipſum denuntiatæ *ratione* contingere; voluntatem interim Dei immortalem quicquid vult in æternum conſervare. Hæc *Nachmanidis* doctrina eſt in cap. *Gamul* ab ipſo explicata; cui conſona ſunt (ut diximus) quæ ab aliis non paucis traduntur. *R. Abron Levita* (referente *Juda Zabara)* corporis in mundum futurum admiſſi quatuor ſtatuit מעלות גדולות *excellentiæ gradus*, 1. quòd, אינו נראה לעין כל זמן שהוא אינו רוצה, *oculi viſum fugiat quandocunque latere cupiat.* 2. quòd, הוא נכנס בכל מקום אף עלפי שהוא סגור כמו שיכנס הרוח, *quemlibet locum etiam occluſum ingrediatur, non ſecus ac ſpiritus.* 3. Quòd משתנה ממקומו למקום רחוק בשעה קלה *brevi temporis ſpatio à loco ſuo ad locum longè*

longè remotum transferatur. 4. Quòd, מתראה בגוף אנושי בגופו ממש או בצורה אחרת אם רוצה להתנכר, *vel formâ humanâ corpore proprio appareat, vel aliâ indutum formâ, quotieſcunque perſonam mutare libuerit:* quæ omnia in *Eliæ* corpore exemplo liquido comprobata fuiſſe autumat. His autem neſcio an non potius *R. Aaronis* ſententiam exprimere, quam ipſiſſima ejus verba nobis dare voluerit *R. Juda.* Nam in verbis ipſius à *R. Jacob Ben Habib* ad ſententiam iſtam *Talmudicam* αὐτολεξεὶ laudatis (neſcio tamen an omnibus) corpus quidem eam ſubiturum mutationem dicitur, ut ſit ipſius materia fæcibus ſuis purgata, פשוט קיים קל התנועה בהיר במראה כמעשה לבנת הספיר נעלם חראות כענין אליהו מוכן לקבל זוהר אלהים ואור פני מלך חיים כמעשה הלבנה שהוא גוף מקבל אורה, *Simplex, permanens, agilis, pellucida inſtar lapidis Saphiri, viſum fugiens inſtar Eliæ, idonea ad recipiendum ſplendorem Dei, & lucem vultus regis vitæ, inſtar Lunæ quæ eſt corpus lumen ſuum aliunde accipiens:* ac rurſum reſpectu שנוי תכונתם וקלות תנועתם *mutationis temperamenti & agilitatis* corporum reſuſcitatorum, dici Deum illis alas dare; at quatuor excellentiæ gradus, quorum meminimus, nec eo modo diſtinguuntur, neque explicantur, quo apud *Judam Zabaram.* Ac obiter monere liceat, nec in iiſdem verbis ullam Conſtellationum earundem, ſub quibus & corpora priora formata, & nova formanda aſſeruiſſe *R. Aaronem* tradit (uti vidimus) *Joſephus Albo*, mentionem fieri; dici tantùm, שיחדש להם הקבה' לכל אחד ואחד מהם גוף באותו מזג לגמרי שהיה לכל א' וא' מהם תחלה שוה בשוה, *De novo conditurum Deum unicuique ipſorum corpus eodem prorſus temperamento quo prius fuerat, ſine ulla omnino differentia:* adeo ut niſi ipſius *Abronis* librum inſpicere liceret, dubitare poſſimus, an non illud quod de parili ſtellarum ſitu dicitur, non ex ipſius *Joſepho Albo* interpretamento acceſſerit. Porrò, quod ad alas iſtas quibus ex veterum ſententia donandi ſunt reſuſcitati, monet *Juda Zabara* non intelligere ipſos כנפים ממש *alas propriè dictas*, אבל רצונם לומר שיהא נוסף בהם ענין מלאכותי עם קלות גופם שיהיו ראויין לעמוד עלפני המים, *verùm indigitare voluiſſe additum iri ipſis proprietatem quandam Angelicam, unà cum corporis ſui levitate, quâ vel aquæ ſuperficiei inſiſtere poſſint.* Pari ferè modo quo ſcriptura *Seraphinis* alas attribuit, qui cum ſint ſpiritus alas revera non habent, ſed duabus, quibus facies ſuas obtegere dicuntur, innui, שאין בו השגה במה שלמעלה ממנו, *non apprehendere ipſos quæ ſupra ſe ſunt*; duabus, quibus pedes, שאין בו השגה בענינים אשר למטה מהם, *non apprehendere ipſos negotia quæ infra ſe ſunt*; duabus, quibus volant, indicari, קלות התנועה לעשות שליחותם מהר בלא שום עכוב, *agilitatem in obeunda legatione ſua quam celerrimè ſine ulla prorſus mora.* Sic & quod ad coronas quas capite geſtaturos dicunt beatos alterius ſeculi incolas, [h] monet *R. Jacob* modo laudatus, innui eas quas ſibi in hac vita pararunt על ידי תורה ומעשים טובים *ſtudio legis & operibus bonis:* tunc enim ipſos veritatem earum rerum quibus ſtuduerunt, & rationem eorum quibus operam dederunt mandatorum, quas in hac vita corporibus iſtis craſſioribus veſtiti perfectè aſſequi non potuerunt, percepturos; quod & illo quod dicitur, *è ſplendore Majeſtatis divinæ*, indicatur; ſcil. tum eodem modo ſe habituros, ac Angelos qui voluptatem capiunt ex apprehenſione notionum ſublimiorum, quæ à ſplendore Majeſtatis ab ipſo Deo ad ipſos fluunt, & communicantur. Porrò idem *R. Juda* monitu neceſſarium putat, כי הנוצרים יאמינו עקר תחית המתים ולא יאמינו תחיה בגוף בהיך קורין אותו בלעז שלהם גלוריפיקאט כל שיש לו המעלות שזכרנו ותלמידי ישו הנצרי שמסרו להם עקר זה קבלו מחכמי ישראל ולא שמשו כל צרכ' לרעת עקר התהיה כמו שנאמין אנחנו, *Etiam Chriſtianos credere articulum reſurrectionis mortuorum, at non credere de corpore illuſtri, quod linguâ ſibi vernaculâ Glorificatum appellant, quo reſurrecturi ſunt totum quod ſpectat ad iſtos excellentiæ gradus, quorum* (inquit) *meminimus. Diſcipuli autem Jeſu Nazareni, qui illis hunc articulum tradiderunt, illum à ſapientibus Iſraelis acceperunt; at non quantum opus eſt operæ impenderunt ad ipſum plenè percipiendum, quomodo nos illum credimus.*

Equidem ſi non adeo curioſi fuerint *Chriſtiani* in iis, quæ mortalibus ſcire non datum eſt, indagandis, non hoc vitio illis verterim; ſunt tamen & inter ipſos forſan qui plus ſatis ſe in ea quæ de alterius vitæ ſtatu revelata non ſunt ingerendo culpam meriti ſunt. Nec quod addit, *Chriſti* diſcipulos hunc articulum è fontibus *Iſraelis* hauſiſſe, prorſus negaverim. A primis enim patribus gentis iſtius credita poſteríſque tradita eſt hæc doctrina. At dum non ſatis ipſos, à Chriſto

[h] Sic Rambam Tr. Teſhub. c. 8. Sect. 2. Corona quam innuunt Sapientes היא הרעה Scientia eſt.

Chriſto edoctos, eum intellexiſſe autumat, adeo fallitur, ut reverâ ad ipſos, ſi quid pleniùs de eodem ſcire vellent, recurrendum habuerint *Iſraelis*, quoad carnem, poſteri. Quo nomine vidimus (ac mox plenius oſtenſuri ſumus) ab *Abarbenele Nachmanidem* aliósque vapulare.

(c) *Moſis* exemplum quod urgebant qui corpora membris ſuis conſtantia ſine cibi & potus adminiculo potentiâ Dei in æternum conſervari affirmabant, ne eluſum putarent qui *Maimonidis* partes ſequerentur, illud miraculo aſcribendo, (quod ſecundùm ipſius doctrinam, in rebus naturâ poſſibilibus quo conſtantius & diuturnius eſt magis mirum habetur, [i] at in iis quæ naturæ vires excedunt ſi perpetuum ſit, miraculi naturam exuit) reſpondet *Nachmanides*, אם ניחס זה אל מעשה הנס הנה אליהו יוכיח שלא הו שלך הגוף ממנו ולא נפרד מן הנפש וחתקיים מאז ועד עולם, *Si hoc miraculosè factum dicatur, ecce argumento eſt* Elia, *cujus corpus haud unquam depoſitum eſt, nec ab anima ſeparatum, manétque ab eo quo fuit tempore in æternum.* Quod etiam in Doctorum expoſitionibus de *Henocho* aſſertum ait. De *Elia* conſtare hoc putat ex illis Prophetæ verbis, *Ecce ego mitto vobis* Eliam *Prophetam*, &c. Certè haud eadem eſt omnium Magiſtrorum de *Elia* ejuſque miſſione ſententia. *R. David Kimchius* quid ſentiat jam vidimus, viz. corpus ipſius in ſuprema aëris regione igne abſumptum fuiſſe, ipſúmque novo, cùm mittendus erit, corpore donatum iri. Ad quam ſententiam, dum hic contra *Nachmanidem* diſputat, propendet *Abarbenel.* Cui tamen auris vellenda eſt, ut qui haud ſatis ſibi conſtare videatur, cum ad 2 *Reg.* ii. ex profeſſo contra eandem diſputat, ipſámque planè rejicit, הנה אין ראוי שנאמין לדבריהם, *Haudquaquam* (inquit) *oportet credere ipſorum verbis*; liquido enim conſtare non fuiſſe corpus ipſius ab anima ſeparatum, ideoque credere ſe, ſecundùm veterum ſententiam, *Eliam* in cœlum, i. e. aërem, turbine ſublatum, in Paradiſum terreſtrem tranſlatum fuiſſe, ibíque manere ipſum בגוף ובנפש *anima & corpore conſtantem:* at quali tandem corpore? corpore quod gratiâ Dei miraculosè factum ſit, נצחיי וקיים כאחד מן הגשמים השמימיים ולכן היה קל להראות בכל מקום ולא היה מעביל מקום ולא מצטרך למאכל ולמשקה ולשאר הדברים הצריכים וההכרחיים לחי לפי שנעשה גשמו מתכונה רוחניית על דרך נס, *Immortale, & permanens inſtar corporis alicujus cæleſtis, ideoque agile ut ubique locorum compareat, neque loco circumſcriptum, neque cibi aut potus, aliarúmve rerum, quibus neceſſario opus habent vivi, indigum, cùm induerit corpus ipſius naturam ſpiritualem per modum miraculi.* Hoc ideo factum, quod ſæpius hominibus apparere deberet, ita ſæpius ipſum Prophetis, piiſque, & in *Rabbinorum* ſcholis, atque alibi apparuiſſe. Diſcrepatum eſt non minus de eodem *Elia* mittendo ante diem Domini terribilem. Intelligendum illud de ipſo *Elia* non minus *Abarbineli* quam *Nachmanidi* videtur, (ut è loco jam proximè laudato patet; ſic & *Aben Ezræ*, *Kimchio*, &c. Sunt tamen qui forſan alium aliquem *Eliæ* ſpiritu prædituм, ipſius nomine indigitari autumant. Ita *Maimonides Yad.* l. ult. (*Melachim*, ſcil.) c. ult. ex verbis iſtis *Malachiæ* conſtare ait ſurrecturum Prophetam quendam ad dirigendum *Iſraelem*, quem יש מן החכמים *ſunt è ſapientibus*, qui ipſum *Eliam* eſſe putent ante *Meſſiam* mittendum: unde *R. Tanchum* ad locum iſtum Prophetæ, הרא בלא שך ועד בטהור נבי פי יש' קבל וקרת טהור אלמשיח בקליל ובעץ אלעלמא ירי אנה אליהו התשבי נפסה והו אלמונוד פי אכתר אלמדרשות ובעצהם ירי אנה נבי עתימא מתלה פי אלמרתבה קאימא מקאמה פי מערפתה תע' ואטהאר אסמה ולדלך סמי אליה, &c. *Eſt hoc ſine dubio promiſſum de Propheta in* Iſraele *manifeſtando paulo ante tempus manifeſtationis* Meſſiæ, *quem quidam è doctis putant ipſum* Eliam Tiſbitem *futurum: quæ ſententia in pleriſque ſcriptis Homileticis reperitur; at alii cenſent prophetam magnum fore parilis cum ipſo gradus, eodemque loco conſtitutum quoad cognitionem Dei, & nominis ejus promulgationem, ideoque* Eliam *appellari, ut vult magnus ille Doctor* Maimonides, &c. ולעלה עלי הרא משיח בן יוסף כמא קאל איצא, *atque hac ratione forſan erit* (inquit) Meſſiah Ben Joſeph, *ex ejuſdem ſententia.*

Ex his verò quæ ab ipſo *Abarbenele* de *Elia* affirmata vidimus contra *Maimonidis* (quam ipſe amplectitur) ſententiam, concludent qui à *Nachmanidis* partibus ſtant, quod in uno factum in pluribus fieri poſſe, ſc. ut immortalia in altero ſeculo gerant corpora, non iiſdem, quibus in hoc, neceſſitatibus obnoxia, ac

[i] Epiſt. de reſurr. prope fin.

voluiſſe Deum, להראות ענינן לדור דורים כדי שידעו כל ישראל אמתת העולם הבא ומעלתו ויאמינו בו אמונה קיימת, *unum illum omnibus ſeculis in exemplum proponere, ut notam haberet omnis* Iſrael *veram ſeculi futuri rationem, ejuſque excellentiam, eámque fide firmâ crederet*, ut loquitur *Juda Zabara*, de *Phineaſo*, quem cum aliis quibuſdam *Rabbinorum* pro eodem cum *Elia* habuiſſe videtur. Illi quod regerit *Abarbenel*, etiamſi concedatur illud *Eliæ* ob ſingularem ipſius ſanctimoniam contigiſſe, non tamen convenire ut de pluribus credatur, opponi poteſt, quod de eodem *Elia* verba faciens habet *R. Tanchum*, לא באס אן יכון מן גמלה כואץ [אלנפס] וגראיב אפעאלהא אדא קוית ואתחדת במבדאהא אן תחמל נסמהא פי אלהוי ולו לם ידכר, *nihil impedit quo minùs è proprietatibus animæ & miris ejus operationibus, ubi prævaluerit, & principio ſuo unita fuerit, credatur eſſe ut corpus* [qua velit] *in aëre transferat, etiamſi nihil tale in Scriptura memoratum eſſet*, פכיף וקד דכרתהא אלנצוץ ואכברת בה עץ אלאנביא לא פרק אן יכון אלאכבאר עץ ואחד או עץ גמאעה לאנה מנד גרי לואחד פכרג עץ באב אלממתנע וצאר פי באב אלממכן, *quanto magis poſtquam expreſſa ſint ejus in eâdem teſtimonia, & à Prophetis tale quid* [contigiſſe] *narratum ſit? neque enim refert ſive de uno, ſive de pluribus memoriæ proditum ſit. Poſtquam enim vel uni contigerit, jam ex ordine impoſſibilium exiit, & inter ea quæ fieri poſſunt cenſendum eſt.*

(d) Ita certè ut ſententiam tam Scripturæ Sacræ quam veterum expoſitionibus conſentaneam amplectitur, *Adamum*, ſi non peccaſſet, perpetuo victurum fuiſſe. Objicitur quomodo hoc fieri poſſit? Oggerunt Magiſtri exemplum *Eliæ*, [k] הרי אליהו שלא חטא הרי הוא חי וקיים לעולם *Ecce Eliah qui non peccavit, vivit & permanet in ſeculum.* At ſuppoſito non peccaſſe ipſum *Eliam*, quomodo tamen à communi illa ſorte, cui *Adami* peccatum omnes obnoxios fecit, exemptus eſt? Sunt enim & alii quos peccati immunes perhibent, primi tamen patris rebellione mortalitatis legibus ſubjectos. Ita in *Talmude*, Tract. *Sabbat.* c. 5. ד' מתו בעטיו של נחש ואלו הן בנימין בן יעקוב ועמרם אבי משה וישי אבו דוד וכלאב בן דוד, *Quatuor* (inquiunt) *mortui ſunt conſilio ſerpentis* [non alîus, ſcil. peccati, quam originalis, rei] *qui ſunt*, Benjamin, f. Jacobi, Amram Moſis, Iſhai Davidis *pater*, & Cileab *filius* Davidis. Reſponſum ſuggeret *Juda Zabara* è *Midraſh*, ipſi (cum *Phineaſi* tunc nomine gauderet) cum *Simeonitæ Zimri* principis ſui ulciſcendi causâ ipſum aggreſſi eſſent, animam è corpore evolaſſe, quam in idem adhuc calens, animæ *Nadabi*, & *Abihu*, quæ adhuc ibi huc illuc volitabant, prehenſam retruſerunt, atque cum non aliâ quam primorum parentum culpâ mortem meritus eſſet, hoc pacto juſtitiæ divinæ quâ ei condemnati ſunt omnes ipſorum poſteri, ſatisfactum, ועל כן היה ראוי שלא ימות עוד ויזכה אל התכלית האחרון שהוא עולם הבא, *ideoque haud conveniſſe ut amplius moreretur, ſed dignus fieret qui finem* [hominis] *ultimum*, ſcil. *mundum futurum conſequeretur*: ſed ne ad ridicula divertamus: Illud quod hic obſervatum cupimus eſt, *Abarbenelem* eorum ſententiam, qui *Adamum* ſi non peccaſſet perpetuò victurum fuiſſe autumant, refellere, eundem tamen ad 2 *Reg.* ii. hæc habere, הנה אדם היה נצחי ונעשה נפסד ואליהו נולד נפסד ונעש נצחי, *Ecce* Adam *immortalis fuit, & factus eſt mortalis: at* Eliah *mortalis natus eſt, & factus immortalis.* An non pro occaſione ſententiam mutaſſe videatur?

(e) Ac ferè ſolus *Manaſſes Ben Iſrael* videtur ſe illi comitem adjunxiſſe. *Sciendum* (inquit) *eſt Cl. Virum* Iſaacum Abravanelem, *& ante illum* R. Moſen Ægyptium *plane in contraria opinione fuiſſe: nimirum reſuſcitatos denuo morituros eſſe, & animas eorum à corpore liberas ac ſolutas in mundo animarum feliciter ac beatè victuras*, & paulò poſt, *Sed vero opinio hæc non eſt accepta, neque probata à quoquam, &c.* Quod tamen neſcio an ſimpliciter affirmari debeat, quaſi nemo his duobus exceptis, ita ſentiret. *Nachmanides* certe ſententiam ſuam, quâ aſſerit ad vitam reſuſcitatos haud denuo morituros, ſed in æternum permanſuros, & à reſurrectione mortuorum ad ſeculum futurum שכלו ארוך *quod omnis termini expers*, transferendos, eandem eſſe ait, quam ut *R. Saadias*, ita & veteres omnes tradiderint, excepta *R. Moſis* doctrina, quæ, נותנת קצבה לזמן התחיה ומחזיר הכל לעולם הנשמות, *terminum præſcribit tempori reſurrectionis, atque omnes in mundum animarum remittit.* At hoc de illis *Maimonide* antiquioribus intelligi vult: Nam apud recentiorum non paucos ipſius

[k] Ramban. cap. Gamul: & Juda Zabar.

ſententiam invaluiſſe ipſe fatetur. [1] באמת תמצא למקצת חכמי ספרד בחבורי חכמותיהם ובתפלתם שהם מסכימים לדעת ההיא שהעה' הוא עולם הנשמות, *Certe* (inquit) *reperies nonnullos Sapientum Hiſpaniæ in ſcriptis ſuis philoſophicis, & precationum formulis aſſentire opinioni iſti*, ſcil. *mundum futurum animarum proprium eſſe.* Inter cæteros *R. Salomonem Ben Gabirol*, qui in precatione ſua hæc habet verba, תחת כסא כבודך מעמד לנפשות הסידיך ובו נועם בלי תכלית וקצבה והוא העה', *Sub ſolio gloriæ tuæ ſtatio eſt animabus Sanctorum tuorum, atque ibi eſt voluptas ſine fine aut termino, éſtque* [ſtatus] *iſte ſeculum futurum.* Nec non, ובעת מן העולם הזה תוציאני אל העה' בשלום תביאני, *Et quando me ex hoc mundo eduxeris, in mundum futurum in pace introducas.* Addi poteſt & *Nachmanide* recentior *Joſephus Albo*, qui *Maimonidi* ſtrenuè contra ipſum militat, ut videre eſt à Sermonis 4. cap. 30. uſque ad finem c. 41. in quo non aliud in mundo futuro præmium, quam quod מגיע לנפש בזולת גוף *animæ ſine corpore contingit*, expectatum aſſerit olim à Patribus *Adamo, Noacho*, &c. *Abrahamo, Iſaaco*, &c. ejuſque ſolius reſpectu, מאם שברהם אבינו חייו וחיי בנו יחידו וכל ההצלחות הגשמיות שהיו מיועדות לו לרשת ארץ כנען ושיירש זרעו את שער אויביו וכי ביצחק יקרא לך זרע והלך לשחוט את בנו יחידו בהיותו יודע כי בקיום מצות יי' תתקיים הנפש קיום נצחי ותשאר בנועם מתמיד וכי בעברו את פי השם יתברך היא לא תצלח ותהיה נכרתת מן הנועם ההוא ומא חפצו בביתו אחריו ובכל היעודים הגשמיים אם הפסיד הטוב ההוא הנצחי שהוא קיום הנפש, *Deſpectui* (inquit) *habuit* Abraham *pater noſter tam ſuam, quam filii ſui unici vitam, omniáque bona corporea quæ ipſi promiſſa fuerant, ſcil. in hæreditatem ipſi ceſſuram terram* Canaan, *ac ſemen ipſius hæreditariò poſſeſſurum portas inimicorum ſuorum*, & [quod dictum eſt] In *Iſaac* vocabitur ſemen tuum; *profectúſque eſt ut mactaret filium ſuum unicum, ſciens obſervando mandata Domini, conſervatum iri animam duratione æternâ, ac permanſuram ipſam in gaudio perpetuo*; *at ſi tranſgrederetur verbum Domini, haud proſpere acturam, ſed exciſum iri à gaudio iſto. Ac quid ipſi cum domo ſua poſt ipſum, aut cum omnibus promiſſis corporeis, ſi perderet bonum illud ſempiternum, quod eſt animæ duratio?*

Non ergò ſolus *Abarbenel Maimonidis* caſtra ſecutus eſt. Si plures à *Nachmanidis* partibus ſtare dixerit *Manaſſe* ſatis cilè aſſenſerimus. Eorum aliquos jam recenſuimus. Unum addere liceat, *Salomonem Bar R. Nathan*, de cujus ſententia conſtat ex formula precationis, quam mortuorum ſepulchra viſitantibus recitandam præſcripſit, quam, ni id lectori grave, hic apponam; ídque libentius, quod quæſitum à me aliquoties memini quibúſnam pro mortuis comprecationibus uterentur *Judæi:* ſic ergò ille, *Cùm animus tibi ſit Prophetarum, Doctorum aut piorum ſepulchra viſere, juxta ſepulchrum conſtitutus ac* מקאבל קבלה *facie ad* Keblah, i. Hieroſolyma, *directâ, ſic dicas*, יהי רצון מלפני יי' אלהינו ואלהי אבותינו קדושנו קדוש יעקב שיצר את כל בני בריתו ברין והחיה אותם ברין והמית אותם ברין והוא עתיד להקימם לחיי העולם הבא ויודע מספר כלם כן ימהר ויחישה להקיץ את אדננו ורבנו הנאון הקדוש הזה או הצדיק הזה או החכם הרב הזה השרוי גופו בקבר הזה הנוחים עצמותיו בתוך האבנים הללו ויחיהו תחית עולם שאין אחריה מיתה תחיה המבלעת כל מיתה המוחה כל דמעה המסירה כל חרפה לחיים בירושלם עם שבעה רועים ושמונה נסיכים הנאמר בהם והיה זה שלום אשור כי יבוא בארצנו וכי ידרוך בארמנותינו והקמנו עליו שבעה רועים ושמונה נסיכי אדם וישים חלקו עם המשבילים ומצדיקי הרבים שהם ככוכבים לעולם ועד וכל שארית עם יי' בית ישראל השומרים בדית אלהינו העושים רצונו גם הם כלם ינערם יי' אלהינו מעפרם ויהי חלקם וחלקנו בחיים חיי עולמים לקיים בהם כלם קטנם וגדולם מקרא שכתוב יהי פסת בר בארץ בראש הרים ירעש כלבנון פריו ויציצו מעיר כעשב הארץ ויקיים הבטחתו שהבטיח על ידי ישעיהו בן אמוץ הנביא יחיו מתיך נבלתי יקומון הקיצו ורננו שוכני עפר כי טל אורות טלך וארץ רפאים תפיל וכמו שהבטיח לדניאל איש חמודות ואתה לך לקץ ותנוח ותעמוד לגורלך לקץ הימין וכמו שהבטיח לכל קהלות ישראל על ידי עבדו יחזקאל בן בוזי הכהן לכן הנבא ואמרת אליהם כה אמר יי' אלהים הנה אני ופתיח את קברותיכם והעליתי אתכם מקברותיכם עמי והבאתי אתכם אל אדמת ישראל וידעתם כי אני בפתחי את קברותיכם ובהעלותי אתכת מקברותיכם עמי ונתתי רוחי בכם וחייתם והנחתי אתכם על אדמתכם וידעתם כי אני יי' דברתי ועשיתי נאום יי' יעלזו חסידים בכבוד ירננו על משכבותם וצדיקים ישמחו ויעלזו לפני אלהים וישישו בישועתו ואמר ביום ההוא הנה אלהינו זה קוינו לו ויושיענו היי' קוינו לו נגילה ונשמחה בישועתו ואנחנו נברך יי' מעתה ועד עולם הללויה, *Sit voluntas Domini Dei noſtri, Creatoris noſtri, Sancti noſtri, Sancti* Jacob,

[1] C. Gamul, ſub fin.

cob, *qui creavit omnes filios fœderis ſui in judicio, & vitam ipſis tribuit in judicio, & mori fecit ipſos in judicio, & reſuſcitaturus eſt ipſos ad vitam ſeculi futuri, quique novit numerum eorum omnium* [ut] *ita acceleret ac feſtinet expergefacere Dominum & Doctorem noſtrum* Haggaonem [Eximium] *ſanctum iſtum (aut Juſtum iſtum, aut Sapientem Doctorem iſtum) cujus corpus habitat in ſepulchro iſto, cujus oſſa in medio lapidum iſtorum requieſcunt, & vivificet ipſum vitâ æternâ, quam nulla mors ſequitur, vitâ quæ omnem mortem abſorbet, quæque omnes lachrymas abſtergit, atque omne opprobrium aufert, unà cum omnibus, qui vitæ adſcripti ſunt in* Jeruſalem, *cum ſeptem paſtoribus, & octo principibus, de quibus dictum eſt,* [m] Eritque iſte pax, quando *Aſſur* venerit in terram noſtram, & cum calcaverit in palatiis noſtris, & ſuſcitabimus adverſus eum ſeptem paſtores, & octo principes hominum, *dètque ipſi partem cum intelligentibus, iiſque qui juſtificant multos, qui erunt inſtar ſtellarum in ſeculum & ſempiternum: quin & totum reſiduum populi Domini, domus* Iſrael [eorum] *qui cuſtodiunt pactum Dei noſtri, & faciunt beneplacitum ipſius, omnes* (inquam) *iſtos excutiat Dominus Deus noſter è pulvere ipſorum, ſitque ſors ipſorum & ſors noſtra in vitâ, vitâ ſeculorum, ut ſtabiliat in ea illos omnes tam parvos quam magnos,* [ſecundùm illud quod in] *textu ſcriptum eſt,* [n] Et erit particula frumenti in terra in vertice montium, commovebitur ut *Lebanon* fructus ejus, & florebunt de civitate ſicut herba terræ, *& confirmet fiduciam iſtam, quâ confidere fecit per* Iſaiam *filium* Amos *Prophetam,* [o] Vivent mortui tui, cum cadavere meo reſurgent, quia ros olerum ros tuus, & terra mortuos ſuos projiciet. *Et ſicut promiſit* Danieli, *viro deſideriorum,* [p] Tu autem vade ad præfinitum, & requieſce, & ſtabis in ſorte tua in fine dierum; *& ſicut promiſit omnibus cætibus* Iſraelis *per ſervum ſuum* Ezekielem, f. Buzi, *ſacerdotem,* [q] Ideo vaticinare, & dices illis, Sic dicit Dominus Deus, Ego aperio ſepulchra veſtra, & educam vos è ſepulchris veſtris, populo mi, & indam vobis ſpiritum meum, & vivetis; & ſtatuam vos ſuper terram veſtram, & ſcietis quod ego Dominus locutus ſim, & fecerim, dicit Dominus, *Exultent Sancti cum gloria, cantent ſuper lectis ſuis: Gaudeántque juſti & exultent coram Deo, & lætentur in ſalute ipſius. Dicetque die illo,* [r] Ecce Deus noſter hic, expectavimus ipſum & ſervabit nos: Hic eſt Dominus, expectavimus ipſum, exultabimus & lætabimur in ſalute ipſius: *Et nos benedicemus Domino ab hoc tempore uſque in ſeculum. Hallelujah.*

In hac precationis formula, dum ea, quibus probari reſurrectionem mortuorum putant, Scripturæ loca ſummatim recenſet, obſervari poteſt, & inter cætera enumerari *Mic.* v. 5. *Et erit iſte pax, Aſſur cum venerit in terram noſtram, & calcaverit in ædibus noſtris,* והקמנו עליו שבעה רעים ושמנה נסיכי אדם, *Et ſtatuemus adverſus eum ſeptem paſtores, & octo principes hominum.* Adducitur idem & à *R. Saadia, l. Emunoth,* cap 7. inter alia ad articulum iſtum confirmandum argumenta, ſed ea potiùs quæ è *Talmude* & traditione, quam quæ è Scriptura petuntur. Argumenti enim inde deducti tota vis pendet à traditione, quâ ſeptem Paſtores & octo Principes ſigillatim enumerantur. Ita in Tract. *Succah.* c. 5. dicitur, מאן נינהו ז' רועים דוד באמצע אדם שת ומתושלח מימינו אברהם ויעקוב ומשה משמאלו ומאי נינהו ח' נסיכי אדם ישי ושאול ושמואל עמום צפניה חזקיהו ואליהו ומשיח, *Quinam ſunt ſeptem iſti paſtores?* David *in medio,* Adam, Seth, & Methuſalach *ad dextram ipſius,* Abraham, Jacob & Moſe *ad ſiniſtram. Et quinam octo principes viri?* Jeſſe, Saul, Samuel, Amos, Zephaniah, Hezekias, Eliah, Meſſias. Jam ſi hos ſuſcitandos (ea enim tum verbi הקמונו vis erit) credideris ut *Aſſyrii* impetum frangant, [s] de reſurrectione nequaquam dubitabitur. At neſcire ſe ait *R. Salomo,* unde hæc hauſerint: magis tamen mirum, quod & ab ipſo in Scholiis ad locum iſtum *Talmudis* adducitur, & à *Judah Zabara,* c. 3. citatur è *Midriſh Tillim,* ubi cum omiſſo *Iſaaco* inter paſtores iſtos collocentur *Abraham* & *Jaacob,* quæritur יצחק היכן הלך שאינו בכלל אלו *Iſaac quo abierat quod inter hos non fuerit,* ac reſpondetur, הלך להוציא רשעי ישראל מגיהנם, *abierat ad educendos ſceleratos gentis Iſraeliticæ è Gehenna*[t]. Principium autem Orationis hujus ſumpta eſt ex iſta, quæ in centum benedictionum formulis, quæ in Liturgia *Judæorum* publicâ habentur, per ſepulchra *Iſraelitarum* tranſeuntibus recitanda præſcribitur: ſic autem ſe habet, ברוך אתה יי' אלהינו מלך העולם אשר יצר אתכם בדין והחיה אתכם בדין וזן אתכם בדין

[m] Mic. v. 4. [n] Pſal. lxxii. 16. [o] Iſa. xxvi. 1. [p] Dan. xii. 13. [q] Ezek. xxxvii. 12. [r] Iſai. xxv. 9. [s] ad Mic. v. [t] Hoc alias Abrahamo tribuitur, v. ſup. p. 172.

בדין וידע מספר כלכם והוא עתיד להחיותכם ולהקמכם בדין ברוך אתה יי מחיה המתים, *Benedictus ſis tu, Domine Deus noſter, Rex mundi* [ille] *qui creavit vos in judicio, & vivificavit vos in judico, & pavit vos in judicio, novitque numerum veſtrum omnium, quique vitæ reſtituturus, & reſuſcitaturus eſt vos, in judicio: Benedictus ſis, Domine, qui vivificas mortuos.* Ita in editionibus *Venetis*, quæ jam Liturgiam apud Synagogas, quæ *Hiſpanicas* ſe vocant, in uſu nobis exhibent. At *Nachmanides* legit, והוא עתיד להקים אתכם לחיי העולם הבא בדין, *Et qui reſuſcitaturus eſt vos ad vitam mundi futuri in judicio.* Ideo enim formulam hanc citat, ut inde *Olam Habba*, ſeu mundi futuri ſtatum, qui propriè ſic dicitur, alium eſſe ab eo, quo ſtatim poſt mortem fruuntur, probet. Mutata eſt forſan ab eâ, quæ olim fuit, formâ, controverſiæ iſtius, inter *Rambam* & *Ramban*, gratiâ. Digreſſionis hujus anſam nobis præbuit *Manaſſis Ben Iſrael* cenſura, quâ ſententiam iſtam, denuo, ſcil. morituros, qui reſurrectionis mortuorum participes facti fuerint, ſingularitatis arguit; antequam autem revertamur, non poſſumus quin & ab ipſo quæramus, quoſnam ipſe ſibi aſſentientes habeat, dum quos immortalitatem induiſſe fatetur, novi, ſcil. mundi (ut ſeculum futurum vocat) incolas, iiſdem tamen animalibus ac naturalibus actionibus vacaturos, & operam daturos ſtatuit, quibus in hac vita homines, cibo, ſcil. & potu uſuros, generationíque prolis vacaturos, &c. ut ipſius verbis (l. 3. c. 9. de Reſurrectione mortuorum) utar. In diverſum certe abit tam ab iis qui *Maimonidis*, quam qui *Nachmanidis* partes ſequuntur. Illi enim, quod abſurdum dictu putant, eos qui immortales, atque incorruptibiles facti ſint, ea, quæ mortalitati ſuſtentandæ inſerviant, amplius exercere, ipſa tollunt corpora; hi vero, dum nullâ ratione denegari corporibus æternitatis præmium exiſtimant, ne tamen corruptionis atque incorruptionis leges miſcere ac confundere videantur, eam ſubire mutationem volunt, quæ ipſa haud amplius rebus iſtis, quibus vel individua vel ſpecies, quamdiu mortalitati ſubjacent, conſerventur, indigere, vel eas exercere patiatur. *Manaſſe* verò, & immortalia eſſe, & ſimul ea præſtare, quibus mortalitatis defectibus ſubvenitur, credi vult; quod neſcio an præter ipſum è doctioribus quiſpiam. Nam quod ipſe hanc opinionem fuiſſe ait *R. Saadiæ Gaon, R. Moſis Ægyptii, R. Simbonis Bar Semah*, & *Iſaaci Abarbenelis*, ex iis, quæ jam à nobis allata ſunt, minimè aſſerendum videtur; cum illi reſuſcitatos quidem in reſurrectionis (quod volunt) ſeculo edere, bibere, aliáque id genus exercere affirmant, at in *Olam Habba*, ſeu mundo quem futurum vocant, ea locum habere prorſus negant. Hæc enim, ex ipſorum ſententia, duo ſecula ſunt immane quantum inter ſe diſcrepantia. Laudat ipſe, l. 3. c. 1. *R. Abraham Bilbag*, qui in lib. *Derec Emunah* " probat horam reſurrectionis mortuorum " & continuam & perpetuam vitam, " quæ poſtea ſequetur, dici etiam mun- " dum futurum." Ita certe author iſte, qui idem Filius *Shem Tob* (ut non ſit (puto) neceſſe duos libros eodem titulo inſignitos, alterum authore *R. Abraham*, alterum *R. Shem Tob.* ut in Cl. Viri bibliotheca Rabbinica fit, ſtatuere) inter cæteras nominis ejus acceptiones, & hanc, quæ omnium maxime propria, recenſet, l. 3. c. 4. at nec ille, nec alius, puto, quiſpiam melioris notæ doctorum, in mundum iſtum ejuſque gaudia admiſſos, vel iis, quibus hæc vita ſuſtentatur, opus habere, vel ex iis voluptatem captare autumat. Fatebitur *Maimonides* delicias vitæ futuræ convivio quidem à veteribus aſſimilari, at ibi reverâ edi ac bibi afferentem quanto cum ſtomacho ac riſu exciperet? multo magis, ubi nemo jam amplius moriturus eſt, eum exerceri actum, qui niſi ſpeciei conſervandæ neceſſarius eſſet, unicum ferè hujus vitæ opprobrium duceret? Illi cum cæteris ubique in ore eſt illud antiquorum, *In mundo futuro nec editur, nec bibitur, nec procreantur liberi*, cujus mirum nullam à *Manaſſe* mentionem factam vel rationem habitam eſſe. Non alia ergò videtur, quam ipſe amplexus eſt, ſententia, quam illa quam ההמון ſeu *Vulgi* appellat *Juda Zabara*, & quam אין צירך לפנים *conſideratione accuratiori indignam putat*, utpote nec Scripturæ, nec traditioni, nec intellectui conſentaneam, ſcil. eſſe, תחית המתים לצדיקים עולמית כגוף ונפש באכילה ושתיה ואולי יהיה זה בגן עדן, &c. [ſtatum] *reſurrectionis mortuorum juſtis æternùm corpore ſimul & animâ* [fruendum] *dum edent ac bibent, idque forſan in Paradiſo* [terreſtri] cujus fructibus jucundiſſimis ad ſatietatem veſcentes, aereque ſaluberrimo recreati, omnique labore vacui, perpetuis fruentur deliciis. Imo addit *Manaſſe* de liberorum procreatione, quod adhuc ſententiam iſtam ab intellectu remotiorem facit, atque hæc

dum asserit, uti sibi necessarias ita & solutu difficiles reddit, quas adducit, quæstiones, primò illam, l. 2. c. 10. Quomodo, scil. eos omnes, qui resurgent, capere possit orbis terrarum, nedum angustiores terræ (quam vocant) Sanctæ, limites. Si enim omnes quotquot unquam in terris vixerint, resurrecturos affirmaret, eosque in terrâ habitaturos, sufficeret forsan illud quod affert responsum, omnes terræ plagas jam ignotas retegendas atque habitabiles futuras; at si vel pauciores resuscitandos autumet, eos tamen & ipsos perpetuo victuros, filiosque & filias, qui & alios gignant, in omnia seculorum secula genituros, non video quomodo spatium hoc molis terrestris terminis non adeò immensis circumscriptum, tantæ hominum multitudini, quantam ab istis, æternitatis duratione continuâ, orituram facilè concipiamus, capiendis olim sufficiat. Secundo & alteram, quam, l. 3. c. 10. movet, utrum, scil. ibi peccato locus sit? Cui & obnoxios illos, qui istiusmodi rebus implicantur, non mirum est si statuat, quamvis maxima ex parte proclives futuros dicat ad virtutem. Ac *R. Saadiam* in partes vocat, quem in eadem opinione fuisse ait, Deum, scil. non ablaturum hominibus liberum arbitrium. At loquitur interim *Haggaon* iste de seculo resurrectionis, seu statu quem mundo futuro prævium statuit, ad quem neminem à Deo admitti vult, nisi quem certo præsciverit, durante ipso, non peccaturum, aut commissurum aliquid, quo עולם הגמול *seculo retributionis* excidat, eóve indignus fiat: ei verò nihil esse cum hujus vitæ rebus commune ubique asserit, cum de illo ipso seculo, & de præmium jam consecutis loquatur *Manasseh*. Sed hæc obiter. Ad *Abarbenelem* redeo. Observandum restat illud, cujus præcipuè causâ fusiorem hanc inter ipsius & aliorum sententias collationem instituimus, scil. hoc ab ipso imprimis *Nachmanidi* vitio verti, quod sententiam *Christianorum* doctrinæ affiniorem, & quam ab ipsis partim hausisse videatur, amplexus sit; aliter enim haud facile fuisse, ab ipso an à *Maimonide* veritas staret, dijudicare. Minimè verò prætereundum, quam iniquè agat, dum quo Christianorum de resurrectione mortuorum dogma absurdi multum in se continere suis suadeat, una cum ipso, alia nihil ad eum articulum spectantia, nec è Scripturis hausta, nec ab omnibus credita proponit, eáque omnia è fundamentis fidei ab ipsis haberi asserit; qualia sunt quæ de Limbo patrum, & de *Maria Christi* matre in cœlum jam corpore evectâ, ibique ad filii sui dextram sedente, ab ipsis asserta refert. Ob hæc *Christianorum* religionem suis non aliter quam ut rerum planè impossibilium & creditu absurdissimarum meram farraginem visum iri minimè dubitans, facile ab ipsis consecuturum se sperat, ut quicquid a *Christianis* credatur, vel ob id ipsum sine ulteriori examine respuant, atque ut à vero alienum rejiciant. *Quid paleæ* (enim) *cum tritico, & quare errares cum extranea, mi fili? Quid nobis cum eorum sententiis* (inquit,) &c. Hoc enim nisi ab ipsis obtinuerit, ut quicquid *Christiani* pro vero habent, illi ideò falsum reputent, satis inpræsentiarum erit ad ipsius arrogantiam retundendam, fidémque apud ipsos minuendam, dixisse, ea quæ, præter ipsorum de resuscitandorum statu doctrinam, recenset, nec universalem apud *Christianos* fidem obtinere, nec ullum inter fidei articulos locum habere. Quam autem ut proximam ad veritatem viam, quam longissimè à *Christianorum* doctrina recedere, laudat, quam minimè tuta sit, ipse hâc ratione paleam pro tritico, errorem pro vero, amplexus ostendit. Nollem ego cum ipsis talionis lege agi, aut hanc certam nobis veri indagandi regulam statui, ut quicquid à *Judæis* (quamvis ad errores fœdissimos prolapsis) asseritur, aut ad eorum placita accedit, pro falso habeatur. Hoc tamen monitu haud intempestivum duco, ne paleam ab ipsis pro tritico obtrudi nobis patiamur, aut errores & opiniones minus sanas ab eorum traditionibus magis quam à sincero Dei verbo pendentes facile imbibamus. Quod vereor ne illi fecerint qui de *Christi*, Sanctorúmque cum ipso in terris regno, quo durante rebus iterum terrenis (ad meliores dudum recepti) se immisturi, atque ex iis voluptatem captaturi sint, multa nullo Scripturæ fundamento nixa, & credunt & aliis obtrudunt, quæ (ni fallor) omnia à *Judæis*, primum, quo olim comparuit, *Christi* adventum, negantibus atque eludere satagentibus, originem traxisse reperientur. Ab iis enim, quæ *Judæi* de seculo resurrectionis, quod futurum ante millenarii sexti finem statuunt, & diebus *Messiæ* qualis ipsis fingitur, vix latum unguem discedunt. Rectè in hoc *Abarbenel, Fides perfecta nec addi sibi nec detrahi patitur.* Regulam fidei perfectam à *Christo* accepimus, nihil nisi quod ipsi consonum sit amplecti, à quibuscunque tandem

tandem authoribus commendatum, decebit. *Quid paleæ cum tritico? Qui ſomnium habet, narret ut ſomnium.*

Ut verò tandem capiti huic, quod vel ipſum in juſti tractatus molem excrevit, finem imponamus: [u] His quatuordecim radicibus omnia ſe complexum ait *Abarbenel*, quæ de reſurrectione quæri, & differi ſolent; quibus addidimus nos ex aliis non pauca, quæ lectori forſan faſtidium pariant, nec tamen quid *Judæi* de hoc articulo ſtatuant ſcire cupienti ſatisfaciant. Neque enim id polliceri poſſum, pro ea quæ apud ipſos eſt opinionum varietate, miráque inconſtantia. Inter eos quibus ad ipſorum doctrinam eruendam ducibus uſi ſumus, ſi *Joſephi* non meminerimus, haud mirum; cum ille, dum ſectarum, quas commemorat, de altero ſeculo ſententiam referens, verbis uſus videtur magis ad *Græcorum*, *Romanorúmque* mores & aures accommodatis, quam quæ legis *Judaicæ* alumnus intelligeret, vel ſenſibus ſuis exprimendis commoda judicaret. Nobis cum iis res eſt qui traditionum *Talmudicarum* ſequaciores ſunt, nec ad חכמה יונית [x], ſeu aliarum gentium diſciplinam diverterint: In quorum placitis referendis ſatis pro inſtituti noſtri ratione eſt, nos bonâ fide egiſſe, nec ſponte quicquam celaſſe, ſecius retuliſſe, eive addidiſſe vel detraxiſſe, quo cujuſpiam ſententia aliter ac ab ipſo tradita eſt ſonare videretur, vel cuipiam fraudem feciſſe. Autoritates quibus ſententias ſuas confirmant, atque inter ſe certant, omnes referre ut longum nimis fuiſſet, [y] ita (ipſo monente *Maimonide)* ad rem parum. Si interim pro tritico paleam, pro theſauro carbones, eruiſſe videamur; ipſis id qui talibus (neglectui, imo odio habitis melioribus) decipi volunt, imputetur. Nobis tamen vel nihil melius apud ipſos inveniſſe in lucrum cedet non minimum, dum hâc ratione grati agnoſcere cogemur non ſolum reſurrectionem mortuorum fiduciam eſſe *Chriſtianorum*, ſed & ejus myſteriorum ſcientiam unicum ipſorum privilegium, haud aliis cum ipſis commune. Quod & amplius patebit, ubi proximo capite *Mohammedanorum* etiam deliria, quibus articuli hujus veritatem adulterant, ſummatim perſtrinxerimus. Lucis, quâ (immenſâ Dei bonitate) fruimur, beneficium magis commendatum reddet, ad tenebras in quibus miſerè ceſpitant alii animum advertiſſe.

CAP. VII.

In quo Mohammedanorum *etiam de eodem articulo ſententia ex autoribus apud ipſos fide dignis profertur.*

SUPEREST ut proximo jam loco *Mohammedanorum* etiam de reſurrectione ſententiæ explicationem aliquam polliciti, fidem liberemus, quamvis ultro forſan à lectore nimis jam *Judæorum* ineptiis detento, eâ ſolvi poſſemus. Inſignis ille tam Philoſophorum quam Medicorum apud *Arabes* Princeps *Avicenna* hac de re librum conſcripſit, quem in linguam Latinam tranſtulit *Andreas Bellunenſis*, titulo *Libelli* Avicennæ *de* Al Mahad; vocem retinens *Arab.* المعـاد, quæ, explicante ipſo, *locum vel diſpoſitionem, in qua res aliqua jam fuerit, & ab ea ſeparata ad ipſam poſtea revertitur*, denotat, atque uſu ita obtinente privatim, *diſpoſitionem aut locum, ad quem pervenit homo poſt mortem.* Ejus l. c. 2. varias recenſet de reſurrectione ſententias, eorum primo quos *Arabes Vaniloquentes* vocat, deinde *Mohammedanorum* & *Chriſtianorum*, nec non ſectæ *Al Majuſi* & *Altenuiæ*, eorúmque qui *Al Tenaſach* aſſerunt, contra quas omnes (licet eam quæ *Mohammedis* & *Alcorani* authoritate adſtruitur cæteris præferat, ipſe *Mohammedanus)* in ſequentibus diſputat, reſurrectionem animæ ſoli competere contendens; hâc tamen, c. 3. apologiâ uſus, totum quod de reſurrectione diſputavit (quo eam animæ ſolùm competere probare conatus eſt) dictum eſſe *ſecundùm diſcurſum rationis, vel ſecundum intellectum purum; ſecundùm verò diſcurſum permixtum cum eis quæ ad finem pertinent, & ſecundùm revelationes legum divinas, veras & credendas oportet affirmare Mahad attribui corpori & animæ ſimul, & credere ipſum futurum eſſe: & jam* (inquit) *nos verificavimus & declaravimus hoc in libro noſtro* Alſepha. Præter inſtitutum ergo noſtrum erit, iis quæ hac in opella diſputat recitandis immorari, cum illud quod agendum ſuſcepimus ſit, quid ab iis tantum, qui apud *Mohammedis* aſſeclas pro orthodoxis habentur, credatur referre; inter quos neſcio an collocandus ipſe *Avicenna.* Sic enim apud Epitomatorem *Yafei* legimus, *Al Farabius Al Cendi*, & *Ebn Sina* متهمون في دينهم *De religione ſuſpecti ſunt*, ut gravius ab aliis dicta taceam. Nec aliam puto

[u] Edit. Abarb. quâ præcipuè uſi ſumus, ea eſt quæ in quarto prodiit, Venet. A. M. 5305. [x] Sapientiam Græcanicam. [y] Epiſt. de reſ. mor.

puto ob cauſam hanc meritus eſt cenſuram, quam quòd de rebus, alteram vitam ſpectantibus, philoſophicè argutandi, eaſque aliter ac ſonant verba interpretandi audaciam ſibi ſumpſerit. Ita, ſi bene memini, à docto apud illos quodam, cui ejus iſtis de rebus ſententiæ mentionem injeci, reſponſum accepi. Si quid igitur hâc de re ab ipſo diſputatum ſit videre cuipiam libeat, ipſum adeat, hoc ſolum ne vocum quas Interpreti retinere viſum, peregrinitate offendatur, monitus, ſectam *Altenuiæ*, cujus meminit, الثنوية *Althanawiah Arabicè*, eorum eſſe qui duo rerum principia ſtatuant, lucem, ſcil. & tenebras, ſub quibus comprehenditur etiam, ſecta *Almajuſi*, niſi quod eorum *Zoroaſtre* poſteriores, ab illo edocti, duobus iſtis tertium quem اورمزد *Oromaſden* nominarunt, addiderint; *Altenaſach* autem التناسخ nihil aliud eſſe, quam μετεμψύχωσιν, ſeu animarum à corpore in corpus tranſmigrationem, ſed de his alibi fuſius diximus, quæ hîc repetere ſupervacaneum. Ad ea quæ præſentis inſtituti ſunt tranſitum nobis melius præbebit aliud *Avicennæ* dictum è l. *Shepha*, illud forſan ad quod & hîc digitum intendit, ſcil. يجب ان تعلم ان المعاد منه ما هو مقبول من الشرع ولا سبيل الي اثباته الا من طريق الشريعة ويصدق خبر النبوة وهو الذي للبدن عند البعث وخيرات البدن وشروره معلومة لا يحتاج الي ان يعلم وقد بسطت الشريعة الحقة التي اتانا بها سيدنا ومولانا النبي محمد حال السعادة والشقاوة التي بحسب البدن ومنه ما هو مدرك بالعقل والقياس البرهاني وقد صدقه النبوة وهو السعادة والشقاوة الثابتتا بالقياس التان للانفس وان كانت الاوهام منا تقصر عن تصورها الان لما يوضح من العلل والحكما الالهيون رغبتهم في اصابة هذه السعادة اعظم من رغبتهم في اصابة السعادة البدنية بل كانهم لا يلتفتون الي تلك فان اعطوها ولا يستعظمونها في جنبة هذه السعادة التي هي مقارية الحق الاول وعلي ما سنصفها عن قريب فلنعرف هذه السعادة والشقاوة المضادة لها فان البدنية مفروغ عنها في الشريعه, *Sciendum eſt in reſurrectione eſſe quod è lege acceptum eſt, ad cujus probationem non alia patet quam per legem & veritatem traditionis propheticæ via: éſtque illud id quod corpus in reſurrectione manet, ejuſque bona & mala magis nota, quam ut ea explicare neceſſe ſit, cum lex vera, quam nobis attulit Dominus noſter Propheta* Mohammed, *fuſe explicaverit felicitatem & miſeriam, quæ corpus ſpectant: eſſe rurſus quod intellectu & ratiocinatione demonſtrativâ percipitur, cujus veritatem confirmavit etiam Prophetia; quod eſt felicitas & miſeria, quæ ratione probantur, quæ nempe animarum ſunt, etiamſi cogitationes noſtræ in ea concipienda jam deficiant ob cauſas quas oſtendemus. Sapientes autem diviniæ hujus felicitatis deſiderio tenentur, magis quam corporeæ iſtius; imo vero ac ſi alteram iſtam haud omnino reſpicerent, nec ſi ejus compotes fieri poſſent, magni æſtimarent reſpectu iſtius quæ eſt appropinquatio ad Verum primum, eoque ſe modo habet quem mox deſcripturi ſumus. Porrò ut ſciamus hanc beatitudinem & quæ ei contraria eſt miſeriam, cum de ea quæ corporis eſt plenè tractaverit lex*, &c. Miſſis igitur iis, in quæ *Avicenna* ſibi ſecundum Philoſophiæ & rationis principia inquirendum ſuſcepit, nos ad ea quæ de corpore & anima rurſus uniendis à lege tradita ait, breviter enarranda nos accingemus. Ac primò quod ad rei ipſius veritatem, dari, ſcil. reſurrectionem, tot ubique habet Alcoranus, tot à *Mohammede* dicta paſſim feruntur, ut paucis ea expedire nobis ſufficiat, eorumque quæ ab omnibus, qui apud ipſos Orthodoxi audiunt, creduntur, ſummam Poëtæ verbis proferre,

خلق الناس للبقا فضلت
امة يحسبونهم للنفاد
انما ينقلون من دار اعمال
الي دار شقوة او رشاد
فجعة الموت رقدة يستريح الجسم فيها
والعيش مثل السهاد ✡

Creati ſunt homines æternitati, & fallitur
Secta quæ exiſtimat eos natos interitui;
Siquidem transferentur à loco operum
Ad locum miſeriæ aut felicitatis;
Decubitus mortis ſomnus eſt quo requieſcit corpus,
Et vita [futura] quaſi reſuſcitatio à ſomno.

Verſus ſunt *Abil Ola Moarrienſis*, viri à nonnullis الزندقه *Zendeciſmi* ſeu *Sadducæiſmi*, incuſati. Ita enim nomen hoc à צדוק *Sadducæorum* parentis nomine formatum (uti jam pridem obſervarunt alii) illis apud *Arabes* tribuitur, qui reſurrectionem mortuorum, nec non latiori intellectu iis qui Dei dominium ejuſque in rebus hominum diſponendis providentiam negant, uti ex illo Poëtæ cujuſdam dicto patet,

كم عاقل عاقل اعيت مذاهبه
وجاهل جاهل تلقاه مرزوقا
هذا الذي ترك الاوهام حايرة
وصير العالم التحرير زنديقا ✡

Quot intellectu præſtantes in anguſtias rediguntur?
Et ſummè ſtolidos invenies proſperè agentes?
Hoc eſt quod animos perplexos relinquit,
Et egregiè doctos Sadducæos reddit.

Ad quod ita Scholiaſtes, الزنديق من الثنوية والقايل بالنور والظلمة او من لا يومن بالاخرة

بالاخرة وبالربوبية او من يبطن الكفر ويظهر الايمان ✿

Zendik, eſt è duo principia aſſerentibus, qui lucem & tenebras adſtruunt, aut qui vitam futuram & [Dei] *dominium non credit, aut qui infidelitatem celat, fidem præ ſe ferens, &c.* Nomine autem hoc infami notatus videtur *Abul Ola* ob dicta aliquot aliàs ab ipſo prolata, quæ mortuorum ad vitam reditum tollere videntur, quale imprimis carmen illud,

ضحكنا وكان الضحك منا سفاهة
وحق لسكان البسيطة ان يبكوا
تحطمنا الايام حتى كاننا
زجاج ولكن لا يعاد لنا سبك ✿

Ridemus, at riſus à nobis ſtultitia eſt,
Oporteret enim in ſuperficie terræ degentes flere,
Comminuunt nos tempora, ac ſi eſſemus
Vitra, nos vero fuſione novâ reparandi non ſumus.

Nec non reſponſum illud quod *Kadi Almanario* reddidit, cui coram narranti ما يسمعه عن الناس من الطعن له *quid homines de ipſo ſequiùs loquentes audiret*, cúmque regeſſiſſet مالي وللناس وقد تركت دنياهم *Quid mihi cum hominibus, cum mundum eorum reliquerim?* dicenti واخراهم *Et alterum ipſorum* [mundum] reſpondit, يا قاضي واخراهم *Imo, O* Kadi, *& alterum eorum*, idem ſubinde repetens. Quæ tamen ſano ſenſu intelligi poſſent, cùm prius ad hanc vitam reditum negare videatur, quem qui ſomniant, الرجعة *Al Rajaato* q. d. *Reditus* in hunc mundum *aſſertores*, ab ipſis *Mohammedanis* appellantur, ac hæreſeos damnantur, (teſte *Ebnol Athir,)* ſecundo autem, magis ipſum illud quod homines in altera vita maneret præſentis rationi conforme, refugere, quam nihil illos manere, aſſeri. Viſus eſt ſibi vir à prima pueritia oculis orbatus, mentis acie ea in hominum moribus perſpicere, quæ ipſum in illos obliquiorem redderent; quo pacto & ipſos ſibi infenſiores habuit. Religionem Chriſtianorum ſi dicteriis exceperit myſteriorum ejus ignarus, nihil mirum. Si in *Mohammedaniſmo* (cui innutritus fuerat) repererit quod concoquere non potuerit, ipſi viderint. Quin & ejus quæ apud *Indos* obtinuit Philoſophiæ addictiorem fuiſſe inde conjiciunt, quod à carnis, ovorum & lactis eſu, annos quadraginta quinque abſtineret, nec dolorem animali cuipiam inferri vellet; nec non ex eo quod ſepulchro ſuo inſcribi moriens juſſerit, هذا جناه ابي علي * ولا جنيته على احد *Hoc in me commiſit pater meus, Ego vero in neminem ſic peccavi:* quod (inquiunt) è Philoſophorum placitis petitum eſt, qui autumant ايجاد الولد واخراجه الي هذا العالم جناية عليه لانه يتعرض للحوادث والافات *Filii generationem ejuſque in mundum hunc productionem peccatum in ipſum eſſe, quòd accidentibus & malis exponatur:* quæ tamen aliter intelligi poſſunt, non aliud, ſcil. voluiſſe ipſum, quam patrum peccato liberos morti obnoxios factos, ſe, cùm neminem genuerit, nemini vel peccatum vel mortem tranſmiſiſſe. Alios interim, qui ſtrenuè ipſius ὀρθοδοξίαν propugnant, habet celebris Poëta. Utut ſe in aliis habuerit noſtrâ parum intereſt. Iſti, quos laudavimus verſus, eorum, quæ ab omnibus, qui *Alcorani* doctrinam amplectuntur, de reſurrectione creduntur, ſummam optime exhibent, adeo ut plura ad eam confirmandam teſtimonia adducere ſupervacaneum ſit. Hoc igitur poſito, pro conceſſo apud ipſos haberi, futuram mortuorum reſurrectionem, ad ea, quæ de ipſius modo, tempore, aliiſve, quæ eam præcedant vel conſequantur aſſerunt, ejuſdem libri ac Prophetæ ſui authoritate ducti, pergemus, eâ fere methodo, quam temporis, quo inter ſe connexa ſunt, ordo ſuggeret, tradenda. Primò igitur poſtquam à ſe invicem divulſa fuerint corpus & quo animatur ſpiritus, quid utroque fiat, paucis inquirendum occurrit. Quod ad ea quæ corpus ſpectant, ubi quis ſepulchro mandatus fuerit, ab Angelo excipi tradunt, qui ipſum de القتانين ſeu *duorum exploratorum* adventu certiorem faciat. Sunt illi ملكان اسودان ازرقان *duo Angeli nigri lividi*, ſpecie horrenda, *Moncar* & *Nacir*, qui eum in ſepulchro erectum ſedere juſſum & quid crediderit, & quid *de Mohammede* ſenſerit, interrogatum, ſi rectè reſponderit, ſuaviter obdormire, ipſiúſque oſſa molliter cubare jubebunt. Sin minus, gravibus cruciabunt malleorum ferreorum inter aures impreſſis ictibus, quorum dolorem ingentibus teſtabitur clamoribus, quos audituri ſunt من بين المشرق والمغرب الا الثقلين *quotquot inter Orientem ſunt & Occidentem præter homines & Genios* (quam ſurda animalia!) deinde terra eum comprimere, atque arcte habere uſque ad reſurrectionem, jubetur; hæc diſertis verbis ipſe *Mohammedes* de ſepulchri ſcrutinio quod ſæpiùs deprecari ſolebat, ideoque ab omnibus qui pro orthodoxis habentur, antiquitus credita. Quæque licet totidem verbis in *Alcorano* non reperiantur, dictis tamen ejuſdem quampluribus non obſcure innui unanimi Interpretum conſenſu volunt, in quibus cruciatus poſt

mortem

mortem illi judicii extremi præcedanei, & [z] geminæ tam vitæ quam mortis ante illam cui in reſurrectione reſtituendi ſunt homines, meminit. Difficultates quibus urgeri videantur iſta faciles putant ſolutu. Nam ſi dicas mirum eſſe ut quod cum tanto ſtrepitu in ſepulchris peragitur, à nemine uſpiam mortalium audiatur: deinde rogetur, quomodo hoc examen ſubire poſſint qui in cruce vel ſepulchro ſuſpenſi diu poſt mortem maneant, ac uſque dum membratim diffluant, nedum qui à feris vel avibus diſcerpti ac devorati fuerint, multo magis qui igne cremati, ac in cineres, qui à ventis contrariis diſſipantur, redacti; ad hæc omnia reſpondent; primò ab hominibus non percipi aut audiri quæ inter ſepultos ac rigidos iſtos cenſores intercedant, non adeo mirum videri debere; [a] fieri poſſe quod & aliàs factum. Sic olim *Mohammedes* يسمع كلام جبريل ويشاهده ومن حوله لا يسمعونه ولا يرونه ولا يحيطون بشي من علمه Gabrielem *loquentem audiebat, ipſúmque coram videbat, nemine interim adſtantium ipſum vel audiente, vel cernente, aut quid ageretur conſcio.* Ipſum tamen *Mohammedem* hic etiam eorum, quæ ab aliis credi voluit, auritum fuiſſe teſtem perhibent, qui, ut aliàs, ita aliquando poſt occaſum Solis prodiens voce ad aures ipſius perlatâ dixiſſe fertur يهود تعذب في قبورها *Judæi in ſepulchris ſuis cruciantur:* quod præ aliis referre viſum eſt, quia fabulam iſtam ab ipſis *Judæis* didiciſſe videatur, qui quid de חבוט הקבר ſeu *Fuſtigatione ſepulchrali*, qua ab Angelo mortis excipiuntur mortui, nugentur, videre eſt tum apud *Eliam* in *Tisbite*, tum apud *Cl. Buxt.* tam in Synag. *Judaica*, quam in Lexico *Talmudico.* De iis qui vel in patibulo, vel aliàs omnium oculis poſt mortem diu expoſiti jaceant, ita ut nihil ipſis omnino ineſſe vitæ, ſenſus, aut motus pateat, idem ferè aſſerunt, addito dormientis vel apoplexiâ correpti exemplo, qui ساكن بظاهره ومدرك من باطنه من الالام واللذات ما يحس باثره عند التنبه *Dum exterius quieſcit, intus ejuſmodi percipit, vel dolores vel voluptates, quorum veſtigia experrectus ſentit.* Nec pro impoſſibili habendum aiunt quod aſſeritur, cum requirat tantum اعادة الحيوة الي جزا من الاجزا الذي به فهم الخطاب وذلك ممكن *ut reddatur vita parti cuipiam, quæ alloquii intelligendi capax ſit, quod fieri poteſt*, etiamſi ſpectantium oculos lateat, quod etiam de illis dici volunt, qui vel feris in eſcam ceſſerint, vel à flammis in cineres redacti, ac à ventis huc illuc diſperſi fuerint. Sic *Al Gazalius* لا يمنع من التصديق به تغرق اجزا الميت في بطون السباع وحواصل الطير فان المدرك الم العذاب من الحيوان اجزا مخصوصة بقدر الله تعالى على اعادة الادراك اليها *Non impedit quo minus credatur* [tormentum ſepulchrale] *quod diſperſæ ſint partes mortui in ferarum ventribus & avium ingluvie, cùm illud quod dolorem ſentiat in animali partes quædam ſint peculiariter à Deo deſtinatæ ut iis ſenſus reddatur.* Author verò libri *Mawakef*, ejúſque Scholiaſtes de iis quorum cineres à ventis diſſipati, فلا بعد في ان يعاد الحيوة الي الاجزا المتفرقة او بعضها وان كان خلاف العادة فان خوارق العادة غير متنعة في مقدور الله تعالي *Haud longè* [ab intellectu] *remotum eſt, ut reddatur vita partibus diſſipatis vel aliquibus ſaltem earum, etiamſi ei quod fieri ſolet contrarium ſit. Cùm ea quæ ordinariam rerum legem violent, haud ſint Dei potentiæ impoſſibilia.* Fatetur quidem objectiones iſtas perplexos habuiſſe veteres, quas tamen his reſponſionibus dilui putat. Eaſdem ob rationes credi volunt & alia quæ de cruciatu ſepulchrali à *Mohammede* etiam acceperunt, viz. in infidelem ſeu improbum quempiam in ſepulchro ſuo immitti, تسع وتسعون تنينا *nonaginta novem* Tanin [*Dracones*] *Quid autem ſit* Al Tanin (inquit) *vultis? nonaginta novem ſerpentes, quorum unicuique ſeptem ſunt capita, qui ipſum pungant, corrodant, ipſíque corpus inflent uſque ad diem reſurrectionis.* Hæc referens *Al Gazalius* monet haud mirum cuipiam videri debere, numerum hunc ſerpentum adeo præcisè definitum, cùm id ſcire نور النبوة *luminis prophetici* privilegium fuerit, cùm aliàs putandum ipſorum numerum aſſignari pro ratione morum atque affectuum vitioſorum, ſuperbiæ, puta, hypocriſis, invidiæ, odii, malitiæ, &c. earúmque in quas ſe diffundunt, propaginum, qui ipſi in ſerpentes & ſcorpios convertuntur, quorúmque fortiores inſtar draconum pungant, debiliores inſtar ſcorpiorum, medii inſtar ſerpentum, uti ارباب القلوب والبصاير *cordatiores & perſpicaciores* mentis acie facile percipiunt. His interim dictis ineſſe ظواهر صحيحة واسرار خفية *& quæ pateat veritatem, & quæ lateant myſteria*, cordatioribus tamen perſpecta. Quæ ſi cuipiam detecta non fuerint, haud tamen illud quod è verbis manifeſtum eſt negare debeat cum اقل درجات الايمان التسليم والتصديق *minimus*

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[z] ربنا امتنا اثنين واحييتنا اثنين Domine noſter, bis nos mori feciſti, bis vivere.

[a] Al Gazali Tract. de Akayed.

nimus fidei gradus ſit aſſenſum præbere ac credere: imo & contra oculorum fidem, qui mortuorum cadavera diu jacere nullo ſerpentum morſu cruciata, vel veneno inflata, cernunt, cum non ſit هذه العين *oculi corporei* munus, utpote qui لا تصلح لمثل هذه الامور الملكوتية *rebus ad regnum* [ſeu mundum intelligibilem] *ſpectantibus*, percipiendis idoneus non ſit. Illo igitur nihil cernente mordicari ac graviter torqueri poſſe corpora à ſerpentibus iſtis qui à vulgaribus non minus diverſi ſunt quam ab hominibus Angeli, من جنس اعز وتدرك بحاسة اخرى *generis fortioris & quorum morſus alio percipitur ſenſu:* Hæc qui negaverit illud facere لضيق حوصلته وجهله باتساع قدرة الله وعجايب تدبيره *præ gulæ ſuæ anguſtia, & quod ignoret potentiæ Dei amplitudinem, miraſque providentiæ ipſius rationes.* Ipſe quo intellectui id facilius præſtet, varios affert modos quibus fieri poſſit; conſulens tamen ut quis rem ipſam prout traditione accepta eſt pro vera potius amplectatur, quam ut in ejus modos curioſiùs inquirat. Verba ipſius in Philarabum gratiam, tum ob ipſorum elegantiam, tum ſenſuum etiam gravitatem, ſi in re majoris momenti & fide dignâ adhiberentur, adſcribam, يعز على بسيط الارض من يعرف ذلك تحقيقا والذي اوصيك به ان لا تكثر نظرك في تفصيل ذلك ولا تشتغل بمعرفته بل اشتغل بالتدبير في دفع العذاب كيف ما كان فان الهلت العمل والعبادة واشتغلت بالبحث عن ذلك كنت كمن اخذه السلطان وحبسه لتقطع يده ويجدع انفه فاخذ طول الليل يفتكر في انه هل يقطعه بموسي او بسكين او بسيف والحيل طريق الحيلة في دفع اصل العذاب عن نفسه وهذا غاية الجهل فقد علم على القطع ان العبد بعد الموت لايخلو عن عقاب عظيم او نعيم مقيم فينبغي ان يكون الاستعداد لذلك فاما البحث عن تفصيل العقاب والثواب فضول فتضييع زمان, *Pauci ſunt in ſuperficie terræ, qui hæc vere cognoſcant; illud autem quod tibi in præceptis do, eſt, ne multum in his rebus diſtinctè explicandis ſtudii colloces, neque eis dignoſcendis operam impendas: verum hoc potius coneris, ut cruciatum iſtum quocunque ſe habiturus ſit modo effugias. Quod ſi praxi & cultu [Dei] neglectui habitis, his inquirendis vaces, ejus inſtar eris, qui à Rege prehenſus atque in carcerem conjectus, quo ipſi amputetur manus & præcidatur naſus, totâ nocte occupatus fuerit meditando num vel novaculâ, vel cultro, vel gladio membrum illud ſibi amputandum ſit, nec ullam interim excogitet rationem quâ pœnam iſtam evadat; quæ ſane ſumma eſt ſtultitia. Jam vero certiſſime notum eſt homini poſt mortem neceſſario eventuram, vel pœnam magnam vel gaudium continuum. Decet ergò huic rei præcavere; at in pœnam & præmium diſtinctè inquirere, ſupervacaneum eſt, & mera temporis jactura.* Atque hæc ſunt quæ de corporis poſt mortem ſtatu affirmant. Quid de anima ſtatuant proximo loco videndum. Ei ergò è corpore manu Angeli mortis (quem *Azarielem* volunt) eductæ atque exire juſſæ, ſi fidelis fuerit, duos occurrere aiunt Angelos, qui ipſam ad cœlum deducant, ut proprius ipſi locus aſſignetur. Varia enim loca pro meritorum atque graduum diverſitate animas fidelium excipere, prout in tres præcipuè claſſes diſtribuuntur; quarum prima prophetarum eſt, ſecunda martyrum, tertia è vulgo fidelium. Prophetarum ſpiritus in Paradiſum rectà admitti; Martyrum, affirmante *Mohammede*, manere في حواصل طير خضر تاكل من ثمار الجنة وتشرب من انهارها *in veſiculis collorum avium viridium, fructibus paradiſi veſcentium, & de ejuſdem fluviis bibentium.* De aliorum credentium, qui beatitudinis participes, ſpiritibus controvertitur; 1. Dicentibus aliis manere ipſos في افنية القبور *in ſepulchrorum atriis*; quod tamen non ita intelligi volunt nonnulli, quaſi loco iſti perpetuo adſtricti eſſent, nec ab eo diſcederent, verum ita ut interim تسرح حيث شات *liberè quocunque libeat, abeant*, [adeo ut huc referri forſan poſſit, quod à *Maleco Ebn Ans* refert *Al Gazalius* ان ارواح المومنين مرسلة تذهب حيث شات *Spiritus fidelium libere dimiſſos eſſe, ut quocunque velint, abeant.*] Hanc ſententiam confirmari & dictis & facto *Mohammedis*, qui quotieſcunque ad ſepulchra prodiret, ſalutare ipſa ſolebat nomine دار قوم المومنين *habitaculi populi fidelium*, quod certo dicunt indicio fuiſſe ipſum ſciviſſe ibi verſari animas ipſorum, cum pacem comprecari ſoleant على الموجود لا على المعدوم *ei quod ſuperſtes eſt, non ei quod è medio ſublatum*; deinde alias dixerit non minùs audire qui è vita exceſſerint, cum ſalutentur, quam vivos الا انهم لا يستطيعون ان يجيبوا *niſi quod reſpondere non poſſint.* 2. Aliis, eſſe ipſos في البرزخ عند ادم في سما الدنيا *in Berzach apud Adamum in cœlo mundano.* Qui etiam *Mohammedis* authoritate ſententiam ſuam adſtruunt, qui ab itinere iſto, quo totum cœlum peragravit, reverſus, narravit vidiſſe ſe in cœlo mundano (citimo, ſcil. Lunæ proprio) *Adamum*, cujus à dextra eſſent ſpiritus eorum qui Paradiſo, à ſiniſtra eorum, qui igni deſtinati. In qua ſententia notare

obiter liceat, vocem البرزخ *Al Berzach*, quæ uſus apud Arabes licet haud infrequentis, ſignificatus tamen non unius & aliquantum obſcurioris eſſe videtur, ac forſan non prorſus diſſimilis ejus quem aliquando ἄδης apud *Græcos* obtinet. De mortuis uſurpata aliàs de tempore, aliàs de loco, aliàs de ſtatu ipſorum dicitur: Sic explicantibus doctiſſimis Grammaticis *Al Jauhario* & *Al Firuzabadio* (ut aliorum deſcriptiones obſcuriores omittam) البرزخ ما بين الدنيا والاخرة من وقت الموت الي البعث فمن مات فقد دخل البرزخ Al Barzach *eſt quod inter hunc mundum & futurum intercedit, à tempore mortis uſque ad reſurrectionem*; [intermundium,] *quicunque autem mortuus eſt, dicitur ingreſſus* Al Barzah. [b] Hic de loco ſpiritibus tam bonorum quam malorum, poſtquam ex hac vita migraverint, cum *Adamo* communi dicitur. Apud Scholiaſten *Abilolæ* ad verſum jam hoc capite laudatum مجعة الموت, &c. *decubitus mortis, &c.* pro loco in quo decumbunt corpora ſumi videtur; ſic enim ille verba Poëtæ enarrans الضجعة بعد الموت في البرزخ نوم يستريح فيه الجسم من كد لازم الحيوة *Decubitus poſt mortem in* Al Barzach *ſomnus eſt, dum in eo requieſcit corpus à labore qui vitam neceſſario comitatur:* والعيش بعد البعث مثل الانتباه من النوم *vita autem poſt reſurrectionem inſtar reſuſcitationis è ſomno.* Niſi hic de tempore etiam exponi malimus. Sed & annotat Cl. V. *Jacobus Golius*, in præſtantiſſimo illo linguæ *Arab.* Theſauro, nomen illud in *Alcorano* pro ſepulchro ſumi. Apud *Avicennam* ſenſu adhuc diverſo adhiberi videtur, dum animas à corporibus ſeparatas in varios diſtribuens ordines, eas *quæ* (reddente *Bellunenſi*) *ſunt perfectæ habitibus ſpeculativis, ſed non ſunt innocentes vel innoxiæ, virtuoſæ in operationibus moralibus, eſſe dicit in* Berzach, i. e. *in purgatorio* (ut vertit ille non incommode, ſenſu licet à vulgari nominis illius apud *Chriſtianos* Scriptores diſcrepante) *quod eſt medium inter ipſam felicitatem & inter denudationem ipſarum & completam expolitationem & liberationem ipſarum à qualitatibus corporeis, & habitibus malis impreſſis à corpore, prohibentibus ne adveniat hujuſmodi animabus felicitas abſolute, &c. Berzach* ergò Philoſopho eſt ſtatus ille, qualem deſcribit, intermedius, ſeu interſtitium vel temporis ſpatium, quod ad animam à vitioſis affectibus, qui ipſi, dum in corpore fuit, altius impreſſi ſunt quam ut ſtatim excuti poſſint, purgandam requiritur. Atque omnes iſtæ, quas recenſuimus, verbi hujus notiones, à primario ejus intellectu deſumptæ ſunt, quo denotat الحاجز بين الشيئين *Quicquid duas quaſpiam res interjectu ſuo diſtinguit*, & diſcriminat. Ita ab *Alcorani* interpretibus, cap. 23. ad verba iſta ومن ورايهم برزخ الي يوم يبعثون *Et ponè ipſos* Berzach *uſque diem quo reſuſcitabuntur*, exponitur حاجز يصدهم عن الرجوع *Interſeptum quod ipſos à reditu impediat*, nec non rurſum, c. 25. جعل بينهما برزخا *poſuit inter ipſa* (maria, ſcil. duo) *Barzach*, i. *aggerem* ſeu *obicem*, quo ne concurrant prohibeantur. Jam vero *Barzach*, ſeu interſtitium hoc, de quo primò locuti ſumus, in cœlo mundano, illo, ſcil. qui proximè mundum ſublunarem contingit, conſtituunt illi, quorum retulimus ſententiam. At alii dicunt الاصح انها في السما *Rectius eſſe ut* [ſimpliciter] *aſſeratur animas in cælo eſſe.* Quo referri forſan poſſit alia, quam innuit Author, *Kamuſii* ſententia, dum nomen عليون *Aliyun* explicans, ait, ipſum plurale eſſe à ſingulari علي *Aliyon*, qui locus eſt في السما السابعة بصعد اليه ارواح المومنين *in cœlo ſeptimo, quò aſcendunt ſpiritus fidelium*; quæ à *Judæorum* עליה cujus, p. 156. meminimus, planè mutuata ſunt. 3. Aliis, Infidelium animas in puteo quodam in regione *Hadramityca*, quem *Borhut* برهوت appellant, Fidelium vero in puteo زمزم *Zemzam*, vel alibi, collocantibus. Hanc ſententiam *Raphedinorum* ſeu Hæreticorum quorundam eſſe ait Author *Cenzil'aſirar*. 4. Aliis, eas ſeptem poſt ſepulturam mortuorum diebus, circa ipſorum ſepulchra verſari, quo vero poſtea ſe recipiant, haud dicitur. 5. Aliis ان الارواح كلها في الصور *eſſe ſpiritus omnes in buccina* [illa, cujus clangore olim excitandi mortui.] 6. Aliis, referente *Al Gazalio*, degere illas صور طير بيض في ظل العرش *formâ avium albarum in umbra ſolii* [Dei]. 7. Aliis, nihil eſſe Spiritus aliud quam accidentia, quæ moriente corpore intereunt: quam ſententiam ab *Al Shareſtanio, Al Aſharianorum* quibuſdam impingi ait author *Cenzil Aſrar*; at quam verè dubitat, cùm quæ apud ſectam iſtam paſſim obtinere creditur doctrina ſit ان الارواح لا تفني وانها باقية *Non interire Spiritus, ſed ſuperſtites manere.* Nec certè religionis *Mohammedicæ* fundamentis congrua videtur opinio iſta, [c] لم يقل بفنا الارواح الا الدهريون *Non aſſerunt interire Spiritus præter* Dahrianos. Quo nomine Philoſophos iſtos appellant, qui mundum ab æterno extitiſſe autumarunt. Ita *Gregorius Abul Farajius*,

[b] Κατέζη εἰς ἅδου. [c] Schol. in Abulola.

ان الحكما الذين نظروا في اصول الموجودات *us*, دهريون وطبيعيون والهيون فاما الدهريون فهم فرقة قدما جحدوا الصانع المدبر للعالم وقالوا ان العالم لم يزل موجودا بنفسه لم يكن له صانع صنعه والطبيعيون فهم قوم بحثوا عن افعال الطبايع وانفعالاتها وما صدر عن تفاعيلها من الموجودات حيوان ونبات وخصوا عن خواص النبات وتركيب اعضا الحيوانات فجحدوا الله وتحققوا المخلوقاته انه قادر حكيم عظيم الا انهم راوا ان النفس تهلك بهلاك الجسد وان لا بقا لها بعده واما الالهيون فهم المتاخرون من حكما يونان مثل سقراط وهو شيخ افلاطون وافلاطون شيخ ارسطوطاليس, *Sapientes qui in rerum principia inquirunt, distribuuntur in* Dahrianos, Physicos, & Divinos, *seu* Theologos. Dahriani *secta sunt antiquorum, qui nullum mundi conditorem aut rectorem agnoscunt, autumantes mundum nunquam non fuisse ex se, nec à creatore conditum.* Physici *illi sunt, qui naturarum actiones & passiones, & quænam à mutuis earum actionibus oriantur animalia ac plantæ, perpendentes & in proprietates plantarum & compositionem membrorum in animantibus inquirentes, gloriam quidem Deo tribuerunt, & creaturis ipsius affirmârunt ipsum Potentem, Sapientem, & Magnum esse, nisi quod animam una cum corpore interire, nec illi superstitem manere, asseruerint.* Divini *vero sunt è* Græcorum *sapientibus posteriores, quales* Socrates, Platonis *Magister*, & Plato Aristotelis; Aristoteles *autem has scientias in ordinem redegit.* Hæc, licet ab instituto nostro forsan aliena, ideo referre visum est, quod *Dahrianos* seu *Dahritas* Philosophorum apud *Arabes* sectam statuat *Ecchelensis*, malè; ni fallor. Sectam reverà quandam sic appellant *Arabes*; at quæ *Arabum* secta dici non potest. His de animarum, earum præcipuè quas beatitudinis participes esse volunt, statu, addere & ex eodem libri *Cenzil Asrar* authore liceat, de contraria infelicium sorte: eas, scil. ab Angelis (nam & Angelorum tam qui malorum spiritus in Gehennam deducant, quam qui bonorum in Paradisum meminit *Bidawius* ad *Alcorani* c. 79.) cœlo oblatas ut fœtidas ac male olentes repelli, tum & terræ, ab ea respui; ad terram ergò septimam deportari, ibique in سجين *carcerem sub petra* viridi, vel (ut alii à *Mohammede* referunt) تحت خد الابليس sub Diaboli maxilla cruciandas conjici. Ita, scil. locum istum quem سجين *Sajin* vocant, describunt في الارض السابعة السفلي فيها ارواح الكفار تحت خد الابليس *Terram esse septimam, infimam, in qua positi sunt spiritus infidelium sub gena diaboli.* *Al Firuzabadius* vallem in *Gehenna*, vel lapidem in terra septima interpretatur. *Ebnol Athir* nomen ignis *Gehennæ* proprium esse vult. Quicquid loci sit, eò improborum animas ablegant qui fide saniores habentur, ibi detinendas usque dum iterum corporibus suis conjungendæ eisque (ut *Alcorani* verbo utar) [d] maritandæ evocentur. In hoc enim conspirant اهل الحق *veritatis sequaces* (quos vocant) ان المعاد جسماني وروحاني *resurrectionem tam corporalem esse quam spiritualem*, hoc est, utrique simul competere, atque in eorum unione consistere. Eorum siquidem qui à vero aberrant, alii eam spiritualem tantùm esse volunt, atque animæ propriam, non aliam, quam ejus eò unde demissa est reditum, resurrectionem agnoscentes. [hanc opinionem recenset *Avicenna* libro de Resurrectione, atque ipse tuetur. Philosophorum ergò vocat author *Cenzil Asrar*] alii corporis tantùm, utpote quibus homo nihil aliud sit quam هذا الهيكل المحسوس *Hæc quæ cernitur corporis fabrica*, cujus temperamentum anima. Contra utrosque concludit مقتضي الكتب الالهية واقوال الانبيا *Librorum divinorum & Doctorum Propheticorum tum scopus tum verba*, [e] *quæ aliter exponi nequeant*; idemque evincere, & quæ contra objiciuntur solvere, conantur Scholastici rationibus بالنظر الي القابل والفاعل *tum a subjecti tum efficientis natura petitis:* cum & illud ejusmodi restitutionis capax sit, & hic potentiæ quæ & his & majoribus præstandis sufficiat. [f] Objici solet ان المعاد الجسماني غير ممكن *Resurrectionem corporis*, (saltem hoc ut omnibus communis credatur) *ex impossibilium numero meritò censeri*, cum si quis hominum ab ejusdem generis alio devoratus fuerit, adeo ut pars corporis comesi in comedentis partem cesserit, haud intellectu percipi possit in cujus tandem corpore resuscitanda sit pars ista, cum utrovis concesso futurum sit ut alter haud integer surgat, nec ad unius magis quam alterius substantiam pertineat quod utriusque successivè fuit, at utriusque simul esse non possit. Respondent, partes, quarum in corporibus resuscitandis ratio habetur, esse non universim omnes, quibus unquam constiterunt, sed الاجزية الاصلية وهي الباقية من اول العمر الي اخره *partes radicales, quæ ab initio usque ad finem vitæ permanent*, quæque revera hominem constituunt: [g] jam verò partes comesi radicales في الاكل فضل *in comedente rationem*

[d] اذا النفوس زوجت Cum animæ maritatæ fuerint. Alc. c. 81. [e] لا تقبل التاويل [f] V. Aspahani in Bidawi. [g] Al Mawakef. Bidawi & Aspahani.

nem excrementi habere, inſtar eorum quæ de cæteris alimentis quotidie accedunt & recedunt, ideoque ſine ullo ipſius damno, priori Domino, qui ſine iis idem eſſe qui fuerat non poteſt, reddendas. Reſponſum hoc pluribus exagitat *Avicenna*, Philoſophi, uti monuimus, perſonam indutus, ſed ejuſmodi revera cavillis quæ nihil aliud quam rem Deo dignam probent; utpote quam ſumme quidem difficilem, ſed nequaquam ei qui omnia poteſt & cum nondum eſſent produxit, impoſſibilem, oſtendunt. In *Alcorano* quærenti من يحيي العظام وهي رميم *quis oſſa vitæ reſtituet cum putredine conſumpta fuerint*, reſpondere jubetur, يحييها الذي انشاها اول مرة [h] *ille qui primo illis eſſe dedit.* Supervacaneum erit hic addere quæ ſubtiliùs, nec minus acriter inter ſe diſputant de modo privationis à qua ad vitam in ruſurrectione mortuorum revertitur, ac num aſſerendum ſit انه تعالي يعدم الاجساد ثم يعيدها *Deum corpora penitus ad nihilum redigere, tum eadem reſtituere* an انه يفرق تاليف الاجسام ثم يعيدها *Diſſolvere ipſum corporum compagem ac denuo ea inſtaurare.* Quicquid cæteris corporis partibus fieri volunt, uni cavit *Mohammedes* quæ futuri ædificii baſis, vel potius maſſæ componendæ fermentum eſſet. Quod enim *Rabbinos* de oſſe *Luz* affirmare vidimus, idem ille de oſſe ſacro, vel ſaltem coccyge ei annexo autumat. Hoc eſt quod ipſi acceptum ferunt referente authore *Cenzil Aſrar*, ابن ادم تاكله الارض الا عجب الذنب *Hominem totum abſumit terra præter coccygem*, ac rurſum ان في الانسان عظما لاتاكله الارض ابدا فيه يركب الخلق يوم القيامة *Eſt in homine os quoddam quod nunquam conſumit terra, ex quo, die reſurrectionis, componenda ſit corporis ipſius ſtructura.* Rogantique *Abi Horairæ* quodnam tandem os illud eſſet, reſpondit عجب الذنب Ajbol dhanabi, *Orrhopygium ſeu ſacra ſpina*, ſcil. ut explicant العظم الذي اسفل الصلب *Os ſpinæ dorſi infimum*, quod هو اول ما يخلق من ابن ادم وهو الذي يبقي منه ليعاد تركيب الخلق عليه *primum omnium in homine formari, idémque de ipſo ſuperſtes manere, ut ex eo denuo inſtauretur*, perhibent, quod quibus præterea mediis effecturus ſit Deus ut in corpus integrum ſurgat, ſi libeat ab iiſdem diſcere, dicunt illi à Propheta (ut volunt) ſuo edocti ان الله تعالي ينزل من السما ما فينبتون كما ينبت البقل *Demiſſurum Deum è cælo aquam cujus vi germinatura ſint corpora inſtar olerum:* vel ut pleniori ore rem enarrantem audiatis, ان الله عز وجل يامر السحاب ان تمطر اربعين يوما حتي يكون فوقهم اثني عشر ذراعا ويامر الله الاجساد ان تنبت كنبات البقل *Deum omnipotentem mandaturum nubibus ut quadraginta dies depluant donec, aqua ſupra ipſa duodecim cubitorum altitudine conſiſtat, tum juſſurum corpora eodem modo quo ſolent olera, germinare.* اما الذي تنبت منه الاجساد فانه عجب الذنب *Illud autem unde creſcant, os illud modo nominatum eſſe.* Hæc ab iis quæ de rore, cui vim plaſticam ineſſe volunt, dicunt *Judæi*, licet rorem olerum in pluviam largiſſimam, more ſuo mutaverit ſubtilis iſte arcanorum retector, ſumpta eſſe quis non videt? Ex his quæ jam dicta ſunt conſtat falſum eſſe *Abarbenelem* in eo quod de *Iſmaelitis* aſſerentem audivimus, ipſos reſurrectionis veritatem in dubium vocare, p. 114. quam quando futuram ſtatuant, ſi quæratur, nihil de tempore certi definitum eſſe rectè reſpondebunt, اما تعيين وقت الساعة فقد انفرد الله سبحانه بعلمه *Quod ad deſignationem temporis Horæ* (ſic καὶ ἐξοχὴν vocant diem illum & horam illam) *Deo ſoli peculiaris eſt ipſius cognitio.* Hoc eſt quod in *Alcorano* dictum ان الله عنده علم الساعة وينزل الغيث ويعلم ما في الارحام *Penes Deum eſſe horæ iſtius notitiam, ipſúmque pluviam demittere, & noſſe quid in uteris ſit.* (Idem plane cum eo *Rabbinorum* Tres claves eſſe, quas Deus penes ſe retinet, nec in ullius legati manus tradit, vitæ, pluviæ, & reſurrectionis mortuorum) ideoque roganti *Mohammedi* quando futura eſſet, reſpondiſſe *Gabrielem* Angelum ما المسول عنها اعلم من السايل *Nihil certius hac de re novit interrogatus quam qui interrogat.* Certo autem conſilio Deum hoc homines celaſſe aiunt, لانه اصلح لهم *quòd ipſis utilius ſit*, horam illam, ut & mortis ſuæ ignorare. Eandem, ſcil. ob cauſam, quam ſic expreſſit *Al Emam Phacroddin*, قال المحققون السبب في اخفا علم الساعة عن العباد انهم اذا لم يعلموا متي تكون الساعة كانوا علي حذر منها فكان ذلك ادعي الي الطاعة وازجر من المعصية *Aſſerunt qui verum dicunt, cauſam ob quam abſcondita ſit notitia horæ iſtius ab hominibus eſſe quod cum ignorant quando futura ſit, eam continuè expectaturi ſint; quod & ad obſequium ipſos magis incitabit, & à tranſgreſſione fortiùs cohibebit.* Qua in re ad majorem in ipſis diligentiam excitandam, ac cautelam inculcandam, monentur interim في اقترابها [i] *& prope abeſſe,* ولا تاتيهم الا بغتة *& repente atque ex improviſo ipſis ſuperventuram:* quæ etiam unde hauſta

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[h] Surat يس

[i] V. Alc. c. 6.

hauſta ſint facilè patet. Quamvis autem de hora non conſtet, ſigna tamen illi prævia quibus appropinquare dignoſcatur, multa afferunt, quæ & in الاشراط الكبري *ſigna majora*, & الاشراط الصغري *ſigna minora* diſtribuuntur. Inter minora hæc habentur, 1. رفع الامانة *ut è medio tollatur fidelitas*, ſeu deficiat inter homines fides. 2. رفع الاسافل *ut tollantur*, ſeu ad dignitatem evehantur, *infimæ ſortis homines*. 3. ان تلد الامة ربتها *ut pariat ancilla Dominam ſuam*, vel ut alii legunt ربها *Dominum ſuum*, ſeu بعلها *Dominum ſuum*, explicante, ſcil. *Ebnol Athir*, ut pariat Domino ſuo filium, qui ipſi inſtar heri, vel Domini ſit, cum proles dignitatem à patre accipiat, matre ſervâ manente, vel (ut alii) ut mater in bello captiva in filii illam neſcientis poteſtatem veniat, vel alio aliquo modo idem contingat: hâc notâ indicari volunt ſub finem mundi homines ad Venerem procliviores futuros, vel multos in *Mohammedanorum* poteſtatem venturos captivos. 4. الفتن *lites*, ἀκαταστασίαι. 5. قتال الترك *Bellum cum Turcis.* 6. شدة لامور *Rerum difficultas*, & anguſtia, adeo ut quis per alterius ſepulchrum tranſiens, optet يا ليتني مكانه *utinam ipſe illius vice eſſem.* 7. منع العراق والشام عوايدها *ut* Erac & Syria *tributum ſuum pendere recuſent.* 8. بلوغ المساكن اهاب *Ut pertingant domicilia* [Medinæ] *uſque ad* Ahab, vel يهاب *Yahab.* Hæc ſigna minora. Majora ſunt:

I. طلوع الشمس من مغربها *Ortus Solis ab Occidente.*

II. خروج الدابة *Egreſſus*, ſeu apparitio *beſtiæ*, quam دابة الارض *beſtiam terræ*, i. e. è terra prodituram appellant, longam autumant alii cubitos ſexaginta, ذات قوايم ووبر *quadrupedem, villoſam*, alii eſſe ipſam مختلفة تشبه عدة من الحيوانات *multiformem, & quæ varia animalia ſpecie referat*, viz. deſcribente *Ebn Joraihio*, capite taurum, oculis porcum, auribus elephantem, cornubus cervum, collo ſtruthionem, pectore leonem, colore tigridem, lumbis felem, caudâ arietem, cruribus (quorum inter ſingulas compagines duodecim erit cubitorum ſpatium) camelum, voce aſinum. Alii hâc magnitudine parum contenti, ipſam vel capite tantùm exerto ad nubes & cœlum pertingere volunt: ab ipſo *Mohammede* dictum fertur, تخرج ثلاثة ايام فلايخرج الا ثلثها *per triduum ſe exerturum conſpicientibus hominibus, nec tamen amplius tertiâ ipſius parte proditurum.* Annon & hîc *Rabbinos* de *Behemoth* mira narrantes, ut in cæteris, ſuperare voluit? Immanis hæc bellua ſive è templo *Mecchano*, ſive è monte *Sepha* (ne ſemper parturientibus montibus ridiculum tantùm murem expectemus) ſive è regione *Tayef*, ſive alibi (diſcrepatur enim hac de re, & ſecundum alios ter apparitura eſt, ídque diverſis in locis) prodiens ſecum allatura eſt عصا موسي وخاتم سليمان *baculum Moſis & ſigillum Salomonis*, cumque eâ ſit celeritate, ut لا يدركها راكب ولا يعجزها هارب *nec aſſequi eam poſſit inſequens, nec prævertere fugiens*, illo fideles quoſque percutiens ipſorum faciebus inſcribet مومن *Fidelis*, hoc infideles ſignans, ipſorum facies notabit verbo كافر *Infidelis*, ut omnibus qualis quiſque ſit pateat. Omnium religionum, *Iſlamiſmo* excepto, vanitatem redarguet, quinam *Paradiſo*, quinam *Gehennæ* deſtinati oſtendet, atque *Arabice* loquetur, &c.

III. قتال الروم وفتح القسطنطينية *Bellum cum Græcis & expugnatio Conſtantinopolis*; quæ, ſcil. à ſeptuagies mille من بني اسحاق *Iſaacidis* capienda; non vi aut armis, ſed dum exclamantibus illis لا اله الا الله والله اكبر *Non eſt Deus præter Dominum, Dominus maximus*, procident muri. At dum ſpoliis dividendis occupabuntur, delatâ ad ipſos voce prodiiſſe الدجال *Al Dajjal*, ſeu *Antichriſtum*, relictis ſtatim omnibus revertentur hæc: utrum jam completa, an alia urbis iſtius expugnatio expectanda ſit, conſulantur hiſtoriæ.

IV. الدجال *Al Dajjal*, ſeu adventus *Antichriſti*, quem alias المسيح الدجال *Chriſtum mendacem* (nomine à *Syris* mutuato) nec non مسيح الضلالة *Meſſiam erroris*, vocant, & اعور العين اليمي *luſcum*, ſcil. *oculo dextro captum* (vel referentibus aliis, اليسري *ſiniſtro*) autumant, quique inter oculos ſuos ſcriptum habeat ك ف ر quo innuitur *Infidelis.* Author *Cenzil Aſrar* ex *Alcorani* interpretibus adducit اسم الدجال عند اليهود المسيح بن داود *Nomen Antichriſti apud Judæos eſſe Meſſiah Ben David*, ac aſſerere ipſos يخرج في اخر الزمان فيبلغ سلطانه البر والبحر ويرد الملك اليها *Proditurum ipſum ultimis temporibus, ac terræ marique dominaturum, ipſiſque regnum reſtituturum, &c.* Proditurus eſt, referentibus à *Mohammede* aliis, inter *Syriam* & *Eracum*; aliis, in regione *Choraſan.* Secuturos eum aiunt è *Judæis Aſphahanienſibus* ſeptuaginta hominum millia, manſurum ipſum in terra quadraginta dies, quorum unus erit كسنة *inſtar anni*, alius كشهر *inſtar menſis*, alius كجمعة *inſtar ſeptimanæ*, reliqui dies ordinarii. Utut cætera ubique vaſtet loca, *Mecchan*

& *Medinam* (utpote ab Angelis cuſtoditas) non ingreſſurum. Cætera ut omittamus plus quam mira, quæ de eo fabulantur, à *Jeſu* tandem, qui ipſi لد بباب in *porta Luddi* occurret, interficiendum ſtatuunt. Plures interim *Antichriſtos* à *Mohammede* prædictos aiunt, triginta circiter, licet unum (ut videtur) præcipuum.

V. نزول عيسي الي الارض *Deſcenſus Jeſu in terram.* Deſcenſurum eum fabulantur عند المنارة البيضا شرقي دمشق *apud turrim albam ad partem Damaſci orientalem, &c.* cùm ab expugnatione *Conſtantinopolitana* reverſi fuerint homines, nuntiato *Antichriſtum* adveniſſe, *Mohammedis* fidem amplexurum, uxorem ducturum, liberos geniturum, *Antichriſtum* interfecturum. Magnam ſub ipſo in terra ſecuritatem, rerúmque affluentiam futuram, odio & invidiâ depoſitis, conveni-entibus leonibus & camelis, urſis & ovibus, colludentéque cum ſerpentibus puero, nec ullo alteri damnun inferente: ipſum, poſtquam quadraginta annis in terra permanſerit, fato functurum.

VI. قتال ليهود *Bellum cum Judæis*, in quo magnam eorum ſtragem edituri ſunt *Mohammedani*, dum & arbores & lapides ipſos latentes prodent occidendos; excepto rubi genere quod غرقد *Garkad* appellatur, utpote quod ſit شجر اليهود *Arbor Judæorum.*

VII. خروج ياجوج وماجوج *Eruptio* Yagugi & Magugi, de quibus multa tum in *Alcorano*, tum in traditione à *Mohammede* accepta habentur, ipſos lacum *Tiberiadis* (quem vel primi ipſorum penitùs ebibent, adeo ut poſteriores nihil ibi reperientes dicturi ſint, certè fuit hîc aliquando aqua) tranſeuntes uſque ad montem *Hieroſolymitanum* perventuros, ibique *Jeſum* & ſocios ipſius in anguſtias redacturos, donec ipſius rogatu perdat illos Deus, implentibus cadaveribus ipſorum terram, donec rurſum *Jeſu* & comitum ipſius rogatu, mittat Deus aves, quæ illa auferant: eorum arcus, ſagittas, & pharetras ſeptem annis ſuccenſuros *Muſlemannos*, [k] dein miſſurum etiam Deum pluviam, quæ terram mundet, quo frugibus producendis idonea ſit.

VIII. الدخان *Fumus*, qui totum terrarum orbem repleturus eſt: cujus mentio in *Alcorano*, c. 44. quod à fumo titulum habet.

IX. الخسف *Eclipſis* [Lunæ.] Dixiſſe ferunt *Mohammedem* futuras ante horam ultimam ثلاث خسوف *tres eclipſes*, primam in Oriente, ſecundam in Occidente, tertiam in *Arabum* peninſula.

X. عبادة ذي الخلصة واللات والعزا *Cultus* [Idolorum] *Dhil Chalaſah* & Allat, & Al Uzza; revertentibus, ſcil. *Arabum* tribubus ad Ididolatriam veterem, poſtquam placidè mortui fuerint كل مومن في قلبه مثقال حبة من خردل من ايمان *Omnes quibus in corde fuerit fidei vel quantum pondere granum ſinapis æquet*, iiſque ſolum quibus nihil ineſt boni ſuperſtitibus. Hoc enim aliàs affirmant ان الساعة لا تقوم الا علي شرار الناس *non ſuperventuram horam illam aliis quam hominum peſſimis*, poſtquam Deus miſſo vento frigido ſuave ſpirante à parte *Syræ Damæſcenæ* omnium, quorum cordibus vel minimum fidei inſit, animas exceperit, vel ut fuſiùs rem explicat *Al Jannabius*, يبعث الله تعالي ريحا طيبة اطيب من المسك وابرد من الثلج فياخذ بها ارواح المومنين ثم يرفع القران فتبقي الناس في الجاهلية مابة عام فلا يكون علي وجه الارض من يقولا لا اله الا الله ثم يقوم الساعه علي اشرار الناس *Miſſurus eſt Deus ventum odoriferum Moſcho ſuaviorem, nive frigidiorem, quo fidelium ſpiritus excipiet, dein & Alcoranum ſublaturus, adeo ut maneant homines ignorantia* [obruti] *centum annos, nemine in tota terra dicente, Non eſt Deus præter Dominum, ac tum ſuperveniet hora illa peſſimis hominum, qui omnibus immerſi erunt vitiis, nullâ boni malique ratione habitâ.* Ita & à *Mohammede* dictum fertur, شرار الخلق من تدركهم الساعة وهم احيا *Peſſimi hominum ſunt quos aſſequetur hora ultima, dum adhuc in vivis ſint.*

XI. حسر الفرات عن الذهب والفضة *Cumuli auri & argenti ab* Euphrate *retecti.* Dictum à *Mohammede* fertur, لا تقوم الساعة حتي يحسر الفرات عن جبل من ذهب *Non inſtabit hora illa donec retexerit* Euphrates *montem aureum* (vel, referentibus aliis عن كنز الذهب *theſaurum auri*) qui multis exitii cauſa futurus ſit.

XII. خراب الكعبة *Deſtructio* Caabæ, ſeu *Templi* Mecchani, ab *Æthiopibus* diruendi. V. Specimen Hiſtoriæ Arab. p. 117.

XIII. كلام السباع *Ferarum loquela*, imo & rerum inanimatarum.

XIV. خروج النار من ارض الحجاز *Eruptio ignis in regione Hejaz.*

XV. خروج القحطاني *Manifeſtatio* Kahtanenſis, ſcil. رجل من قحطان يسوق الناس بعصاه *Cujuſdam è* Kahtan, *qui homines baculo ſuo aget.*

XVI. المهدي *Adventus* Al Mohdi [q. d. *directoris*] de quo vaticinatum aiunt *Mohammedem*, cum dixerit, لا تذهب الدنيا حتي يملك

[k] Confer Ezek. xxx. 9. unde hæc deſumpta. v. Joel. ii. 30. & Apoc. ix. 2.

يملك العرب رجل من اهل بيتي يواطي اسمه اسمي *Non habiturus eſt mundus finem, donec Arabibus imperet quidam è familia mea, cujus nomen idem erit cum nomine meo,* cujuſque pater patri meo cognominis, qui terram juſtitiâ implebit (addente *Al Jannabio)* Atque hinc orta videtur fabula de *Mohammedis* reditu à ſuis expectato. V. *Spec. Hiſt. Ar. p.* 264.

XVII. الريح التي تقبض ارواح المومنين *Ventus qui fidelium ſpiritus excipiet:* Ille, ſcil. de quo, *Num.* x. diximus. Atque hæc ſigna etiam majora ſunt, quæ reſurrectionem ex ipſorum doctrina præceſſura ſunt, eo quo ipſa ordine recenſuit author *Cenzil Aſrar*, quæ tamen horam ipſi præſtitutam incertam relinquunt, cujus jam inſtantis ſignum dabit præſentius Tubæ ſonitus; quem & triplicem ſtatuunt, quorum primum نفخة الفزع *Flamen conſternationis* appellitant, quo, ſcil. audito فزع من في السموات ومن في الارض الا من شا الله *metu conſternabitur quicunque tam in cœlis fuerit quam in terra, exceptis iis quos voluerit Deus.* Miros ipſi effectus tribuunt, viz. terræ labantis tremorem inſolitum, quo conquaſſabuntur penitúſque conterentur, non ſolum quicquid eſt in ipſa ædificiorum, ſed & ipſi montes & ſaxa, adeo ut undequaque plana & nuda maneat, omni ab ea inæqualitate ſublatâ, ac prorſus mutetur ejus ſtatus; cœli liquefacti diſſolutionem, ſolis obſcurationem, ſtellarum ruentium lapſum, morientibus, ſcil. (ut volunt nonnulli) Angelis, qui ipſas inter cœlum & terram ſuſpenſas tenent, marium confuſorum, ſecundum alios, in flammas mutationem, ſole, lunâ, ſtelliſque in ipſa projectis, ſecundum alios, exiccationem. Sed hæc, majora licet, à ſenſu tamen remotiora ſunt. En tibi quod flaminis iſtius terrorem [1] *Arabum* auribus & oculis propiùs ingerat! Tantus futurus eſt, ut neglectui prorſus habeantur [العشار] *Camelæ fætæ* poſtquam decem jam menſes uterum ferentes & prolis & lactis ſpem largam dederint; ideoque Dominis ſuis انفس ما تكون *rerum omnium pretioſiſſimæ* habeantur [خوطبت العرب بامر العشار لانها اكثر اموال العرب وعيشها من الابل *Ideo* Arabibus *camelarum gravidarum mentionem injecit, quod iis maximè opes ipſorum conſtent, iiſque victitent.* Neſcio igitur majus dicam an minus, quod addunt, lactantes omnem infantium tenellorum curam abjecturas, & quæ uterum ferunt abortum facturas. Hujus etiam flatus effectum ſtatuunt nonnulli concurſum illum ferarum, cujus in *Alcorano*, c. *Al Tacwir* mentio, his verbis واذا الوحوش حشرت *Et cum congregatæ fuerint feræ.* De quorum ſenſu in varias itur ſententias, dubitantibus interpretibus utrum futurum ſit illud quod dicitur, قبل يوم القيامة او في يوم القيامة *ante diem reſurrectionis, an ipſo eo die.* Quid verbis innui velint, qui tunc tandem futurum quod prædicitur ſtatuunt, ſuo loco dicendum erit: qui antea, (audito, ſcil. buccinæ terriſonæ clangore) autumant tum animantia omnigena, feritate omni depoſitâ, in unum locum concurſura, ſcil. metu majore minorem excutiente, ipſáque عن الهرب من الخلق والتوحش *ne vel homines vel ſe mutuo, ut aliàs, refugiant inhibente.* Flamen hoc ſequuturum aiunt, *Iſrafele* iterum tubam ori admovente, ſecundum, quod نفخة الصعق *Flamen exanimationis vocant.* Quo, ſcil. ad aures perlato (ut rurſus ipſius *Alcorani* verbis rem exprimamus) صعق من في السموات ومن في الارض الا من شا الله *Animam efflaturus ſit quicunque ſive in cœlis ſive in terra fuerit, præter eos quos Deo viſum fuerit* [communi fato eripere.] Hoc inopinatò ipſis eventurum كلمح البصر او هو اقرب *velut nictu oculi, imo citiùs,* in inſtanti. Solum ergò Deum ſuperſtitem tum manſurum cum الجنة والنار والعرش (ex *Dhahaci* ſententia) *Paradiſo, igne, & Throno* [Dei.] Docente enim *Alcorano,* كل نفس ذايقة الموت *Omnis anima mortem guſtatura eſt.* ولا خلاف بين علما الاسلام ان كل نفس من نفوس الادميين والحيوانات البرية والبحرية والملايكة لا بد لها من ذوق الموت *Nec eſt inter Mohammedanorum doctos controverſia, omnem animam tum hominum tum animalium, ſive in terra, ſive in mari degentium, tum & angelorum mortem neceſſario guſtaturam.* Quadraginta poſt hoc annis, futurum eſt tertium flamen, نفخة البعث *Flamen reſurrectionis.* Ne tubicinem deſideremus, audito ipſum etiam *Iſrafelem* cum reliquis Angelis mortuum eſſe, aiunt, ipſum (unà cum *Gabriele* & *Michaele*) iterum vivere juſſum, atque in صخرة بيت المقدس *petra* Hieroſolymitana (quam terræ umbilicum ſtatuunt Interpretes, reliquáque terrâ octodecim milliaribus cœlo propiorem) conſiſtentem, oſſa vetuſtate exeſa, compagines divulſas, carnes diſcerptas, & capillos diſperſos convocaturum ut, jubente Deo, ad Judicium ſubeundum coeant. Eundem juſſu Dei cum admotâ ori tubâ omnes undiquaque animas convocaverit, ipſas ſimul in tubam ſuam conjecturum, quæ ubi juſſu Dei flamen illud reſurrectionis emiſe-

[1] V. Jallal. ad Surat. Tacwir. & Al Gazal.

rit, omnes apum inſtar evolantes totum quod inter cœlum & terram eſt ſpatium implebunt, tum jubente Deo ſingulæ corpora ſua repetent, quibus ſtatim dehiſcens terra exeundi ſpatium concedit [dixiſſe autem *Mohammedem* perhibent eſſe ſe اول من تنشق عنه الارض *primum cui egreſſuro ſe aperiet terræ uterus*] Pluviæ, cujus beneficio ad partum iſtum præparabitur terra, jam mentionem fecimus: addere tantum liceat, ut planiùs Roris illius quem *Judæi* ſemini virili comparant, vice ab ipſis poſita videatur, quod dicunt اذا ماتوا الناس كلهم في النفخه الاولي امطر عليهم كمني الرجال من ما تحت العرش يدري ما الحيوان فينبتون من قبورهم بذلك المطر كما ينبطون في بطون امهاتهم وكما ينبط الزرع من الما حتي اذا استكملت اجسادهم نفخ فيه الروح ثم يلقي نومه فينامون في قبورهم فاذا نفخ في الصور الثانيه عاشوا *Poſtquam mortui fuerint homines univerſi flamine priori* [exanimati] *depluet in ipſos* [m] *annis quadraginta, inſtar ſeminis virilis, de aqua quæ ſub ſolio eſt, quæ Aqua animalis dicitur, cujus vi germinabunt è ſepulchris ſuis, ſicut in uteris maternis germinant, & ut germinat ſeges vi aquæ, donec perfectis ipſorum corporibus ſpiritum ipſis inflaverit, dein ſomnum ipſis immiſſurus eſt, quo in ſepulchris ſuis dormiant, donec ad ſonitum tubæ ſecundum revicturi ſint.* Notare etiam liceat, ſpatium illud quadraginta annorum, quos inter duo tubæ flamina intercedere volunt, apud *Al Gazalium* البرزخ *Al Barzach* dici. Ab iſta mortuorum in ſepulchris ſuis ſurrectione nomen ſortitus eſt dies iſte يوم القيام *Dies reſurrectionis*, ex aliquorum ſententia, ſcil. quod الناس يقومون فيه من قبورهم *Surgent in ipſo homines è ſepulchris ſuis.* Alii enim ideo ſic dictum volunt, quod tum judicio ſiſtendi ſint, à gemina thematis notione, qua & ſtandi & ſurgendi intellectum habet. Alias autem præter hanc appellationes habet quamplurimas: ultra centum enumerat *Al Gazalius*, Author *Cenzil Aſrar*, quinquaginta, qui & addit وله اسما كثيرة غير ما ذكرنا والعرب تسمي الشي باسما كثيرة وتجعل له القابا عديدة تعظيما لشانه واكبارا لامره *Sunt & illi nomina alia, ultra ea quæ recenſuimus, multa. Solent autem* Arabes *rem multis nominibus indigitare, eique cognomina varia imponere, ut ipſam grave quid eſſe, quæque ad eam ſpectant ſolito majora, indicent.* His autem quæ de die, negotio, de quo loquimur, præſtituto, ejúſque adventantis atque jam inſtantis ſignis, ac apparatu diximus, adjicere liceat, & quæ de ejuſdem duratione aſſerunt. Ac mira ſunt quæ (omnia tum *Alcorani*, tum *Mohammedis* authoritate confirmata) narrantur; aliàs enim dicitur eſſe durationis ipſius ſpatium الف سنة مما تعدون *mille (quales vulgo numeratis) annorum*, *aliàs* خمسين الف سنة *annos quinquagies mille.* Hæc cum inter ſe conciliatu non adeo facilia ſint, nec alterum alteri præferre audeant, cum utrumque pro oraculo divinitùs edito habeatur, variè negotium expedire ſatagunt. Quidam, nihil ipſi ſtatuere auſi, rem Deo permittunt. Neſcire ſe quos dies innuat Deus. Alii formas loquendi iſtas tralatitias eſſe aiunt, nec aliud quam اخبار عن شدة هوله لان العرب تصف المكروه بالطول وايام السرور بالقصر *enarrationes magnitudinis terroris* [diei iſtius, malorúmque quæ infideles obruent] *cum ſoleant* Arabes *illud quod averſantur, ut longum deſcribere, quod gratum, ut breve.* Alii intelligi volunt, مقدار موقفهم للحساب حتي يفصل بين الناس *totum temporis ſpatium, quo judicio ſiſtendi ſint, ut inter homines fiat diſtinctio*, quod non citius peragetur, cum ſit يوم القيامه اول وليس له اخر لانه يوم ممدود *dies reſurrectionis ejuſmodi, cui ſit primum at non ultimum; utpote qui ſit dies in longum protenſus*, ſeu continuus; alii ſpatii iſtius mentione innui difficultatem negotii tum præſtandi, verbaque ſic interpretanda, ut denotent, ان لو ولي محاسبة العباد الملايكة والجن والانس في ذلك اليوم غير الله لم يفرغ منه في خمسين الف سنة *Si creaturis, Angelis, ſcil. Geniis & Hominibus ad rationem eo die vocandis, præficeretur quiſpiam,* [n] *Deo omnipotente excepto, haud peracturum ipſum illud quinquaginta annorum millibus.* Cæterorum, quæ aliò abeunt, ſententias omittimus. His de tempore præmiſſis, alia occurrunt quæri ſolita. Quinam tunc reſuſcitandi? Quâ forma vel quo modo comparati? Quo loco convenire juſſi, & quem tandem in finem? Quod ad primum, communem futuram omnium animantium reſurrectionem autumant, viz. الانس والجن وساير انواع الحيوانات *Hominum, Geniorum, ac reliquorum cujuſvis generis animalium*; quod & indubitatis *Alcorani* teſtimoniis de ſingulis confirmant. Quod ad locum iſtum, quo præcipuè brutorum animantium reſurrectionem probant, illum aliter ab aliquibus exponi jam vidimus; plures tamen hanc ſententiam amplecti videntur, quos ſecutus Author *Cenzil Aſrar*, اعلم ان الله

[m] Alibi 40 dies, niſi & hic عاما annis pro يوما diebus poſitum. [n] Vel forſan, ſi præficerentur angeli, &c. creaturis ad, &c.

الله تعالي يجمع الاولين والاخرين من الانس والجن واصناف الحيوانات في المحشر للفصل بينهم *Scias* (inquit) *Deum omnipotentem congregaturum tum qui priùs, tum qui posteriùs vixerunt, tam Homines quam Genios* & [cætera] *animantium genera in locum quo sistendi sunt resuscitati, ut discrimen inter ipsos ponat.* Nobis de hominibus præcipuè agendum. De quibus proximo loco quærendum, quâ formâ, & quomodo se habentes resurgent. Huc spectant multa ipsis à *Mohammede* tradita, ac imprimis illud ان اهل السعادة من المخلوقات يقومون في الامن والكرامة الي المحشر واهل الشقا بضد ذلك *Eas creaturas, quæ felicitatis participes erunt, resurrecturas, ut ad locum conventus accedant cum securitate & honore, quæ verò miseriæ, secus.* Sed hæc forsan de aliis etiam affirmantur creaturarum generibus. Quæ hominibus propria ita distribuunt ut perpendantur, primò quæ ad corpus ejusque statum pertinent, secundò quæ ad mentem & fidem. Quod ad primum, asserunt ان العبد يبعث علي الحالة التي خرج عليها من بطن امه في الدنيا *Homines eodem statu resurrecturos, quo primum ex utero materno in hunc mundum prodierunt*, scil. ut ipsius *Mohammedis* verbis rem explicant, حفاة عراة غرلا *pedibus, reliquóque corpore nudis, præputiatos*, quæ ipsi docenti verita ne modestiæ leges nimium violarentur, cum objecisset *Ayesha*, يا رسول الله الرجال والنسا جميعا ينظر بعضهم الي بعض *Heus, Apostole Dei, ergone simul viri & fæminæ se invicem conspecturi?* hoc tulit responsum يا عايشة الامر اشد من ان ينظر بعضهم الي بعض *O* Ayesha, *negotium gravius est quam ut alii aliis intuendis* [vacent.] Ex eo autem quod præputiatos resurrecturos affirmet, quos ipse circumcidi jusserat, constat ab ipsis credi quod disertis verbis de unoquoque asserit *Al Gazalius* ان ترد اليه سايرا جزايه في الاخرة *restitutum ipsi iri reliquas omnes ipsius partes in mundo futuro*; adeò ut corpore undequaque integro resuscitetur. Illi autem quod de nuditate his verbis asseritur, contrarium videtur quod alibi ab ipso dictum perhibetur ان الميت يبعث في ثيابه التي يموت فيها *Resuscitatum iri mortuum iisdem, quibus mortuus est, vestibus* [indutus,] nisi illud cum aliis ita interpretemur, ut amictu isto non tam corporis habitus externus, quam animi internus, innuatur, intelligaturque الحالة التي يموت عليها من الخير والشر وعله الذي يختم *Status quo moritur quis respectu operum bonorum vel malorum, eorum nempe quibus obsignatur*, vel quæ ipsi ultimo imputantur, *ita* (inquit *Ebnol Athir*) *dicunt* فلان طاهر الثياب *Est* ὁ δεῖνα *mundis vestibus*, cum ipsum بطهارة النفس والبراة من العيب *ut animo mundum & vitiorum immunem describere volunt*, & quod in *Alcorano* dicitur وثيابك فطهر *Et vestes tuas munda*, explicant وصلح عملك *opera tua rectè disponas*, & è contra فلان دنس الثياب ὁ δεῖνα *vestibus squalidis* esse dicitur, cum fuerit خبيث الفعل والمذهب *factis & vitæ instituto nequam.* Hos si sequamur interpretes, effatum hoc non tam ad prius quæsiti præcedentis membrum, quod corpus respicit, responsum nobis suggeret, quam ad posterius quod mentem, ejusque habitus, cùm idem sensu sit, (teste *Ebnol Athir)* cum eo quo de his quærenti respondent *Mohammedis* verbis, scil. ان العبد يبعث علي ما مات عليه *Resurrecturum hominem eodem, quo se habuit cum occubuit, modo*, viz. quod ad الاعتقاد والعلم والعمل *fidem, scientiam & opera*, vel, ut idem aliàs efferunt *Alcorani* interpretes, يبعث المومن مومنا والكافر كافرا *Resuscitabitur fidelis cum fide, infideles cum infidelitate sua.* Atque ab hoc pendere videtur eodémque spectare, quod ulteriùs docuit *Mohammedes*, de modo quo jam resuscitati ad locum quo omnibus tum conveniendum adducentur, scil. يحشر الناس يوم القيامة ثلاثة اصناف صنفا مشاة وصنفا ركبانا وصنفا علي وجوههم *Conventuros homines die resurrectionis in tres species distinctos, primam pedibus euntium, secundam equitantium, tertiam faciebus terræ afflictis incedentium:* qui primam constituunt, esse ipsos الذين قلت اعمالهم من المومنين *E credentibus illos quorum pauca sunt opera*; qui secundam قهم اهل الكرامة والرضوان *qui majori apud Deum in honore sunt, ipsique gratos.* Unde & illud ab *Ali* affirmatum, pios, ubi è sepulchris suis egressi fuerint, paratos sibi inventuros بنوق بيض لها اجنحة عليها رحال الذهب *camelos albos alatos, sellisque aureis ornatos.* In quo & veterum *Arabum* doctrinæ vestigia sunt manifesta, qui ne cum resurgerent pedibus ire cogerentur, cavere solebant, Camelo secum assumpto. V. Spec. Hist. *Arab.* p. 134, & 135. qui tertiam Infideles, quos affirmat *Alc.* adducturum Deum علي وجوههم عميا وبكما وصما *faciebus suis nixos, cæcos, mutos, & surdos.* Quomodo autem faciebus suis incedant dubitantibus omnem scrupulum exemit *Mohammedes*, regerendo ان الذي امشاه علي رجليه قادر ان يمشيه علي وجهه *Qui hominem pedibus suis incedere fecit, potest idem efficere ut facie sua incedat.* Sed nec hâc solum incedendi ratione à cæteris distinguendos docuit impios, verum decem è suis hominum genera fore,

quos in varias mutatos formas à reliquis tunc temporis diſcreturus ſit Deus. Prima eorum claſſis Simiorum formâ ſiſtetur الزنادقة من النـاس, *Illi, ſcil. qui* Sadducæiſmum *amplexi ſunt.* Secunda porcorum, ſcil. اهل السحت والمكس *Qui turpi lucro inhiaverint & publicani.* Qui tertiæ ſunt capitibus inverſis pedibuſque in faciem retortis trahentur; ſcil. اكلة الربـا *Fœneratores.* Qui quartæ, cœci huc illuc errabunt, ſcil. من يجور في الحكم *Qui iniquè judicium exercuerint.* Qui quintæ, ſurdi erunt, muti, cœci nihil intelligentes, ſcil. الذين يعجبون باعمالهم *Qui operibus ſuis gloriantur.* Qui ſextæ, Linguas ſuas rodent, quæ in pectora uſque ipſorum prominebunt, fluente ex ore ipſorum ſanie inſtar ſalivæ, adeo ut omnes ipſos averſentur, ſcil. العلما والقصاص الذين خالف قولهم افعالهم *Eruditi & doctores quorum dictis contraria fuerint facta ipſorum.* Qui ſeptimæ, manibus, & pedibus truncati, ſcil. الذين يوذون الجيران *Qui vicinis injuriam intulerint.* Qui octavæ, truncis palmarum ſeu palis igneis affixi, ſcil. السعاة *Delatores.* Qui nonæ, fœtore cadavera ſuperantes, ſcil. الذين يتمتعون بالشهوات واللذات ويمنعون حق الله من اموالهم *Qui affectibus ſuis & voluptatibus indulſerint, Deo autem è facultatibus ſuis debita, detinuerint.* Qui decimæ, tunicis pice oblitis induti, ſcil. اهل الكبر والعجب والخيلا *Superbi, Glorioſi, Faſtuoſi.* Atque hæc ſunt quæ de forma ſeu modo, tum quo reſuſcitabuntur mortui, tum quo in celebri illo omnium quotquot unquam vixerunt conventu jam reſuſcitati apparebunt, præcipuè docent. De loco ubi conventuri ſunt proximè inquirendum eſt. Unde enim venturi, vel ubi reſurrecturi, nihil opus eſt hîc quærere, cum nihil habeant *Mohammedani* de cavernis ſubterraneis, per quas à loco in locum devolvendi ſint, ſed affirment, حيث كانوا في سايـر الارض عمرانـا وخرابـا *ubicunque terrarum fuerint, ſive in locis cultis, ſive deſertis, illinc egreſſuros.* Locum autem quo convocandi ſint, etiam terram eſſe definiunt, præeuntibus & *Alcorano* & traditione, at in qua ejus parte, vel (ut ſic loquar) quâ terrâ, non uſque adeo convenit. Quidam enim *Syriam* à *Mohammede* digito monſtratam, ei negotio aſſignatam aiunt. Alii terram albam & planam, in qua nulla ſint incolarum vel ædificiorum veſtigia. *Al Gazalius*, alibi terram ſecundam argenteam, alibi terram quæ nihil cum hac noſtra præter nomen commune habeat, vocat. Auditu forſan aliquid acceperant de terra nova, & cœlo novo, quorum meminit Scriptura, unde illud *Alcorani* يوم تبدل الارض غير الارض *Die quo mutabitur terra in aliam terram, &c.* Quod (ut aliàs ſolent, ne aliunde mutuo ea accepiſſe videantur) novis etiam verbis nec ab aliis uſitatis, nec à ſe forſan ſatis intellectis, exprimere voluerunt. Ubi tam incerti hærent ipſi, nihil nobis certi elicere licebit. Tranſeamus ergò ad illud, quod de fine, ob quem illuc convocandi ſint qui reſurrexerint, ſtatuunt, quem eum eſſe ut rationem in hac vita factorum reddant & mercedi iis dignæ adjudicentur, jam ante innuimus. Atque illud ſatis probant nomina iſta quibus, inter cætera, gaudet tempus illud, viz. يوم الحساب *Dies rationis reddendæ*, يوم الدين & يوم القضا & يوم الحكم *Dies judicii*, يوم الجزا *Dies remunerationis*, يوم الفصل *Dies diſcretionis*, يوم الوزن *Dies ponderationis*, يوم الفراق *Dies ſeparationis*, يوم المسايلة *Dies interrogationis*, يوم القصاص *Dies vindictæ*, omnia eo ſpectantia. Atque hunc finem cæteris etiam animantibus cum homine communem ſtatuunt, ipſo docente, الله يقضي جل ذكره بين خلقه الجن والانس والبهايم وانه ليقيد يومييذ للجما من ذات القرن حتي اذا لم يبق تباعة للواحدة على الاخري, *Judicaturus eſt Deus, ſummis laudibus prædicandus, inter creaturas ſuas, Genios, homines & bruta. Eoque die ultionem ſumet* [pecori] *inermi de cornuto, donec haud ſuperſit quod alterum ab altero requirat*; cujus de pecoribus ſententiæ meminerunt interpretes tum ad verba *Alcorani* jam citata, tum ad illa, cap. 6. وما من دابة في الارض ولا طاير يطير بجناحية الا امم امثالكم ما فرطنا في الكتاب من شي ثم الي ربهم يحشرون *Nec ſunt jumenta quæpiam in terra, vel volucres qui alarum remigio volant, aliud quam gentes inſtar veſtrûm, non prætermiſimus in libro quicquam, deinde apud Dominum ſuum congregabuntur.* Ita enim ad ea *Jallalain*, aliique, *ad Dominum ſuum congregabuntur* ويقضي بينهم ويقتص للجما من القرنا *qui judicabit inter ipſa*, & ἀκεραίῳ *vindictam ſumet de cornibus armato:* quem eorum errorem ortum cenſet Optimus atque Eruditiſſimus Vir *Thomas Gravius*, è verbis *Ezekielis*, c. xxxiv. 27. 21. & 22. male intellectis. Jam vero الحاسبة, ſeu *Ratiocinium*, quo Deus cum Creaturis ſuis acturus eſt, ſic deſcribunt, انه تعالي يعلم ما لهم وعليهم *quod Deus omnipotens oſtenſurus ſit ipſis & quid pro ipſis & quid contra ipſos faciat* [in operibus ipſorum.] ſeu ut alii, يكلم عباده في احوال اعمالهم وكيفية ما لها من الثواب والعقاب

Quòd

Quòd ſervos ſuos allocuturus ſit de ratione operum ipſorum, & de qualitate præmii & pœnæ ipſis debitorum. Nec tamen ſtatim hoc ipſum facturum autumant, diu enim reſuſcitatos loco iſto quò convocati fuerint, ab Angelis ne ordines ſuos deſerant cuſtoditos, permanſuros, antequam quid ipſis futurum ſit patefiat. Stationem iſtam definiunt alii ſpatio quadraginta annorum, quibus capitibus cœlum verſus ſublatis ſtabunt, nemine ipſos alloquente; alii centum, alii ſeptuaginta, alii trecentorum, in quibus لا يأتيهم خبر من السما ولا يؤمر فيهم بأمر *nec ullum ad ipſos de cœlo nuntium deferetur, nec quicquam ipſis præcipietur*; imo quidam annorum quinquaginta mille, omnes ſententiarum ſuarum authorem *Mohammedem* laudantes, quo temporis intervallo gravia admodum paſſuri ſunt. كل بر وفاجر *Omnes tam pii quam impii*, manifeſto licet inter ipſos diſcrimine dum illis membra (præcipue illa quæ lotionibus ſolennibus ad preces ſtatas mundare ſolebant) mirâ quadam luce ſplendebunt, horum facies nigredo turpis, omniáque ſqualoris & triſtitiæ ſigna obfuſcabunt. Illud quod inſignem illis moleſtiam tunc temporis creabit, ſudor eſt mirus atque inauditus, qui verbo *Mohammedis* بلجمهم [o] *os ipſis obturabit*. Immerſum iri homines ſudore iſto perhibent على قدر اعمالهم *pro ratione operum ſuorum*, alios, ſcil. uſque ad talos, alios uſque ad genua, alios uſque ad lumbos, alios ore, alios aurium tenus. Provocandum ſudorem iſtum non ſolùm frequenti illo omnium atque omnigenûm creaturarum concurſu, aliis aliarum pedibus inſiſtentibus ac ſe mutuò coarctantibus, ſed & ſolis ad ipſos acceſſu inſolito, quema ppropinquaturum dixit حتى لا تكون منهم كمقدار ميل *donec ab ipſis haud diſtet intervallo* Al-Mil. neſcire autem ſe aiunt, utrum nomine illo vel mille paſſuum ſpatium, vel (quod multo adhuc brevius) ſtilum quo oculis collyrium obducitur, intellexerit, utrumque enim ſignificat. Ac utrum eorum voluerit, nil mirum, ſi hoc contingente ejuſdémque interim calore (ut aſſerit *Al Gazalius)* immane aucto تغلي منها الهام كما تغلي القدر على الاثافي *ebulliant ipſis crania inſtar ollæ tripodi ſuperimpoſitæ*, totique ſudore diffluant. Hoc autem quod de Solis ad terram acceſſu, ejúſque calore intenſo docuit *Mohammedes*, ipſe à *Judæis* didiciſſe videtur, qui Solem olim ad improborum cruciatum è נרתיק ſeu *vagina*, quâ jam reconditur ne calore nimio omnia peſſundet, eductum iri fabulantur. Hoc ſudore, atque interea fame & ſiti aëriſque gravedine ubi miſerè cruciati fuerint impii (piis enim leve quicquid eſt fiet, nec tempore orationi deſtinato longius, eruntque qui umbra Solii divini protegentur, inter quos رجل تصدق بصدقة فاخفاها حتى لا تعلم شماله ما انفقت يمينه *Ille qui cum eleemoſynam fecerit eam celaverit, adeo ut non noverit ſiniſtra ipſius quid expenderit dextra*, ut verè benefici etiam apud ipſos deſcriptionem obiter notemus,) adeo ut votorum ipſis ſumma ſit رب ارحني من هذا الكرب ولو الي النار *Domine, me ab hoc angore libera, vel in ignem* conjiciendum (idque dum nondum illis ulla vel rationis reddendæ, [p] vel ſupplicii mentio facta fuerit) tum demum appariturum Deum interceſſorem agente *Mohammede* (renuentibus, ſcil. *Adamo, Noacho, Abrahamo, Jeſu* id in ſe muneris ſuſcipere, ſibique ſolis caventibus ac نفسي نفسي *animam meam, animam meam* [liberes] ingeminantibus,) ad judicium in illos exercendum. Venturum eum in nubibus, Angelis ſtipatum, docente *Alcorano*, (quæ verba aliunde ſumpta cum non ſatis intellexerint, in iis explicandis non parum ſe torquent, cum Deum cui propriè motus tribui non poteſt, quaſi à loco ad locum transferendum deſcribant) omneſque prolatis libris quibus inſcribantur eorum opera, ac teſtimonia perhibere juſſis prophetis qui ad ipſos miſſi fuerint, examini ſevero ſubjecturum. De libris illis in *Alcorano* dictum اذا الصحف نشرت *cum expanſi fuerint libri*, i. e. explicantibus Interpretibus صحايف الاعمال التي فيها *libri opera ipſorum continentes*, ſive اعمال بني ادم تنشرت للحساب *libri quibus inſcripta ſint hominum opera, qui tum quo rationem ipſorum reddant, expandentur.* Quorum opera in illos relata fuerint ſi quæratur; reſpondebunt alii, quatuor angelorum الحفظة [cuſtodum] qui unicuique noctu bini ac totidem interdiu invigilant; alii duorum, quorum alter homini ad dextram adſiſtens bona ipſius tam dicta quam facta deſcribat, alter ad ſiniſtram mala, ut aliorum ſententias omittamus. Interrogatum ergo iri tunc omnes de جميع اقوالهم وافعالهم *iis tum quæ dixerint, tum quæ fecerint omnibns* [innui id dicto illo *Alcorani* لنسالهم اجمعين عما كانوا يعملون *Rogabimus eos omnes de eo quod egerint*] vel particulatim (ipſo *Mohammede* explicante) عن عمره *de vitæ ſuæ tempore*; عن ماله من اين اكتسبه وفيما *cui illud inſumpſerint*;

[o] Ita explicat Ebnol Athir. [p] Al Gazal.

quos in varias mutatos formas à reliquis tunc temporis diſcreturus ſit Deus. Prima eorum claſſis Simiorum formâ ſiſtetur الزنادقة من الناس, *Illi, ſcil. qui* Sadducæiſmum *amplexi ſunt.* Secunda porcorum, ſcil. اهل السحت والمكس *Qui turpi lucro inhiaverint & publicani.* Qui tertiæ ſunt capitibus inverſis pedibuſque in faciem retortis trahentur; ſcil. اكلة الربا *Fœneratores.* Qui quartæ, cœci huc illuc errabunt, ſcil. من يجور في الحكم *Qui iniquè judicium exercuerint.* Qui quintæ, ſurdi erunt, muti, cœci nihil intelligentes, ſcil. الذين يعجبون باعمالهم *Qui operibus ſuis gloriantur.* Qui ſextæ, Linguas ſuas rodent, quæ in pectora uſque ipſorum prominebunt, fluente ex ore ipſorum ſanie inſtar ſalivæ, adeo ut omnes ipſos averſentur, ſcil. العلما والقصاص الذين خالف قولهم افعالهم *Eruditi & doctores quorum dictis contraria fuerint facta ipſorum.* Qui ſeptimæ, manibus, & pedibus truncati, ſcil. الذين يوذون الجيران *Qui vicinis injuriam intulerint.* Qui octavæ, truncis palmarum ſeu palis igneis affixi, ſcil. السعاة *Delatores.* Qui nonæ, fœtore cadavera ſuperantes, ſcil. الذين يتمتعون بالشهوات واللذات ويمنعون حق الله من اموالهم *Qui affectibus ſuis & voluptatibus indulſerint, Deo autem è facultatibus ſuis debita, detinuerint.* Qui decimæ, tunicis pice oblitis induti, ſcil. اهل الكبر والعجب والخيلا *Superbi, Glorioſi, Faſtuoſi.* Atque hæc ſunt quæ de forma ſeu modo, tum quo reſuſcitabuntur mortui, tum quo in celebri illo omnium quotquot unquam vixerunt conventu jam reſuſcitati apparebunt, præcipuè docent. De loco ubi conventuri ſunt proximè inquirendum eſt. Unde enim venturi, vel ubi reſurrecturi, nihil opus eſt hîc quærere, cum nihil habeant *Mohammedani* de cavernis ſubterraneis, per quas à loco in locum devolvendi ſint, ſed affirment, حيث كانوا في سايِر الارض عمرانا وخرابا *ubicunque terrarum fuerint, ſive in locis cultis, ſive deſertis, illinc egreſſuros.* Locum autem quo convocandi ſint, etiam terram eſſe definiunt, præeuntibus & *Alcorano* & traditione, at in qua ejus parte, vel (ut ſic loquar) quâ terrâ, non uſque adeo convenit. Quidam enim *Syriam* à *Mohammede* digito monſtratam, ei negotio aſſignatam aiunt. Alii terram albam & planam, in qua nulla ſint incolarum vel ædificiorum veſtigia. *Al Gazalius*, alibi terram ſecundam argenteam, alibi terram quæ nihil cum hac noſtra præter nomen commune habeat, vocat. Auditu forſan aliquid acceperant de terra nova, & cœlo novo, quorum meminit Scriptura, unde illud *Alcorani* يوم تبدل الارض غير الارض *Die quo mutabitur terra in aliam terram, &c.* Quod (ut aliàs ſolent, ne aliunde mutuo ea accepiſſe videantur) novis etiam verbis nec ab aliis uſitatis, nec à ſe forſan ſatis intellectis, exprimere voluerunt. Ubi tam incerti hærent ipſi, nihil nobis certi elicere licebit. Tranſeamus ergò ad illud, quod de fine, ob quem illuc convocandi ſint qui reſurrexerint, ſtatuunt, quem eum eſſe ut rationem in hac vita factorum reddant & mercedi iis dignæ adjudicentur, jam ante innuimus. Atque illud ſatis probant nomina iſta quibus, inter cætera, gaudet tempus illud, viz. يوم الحساب *Dies rationis reddendæ,* يوم الدين & يوم القضا & يوم الحكم *Dies judicii,* يوم الجزا *Dies remunerationis,* يوم الوزن يوم الفصل *Dies diſcretionis,* يوم الغراق *Dies ponderationis,* يوم المسايلة *Dies ſeparationis,* يوم القصاص *Dies interrogationis,* omnia eo ſpectantia. Atque hunc finem cæteris etiam animantibus cum homine communem ſtatuunt, ipſo docente, يقضي الله جل ذكره بين خلقه الجن والانس والبهايم وانه ليقيد يومييذ للجما من ذات القرن حتي اذا لم يبق تباعة للواحدة على الاخري *Judicaturus eſt Deus, ſummis laudibus prædicandus, inter creaturas ſuas, Genios, homines & bruta. Eoque die ultionem ſumet* [pecori] *inermi de cornuto, donec haud ſuperſit quod alterum ab altero requirat*; cujus de pecoribus ſententiæ meminerunt interpretes tum ad verba *Alcorani* jam citata, tum ad illla, cap. 6. وما من دابة في الارض ولا طاير يطير بجناحية الا امم امثالكم ما فرطنا في الكتاب من شي ثم الي ربهم يحشرون *Nec ſunt jumenta quæpiam in terra, vel volucres qui alarum remigio volant, aliud quam gentes inſtar veſtrûm, non prætermiſimus in libro quicquam, deinde apud Dominum ſuum congregabuntur.* Ita enim ad ea *Jallalain*, aliique, *ad Dominum ſuum congregabuntur* ويقضي بينهم ويقتص للجما من القرنا *qui judicabit inter ipſa,* & ἀκεραίῳ *vindictam ſumet de cornibus armato:* quem eorum errorem ortum cenſet Optimus atque Eruditiſſimus Vir *Thomas Gravius*, è verbis *Ezekielis*, c. xxxiv. 27. 21. & 22. male intellectis. Jam vero المحاسبة, ſeu *Ratiocinium*, quo Deus cum Creaturis ſuis acturus eſt, ſic deſcribunt, انه تعالي يعلم ما لهم وعليهم *quod Deus omnipotens oſtenſurus ſit ipſis & quid pro ipſis & quid contra ipſos faciat* [in operibus ipſorum.] ſeu ut alii, يكلم عباده في احوال اعمالهم وكيفية ما لها من الثواب والعقاب

Quòd

Quòd ſervos ſuos allocuturus ſit de ratione operum ipſorum, & de qualitate præmii & pœnæ ipſis debitorum. Nec tamen ſtatim hoc ipſum facturum autumant, diu enim reſuſcitatos loco iſto quò convocati fuerint, ab Angelis ne ordines ſuos deſerant cuſtoditos, permanſuros, antequam quid ipſis futurum ſit patefiat. Stationem iſtam definiunt alii ſpatio quadraginta annorum, quibus capitibus cœlum verſus ſublatis ſtabunt, nemine ipſos alloquente; alii centum, alii ſeptuaginta, alii trecentorum, in quibus لا يأتيهم خبر من السما ولا يومر فيهم بامر *nec ullum ad ipſos de cœlo nuntium deferetur, nec quicquam ipſis præcipietur*; imo quidam annorum quinquaginta mille, omnes ſententiarum ſuarum authorem *Mohammedem* laudantes, quo temporis intervallo gravia admodum paſſuri ſunt. كل بر وفاجر *Omnes tam pii quam impii*, manifeſto licet inter ipſos diſcrimine dum illis membra (præcipue illa quæ lotionibus ſolennibus ad preces ſtatas mundare ſolebant) mirâ quadam luce ſplendebunt, horum facies nigredo turpis, omniáque ſqualoris & triſtitiæ ſigna obfuſcabunt. Illud quod inſignem illis moleſtiam tunc temporis creabit, ſudor eſt mirus atque inauditus, qui verbo *Mohammedis* يلجمهم [a] *os ipſis obturabit*. Immerſum iri homines ſudore iſto perhibent على قدر اعمالهم *pro ratione operum ſuorum*, alios, ſcil. uſque ad talos, alios uſque ad genua, alios uſque ad lumbos, alios ore, alios aurium tenus. Provocandum ſudorem iſtum non ſolùm frequenti illo omnium atque omnigenûm creaturarum concurſu, aliis aliarum pedibus inſiſtentibus ac ſe mutuò coarctantibus, ſed & ſolis ad ipſos acceſſu inſolito, quema ppropinquaturum dixit حتي لا تكون منهم كمقدار ميل *donec ab ipſis haud diſtet intervallo* Al-Mil. neſcire autem ſe aiunt, utrum nomine illo vel mille paſſuum ſpatium, vel (quod multo adhuc brevius) ſtilum quo oculis collyrium obducitur, intellexerit, utrumque enim ſignificat. Ac utrum eorum voluerit, nil mirum, ſi hoc contingente ejuſdémque interim calore (ut aſſerit *Al Gazalius)* immane aucto تغلي منها الهام كما تغلي القدر علي الاثافي *ebulliant ipſis crania inſtar ollæ tripodi ſuperimpoſitæ*, totique ſudore diffluant. Hoc autem quod de Solis ad terram acceſſu, ejúſque calore intenſo docuit *Mohammedes*, ipſe à *Judæis* didiciſſe videtur, qui Solem olim ad improborum cruciatum è נרתיק ſeu *vagina*, quâ jam reconditur ne calore nimio omnia peſſundet, eductum iri fabulantur. Hoc ſudore, atque interea fame & ſiti aëriſque gravedine ubi miſerè cruciati fuerint impii (piis enim leve quicquid eſt fiet, nec tempore orationi deſtinato longius, eruntque qui umbra Solii divini protegentur, inter quos رجل تصدق بصدقة فاخفاها حتي لا تعلم شماله ما انفقت يمينه *Ille qui cum eleemoſynam fecerit eam celaverit, adeo ut non noverit ſiniſtra ipſius quid expenderit dextra*, ut verè benefici etiam apud ipſos deſcriptionem obiter notemus,) adeo ut votorum ipſis ſumma ſit رب ارحني من هذا الكرب ولو الي النار *Domine, me ab hoc angore libera, vel in ignem* conjiciendum (idque dum nondum illis ulla vel rationis reddendæ, [b] vel ſupplicii mentio facta fuerit) tum demum appariturum Deum interceſſorem agente *Mohammede* (renuentibus, ſcil. *Adamo, Noacho, Abrahamo, Jeſu* id in ſe muneris ſuſcipere, ſibique ſolis caventibus ac نفسي نفسي *animam meam, animam meam* [liberes] ingeminantibus,) ad judicium in illos exercendum. Venturum eum in nubibus, Angelis ſtipatum, docente *Alcorano*, (quæ verba aliunde ſumpta cum non ſatis intellexerint, in iis explicandis non parum ſe torquent, cum Deum cui propriè motus tribui non poteſt, quaſi à loco ad locum transferendum deſcribant) omneſque prolatis libris quibus inſcribantur eorum opera, ac teſtimonia perhibere juſſis prophetis qui ad ipſos miſſi fuerint, examini ſevero ſubjecturum. De libris illis in *Alcorano* dictum اذا الصحف نشرت *cum expanſi fuerint libri*, i. e. explicantibus Interpretibus صحايف الاعمال *libri opera ipſorum continentes*, ſive التي فيها اعمال بني ادم نشرت للحساب *libri quibus inſcripta ſint hominum opera, qui tum quo rationem ipſorum reddant, expandentur.* Quorum opera in illos relata fuerint ſi quæratur; reſpondebunt alii, quatuor angelorum الحفظة [cuſtodum] qui unicuique noctu bini ac totidem interdiu invigilant; alii duorum, quorum alter homini ad dextram adſiſtens bona ipſius tam dicta quam facta deſcribat, alter ad ſiniſtram mala, ut aliorum ſententias omittamus. Interrogatum ergo iri tunc omnes de جميع اقوالهم وافعالهم *iis tum quæ dixerint, tum quæ fecerint omnibns* [innui id dicto illo *Alcorani* لنسالهم اجمعين عما كانوا يعملون *Rogabimus eos omnes de eo quod egerint*] vel particulatim (ipſo *Mohammede* explicante) عن عمره *de vitæ ſuæ tempore*; *cui illud inſumpſerint*; عن ماله من اين اكتسبه وفيما

[a] Ita explicat Ebnol Athir. [b] Al Gazal.

وفيما انفقه *de opibus ſuis; unde illas acquiſiverint, & in quid erogaverint:* عن جسمه فيما ابلاه *de corpore ſuo; quo illud exercuerint:* عن علمه ماذا عمل به *ſed cientia ſua; quid illâ fecerint.* At cum alibi in *Alcorano* etiam dicatur فيومئذ لا يسال عن ذنبه انس ولا جان *Atque iſto die non interrogabitur de peccato ſuo, nec homo, nec Genius*; hæc inter ſe pugnantia variis conciliant modis, unum hîc adducere ſufficiet, viz. لا يسالون سوال الاستفهام لانه تعالي عالم بكل اعمالهم وانما يسالون سوال التقرير فيقال لهم لم فعلتم كذا *Non interrogabuntur ut rogat qui rem intelligere cupit, cum Deus omnia ipſorum opera perſpecta habeat, verum interrogatione quæ ad confeſſionem adigat, dum ipſis dicetur, Quare ita feciſtis?* Nec minus forſan cum iſtis conciliatione opus habet quod & aliàs à *Mohammede* dictum fertur, يدخل الجنة من امتي سبعون الفا بغير حساب *Ingreſſuri ſunt è gente mea Paradiſum ſeptuagies mille nullâ de ipſis quæſtione habitâ.* Illis eò admiſſis, tum demum يحاسب ساير الناس *ad rationem vocandos reliquos homines.* Hæc cum agentur, unumquemque quibus poteſt ſe argumentis defenſurum, culpamque eorum quæ ſequius egerit in alios conjectam à ſe amoliturum, adeo vel inter animam & corpus controverſia hac de re oriatur, dicente anima يا رب الجسد منك وانت خلقتني لم يكن الي يد ابطش بها ولا رجل مشي بها ولا عين ابصر بها ولا اذن اسمع بها ولا عقل اعقل به حتي جيت فدخلت في هذا الجسد فخلد عليه العذاب فنجني منه *O Domine, à te fuit corpus, tu autem me creaſti, nec manum habentem, qua prehenderem; nec pedem quo irem, nec oculum quo viderem, nec aurem quâ audirem, nec intellectum quo intelligerem, donec ad corpus iſtud acceſſerim, ipſumque ingreſſa ſim. Ipſum ergò perpetuis ſubjicias cruciatibus, me ab ipſis liberatâ.* Corpore vero contrà hâc utente apologia, يا رب انت خلقتني كالخشبة ليست لي يد ابطش بها ولا عين ابصر بها ولا رجل امشي بها فجا هذا كشعاع النور فدخل في فيه نطق لساني وبه ابصرت عيني وبه مشيت رجلي فخلد عليه العذاب فنجني منه *O Domine, creaſti tu me inſtar ligni, nec manum habens quâ prehenderem, nec oculum quo viderem, nec pedem quo graderer, veniens autem iſta inſtar radii lucis, cum me ingreſſa eſſet, ejus* [ope] *locuta eſt lingua mea, eâ vidit oculus meus, ea inceſſit pes meus, ipſam ergo, me liberato, pœnæ æternæ adjudices.* Deum autem يضرب لهم مثلا باعمي ومقعد دخلا حايطا فيها ثمار فالا عمي لا يبصره والمقعد لا ينالها فنادي المقعد الاعمي ايتقي حتي تحملني فدنا منه فنال من الثمرة فعلي ايهما العذاب فالا عليهما قال فعليكما العذاب *Parabolam illis propoſiturum cæci & claudi, qui hortum ingreſſi ſunt, in quo eſſet fructus, quos non vidit cæcus, nec decerpſit claudus; claudus autem accerſito cæco, accedens (inquit) me portes; quo accedente fructum decerpſit. Utri igitur horum pœna debita eſt? reſponderunt utrique, ita & vobis* (inquit) *utriſque luenda eſt pœna.* Hæc etiam à *Judæis* ſumpta, quæ ideo integra adſcribere viſum eſt, ut cum iis conferri poſſint quæ in *Gemara Sanhedrin* occurrunt, c. 11. quæ vertente Cl. Viro *Johanne Coch*, ſic ſe habent, " *Antoninus* cum *R. Jehuda* ſancto ſic col- " loquutus aliquando eſt. Corpus, in- " quit, & anima à judicio ſe liberare poſ- " ſunt. Quomodo? Corpus dicat, Ani- " ma peccavit. Nam ex quo illa à me " diſceſſit, ecce lapidis inſtar ſine ſenſu " in ſepulchro jacui. Anima autem di- " cat, Corpus peccavit. Nam ex quo " illius laxata ſum nexu, ecce volito " per aërem aviculæ in morem. Ad " hæc Rabbi: Parabolam, inquit, tibi " dabo. Rex mortalis horto cuidam a- " mœniſſimo, in quo maturi fructus eſ- " ſent, duos cuſtodes appoſuit, claudum " & cœcum. Claudus, viſis fructibus, " cœcum admonuit, ipſum uti in hu- " meros reciperet, quo illos decerperet, " & illi inter ſe devorarent. Inſedit igi- " tur claudus cœci cervicibus, decerptoſ- " que fructus abſumpſerunt. Aliquanto " poſt tempore venit dominus horti & " de fructibus requiſivit. Cùm cœcus, " Sibi oculos non eſſe, ut videret: & " claudus, ſibi pedes deeſſe, ut accede- " ret. Quid ille? Quum juſſiſſet hunc " illius humeris excipi, utrumque ſimul " judicavit & plexit. Conſimiliter fa- " ciet Deus: anima corpori indita, pa- " riter animam & corpus judicabit." Eadem & à *Joſepho Albo* laudantur, Serm. 4. c. 33. nec diſſimile eſt quod apud *Epiphanium* habetur in *Ancorat.* §. 89. Sed fruſtra fore tum apologias, ſuáque unicuique facta imputanda, quæ ſi quis negaverit, contra ipſum teſtes prodituros homines, [q] Angelos, membra ſua, ipſámque terram quæ narratura eſt بما عمل عليها من خير وشر *quid in ſe patratum fuerit boni & mali:* de fideli teſtimonium perhibens وحد علي وصام وصلي واجتهد واطاع ربه *Super me unum Deum profeſſus eſt, jejunavit,*

[q] تشهد عليهم السنتهم وايديهم وارجلهم بما كانوا يعملون Teſtabuntur contra ipſos linguæ ſuæ, & manus, & pedes, ea quæ fecerint. Alc.

junavit, oravit, diligens fuit, Domino ſuo obſecutus eſt, de infideli autem اشرك علي وزنا وسرق *Super me Idololatriam exercuit, adulterium commiſit, furatus eſt, &c.* Ratiocinio autem iſti peragendo temporis ſpatium multo brevius, quam illi, quo reſuſcitati ipſum expectare juſſi ſunt, attributum vidimus, aſſignant. Siquidem (ut verbis *Arabibus* ſuis intellectu facilibus uſus *Mohammedes*) قدر حلب شاة *tantum quantum oviculæ mulgendæ ſufficiat*, vel (ut idem aliàs) مقدار فواق ناقة *quantum inter duos camelæ mulctus ſit:* alii ad *Alcorani* verba ان الله سريع الحساب *ſiquidem Deus celeriter examen peraget*, aiunt, حسابه اسرع من لمح البصر *Examen ipſius nictu oculi celerius eſt.* Summam interim, quâ res tum adminiſtrabuntur, juſtitiam ut indicent, libram quâ omnia tum appendentur, proximo loco nobis deſcribunt: eámque libram propriè ſic dictam له كفتان ولسان وهو بيد جبريل *cui ſint duæ lances & examen, manu eam tenente* Gabriele, qui eidem æquandæ præficitur, miræ equidem magnitudinis, utpote cujus lances (altera علي الجنة والاخري علي جهنم *Paradiſo, altera Gehennæ ſuperimpendentes*) ejus ſint capacitatis, ut لو وضعت السموات والارض في احداهما لوسعتهن *ſi in alterutram ipſarum conjicerentur cælum ſimul & terra, iis continendis eſſet*[r]. Nam quod alii ea *Alcorani* loca, in quibus libræ mentio facta eſt, aliter interpretantur, iiſque nihil aliud innui volunt quam exactam juſtitiæ divinæ trutinam, non minus contra Antiſtitum veterum mentem, quam verborum ſonum peccare cenſetur, & à vero frequentibus ipſius *Mohammedis* teſtimoniis confirmato aberrare; quibus ne favere videatur quod ad operum pondus explorandum ſtatui dicatur bilanx iſta, quæ cum accidentia ſint nec per ſe proprie exiſtant, nec in lancem conjici vel appendi poſſint, neceſſe ſit ut aliter, ſenſu nempe figurato, intelligantur verba, reſpondet author l. *Mawakef*, (id quod *Mohammedes* roganti quomodo penſitarentur opera regeſſiſſe fertur) ان كتب الاعمال هي التي توزن *libros operum* [ſeu chartas quibus inſcribantur opera, quæ ſubſtantiæ ſunt corporeæ] *eſſe qui ponderentur*, quorum prout vel ii quibus benè vel malè facta inſcripta fuerint pondere ſuperiores reperti fuerint, de homine pronuntiatum iri docent illa *Alcorani* verba, فالوزن يومئذ الحق فمن ثقلت موازينه فاولئك هم المفلحون ومن خفت موازينه فاولئك الذين خسروا انفسهم *Et examen tunc temporis ſecundum veritatem erit; Quorum autem opera quæ ponderantur gravia erunt, ſunt illi felices, at quorum opera levia, illi, ſunt qui animarum ſuarum jacturam fecerint, &c.* Nec erit interim quod quis ullam ſibi injuriam à Deo factam queratur, cùm nullum cujuſpiam opus bonum mercede ſua carere patiatur Deus, ideoque ne quid ſit ob quod in futura præmium expectent mali, ſoleat in hac vita ipſos remunerare. Ne miretur autem quis quod ad trutinam tum examinaturus ſit Deus opera iſta quæ jam optimè cognita atque perſpecta habeat, quatuor aſſignat *Al Thaalabius* rationes, ob quas id facturus ſit; quarum prima eſt, امتحان الله تعالي عباده بايمان في دنيا *ut ſervos ſuos in hoc mundo fide probet.* Secunda, جعل ذلك علامة لاهل السعادة والشقاوة في العقبي *ut hoc felicitati & miſeriæ deſignatis ſignum in futuro ſtatuat.* Tertia, تعريف الله تعالي العباد ما لهم عنده من جزا علي خير وشر *ut notum faciat ſervis ſuis quamnam apud ipſum boni & mali mercedem conſecuturi ſint.* Quarta, اقامة الحجة عليهم *ut ſit quo* [eorum quæ fecerint] *convincantur*, vel, ut rem perſpicuè enarrat *Al Gazalius*, ان الله يحلت في سحايف الاعمال وزنا بحسب درجات الاعمال عند الله تعالي فتصير مقادير اعمال العباد معلومة للعباد حتي يظهر لهم العدل في العقاب او الفضل في العفو وتضعيف الثواب *Deus pondus libris operum indet ſecundum gradus quos apud ipſum obtinent opera, ut ſit valor eorum quæ fecerint homines, hominibus cognitus, quo appareat vel juſtitia ipſius in puniendo, vel benignitas in condonando & duplicatione præmii.* Finito hoc examine, omnibúſque omnium operibus æquâ lance trutinatis, ſuccedit ultio illa (cujus mentionem fecimus) aliis de aliis ſumenda, quâ juſtiſſimâ talionis lege quæ quiſque fecerit patietur. Cujus miram hanc deſcribunt rationem, ut cum non alius tum ſuperſit modus quo par pari referatur, illi qui injuriam fecerit tot de bonis ipſius operibus quæ ei ἰσόρροπα ſint ſubducta, eandem paſſo imputentur. Quo facto ſi dixerint Angeli quorum miniſterio res peragenda Deo (id optimè ſcienti) اعطينا كل ذي حق حقه وبقي مثقال درة من حسناته *Rependimus unicuique quod ab illo ipſi debitum erat, ſupereſt tamen ipſi è bonis operibus ſuis quantum pondere æquet formiculam*, juſſurum ipſum ut illud ei duplicetur, quo ipſius gratiâ & miſericordiâ in paradiſum admittatur. Sin contra, exhauſta eſſe bona ipſius opera, ac ſupereſſe tantum mala, multóſque adhuc eſſe qui ab ipſo paria requirant, juſſurum ut de illorum

[r] Nonnulli plures etiam minores ſtatuunt.

illorum peccatis, tot ab ipſo commiſſis adjiciantur, quæ eorum vice luat, ac utriſque onuſtus in ignem ablegetur. Hæc de hominibus præcipuè intelligenda, cum brutorum, inter quæ tamen talionis lege (ut diximus) agi volunt, quod ad ea quæ ſequuntur, Paradiſum, nempe & ignem alia ſit, ex eorum ſententia, ratio. Ubi enim يقتص من بعض البهايم لبعض حتي للشاة الجلحا الي ذات القرن *brutorum alia de aliis ultus fuerit Deus, uſque ad pecudem inermem, cui de cornuta pœnas ſumet, tum* يقول للبهايم والطير والدواب عودوا ترابا *beſtiis, volucribus & jumentis dicturum, in pulverem convertamini:* hominibus impiis ad graviora reſervatis, adeo ut auditâ hâc ſententiâ exclamaturus ſit eorum quiſque, يالبتني كنت ترابا *utinam & ego pulvis eſſem.* Hanc brutorum in genere ſortem ſtatuunt (quamvis & [s] canem *ſeptem dormientium*, & aſinum *Ezræ* in *Paradiſum* admiſſos legimus) eandemque non pauci, Geniorum fidelibus cum iiſdem communem: Nam & Genios in مومنين وكافرين *fideles & infideles* diſtribuunt, quorum ſortem diverſam die judicii extremi ut cognoſcamus, dixit *Mohammedes*, referentibus teſtibus fide dignis, اذا قضي بين الناس وامر باهل الجنة الي الجنة واهل النار الي النار قبل لسباع الوحش ولمومنين الجن عودوا ترابا فيعودوا ترابا *ubi dijudicaverit Deus inter homines, & Paradiſi incolas, in Paradiſum, ignis in ignem ire juſſerit, dicetur feris omnibus, & è Geniorum genere fidelibus, eſtote pulvis, & in pulverem convertentur.* Quod non poſſumus non mirari, viz. in pulverem converſum iri Genios, qui è pulvere non fuerint. Hoc enim ut obiter notemus; Genios autumant alii ex igne creatos *Alcorani* authoritatem laudantes, referentibus authore *Cenzil Aſrar*, & *Ahmed Ebn Yuſeph*, nomen inde ſortitos quod hominum oculos fugiant, (latendi enim & abſcondendi notione gaudet thema unde originem trahit) generis Angelici eſſe. Ita *Al Jannabius*, خلق الله الملايكة والجان من جنس واحد فمن طهر منهم فهو ملك ومن خبث فهو شيطان ومن كان بين وبين فهو جن *Creavit Deus Angelos & Genios ex eodem genere, ex ipſis qui mundus* (vel ſanctus eſt) *Angelus dicitur, qui malignus, Diabolus, qui medii ſtatus, Genius. Al Damirius in* hiſtoria animalium, الجن اجسام هوايية قادرة علي التشكل باشكال مختلفة لها عقول وافهام وقدرة علي الاعمال الشاقة *Genii* (inquit) *ſunt corpora aërea, quæ varias induere formas pro libitu poſſunt, ratione, intellectu, & ardua quælibet præſtandi potentiâ prædita.* Eo ab Angelis diſtingui eos volunt nonnulli, quod cum Angeli nec edant nec bibant, nec liberos gignant, hæc omnia præſtent Genii. [t] De hoc inter ipſos univerſim convenit, *Mohammedem* مبعوث الي الجن كما هو مبعوث الي الانس *miſſum eſſe non minus ad Genios, quam ad homines.* Sed ne ab inſtituto digredi videamur: Quâcunque primò materiâ conſtiterint, qui inter eos vaticinanti *Mohammedi* fidem adhibuerint, hoc tum reportaturi ſunt præmium, ex eorum, quos diximus, ſententia, quam & ipſi *Mohammedi* acceptam ferunt, ut nihil gravius paſſuri in pulverem ire jubeantur. Sunt tamen qui in ipſos benigniores locum ipſis aſſignent حول الجنة *circa paradiſum*, ubi licet in ipſum non admiſſi, ſtatu ſatis felici gaudeant. Quod verò ad infideles ex ipſis, فهم يدخلون النار مع كفار الانس *immittendos ipſos in ignem unà cum ex humano genere incredulis*, aſſerunt omnes præeunte *Alcorani* ſententiâ. In *Gehennam* enim recta abducendos ita diſpeſcit author *Cenzil Aſrar*, ut duobus infidelium generibus conſtent, vel Geniorum vel hominum, ſub Geniis وجنوده ابليس [u] *Diabolum ipſiuſque exercitus* complectens, ac hominum rurſum infideles in duas ſpecies diſtinguens, ut ſint vel idololatræ, vel qui unum Deum ſe colere profeſſi ſunt, iique, 1. *Judæi*, 2. *Chriſtiani.* Ubi miror è *Mohammedanis* impiorum & Hypocritarum, quos & in ignem conjiciendos aſſerit, nullam ab ipſo mentionem factam, niſi forſan hoc eos à *Judæis* & *Chriſtianis* diſtingui autumet, quod hi ſtatim eò ablegandi, illi non niſi pontis etiam (quem tamen alia dicta omnibus fixum aſſerere videntur) ſupra Gehennam protenſi examine probati, vel quod hi ſolum æternùm igne cruciandi, ex quo illos poſtquam dignas ſceleribus pœnas luerint, educendos putant. Sed parum in hoc momenti ſitum eſt. Pergendum, ut peracto judicio quid à tribunali juſti judicis redeuntibus fiat, ſecundum ſententiam de ipſis pronuntiatam, videamus. Soluto ergo conventu, *Paradiſo* aſſignatos dextram, igni ſiniſtram petituros aiunt. Utriſque pontem (الصراط *Al Serat* vocant) ſupra Gehennam mediam extenſum (ſive tunc primum, ſive olim creatum) aſcendendum. Eſſe ipſum

[s] ليس في الجنة كلب ولا حمار الا كلب اصحاب الكهف وحمار العزير الذي اماته الله واحياه ثم Non eſt in Paradiſo canis nec aſinus, præter canem in ſpelunca dormientium & aſinum Ezræ quem vitâ privavit, eidemque reſtituit Deus. Ahmed Ebn Yuſef in vita عزير [t] Al Damira. [u] Qui è جن Geniis fuiſſe dicitur, Alc. c. Cahph. ſc. 18.

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ſum (ut verbis è libro *Mawakef* deſumptis deſcribatur) جسد ممدود على ظهر جهنم يعبر عليه جميع الخلايق المومن وغير المومن *Corpus protenſum ſuper Gehennæ dorſum* [ſeu medium] *per quod tranſeundum ſit omnibus creaturis, tam credentibus quam incredulis.* Eſſéque ipſum ادق من شعر واحد من غرار السيف *pilo ſubtilius, & acie gladii acutius*, quali cum non facilè capiat intellectus quomodo inſiſtere poſſint incedentium pedes, ideoque ipſum negent è *Motazalis* plerique, erroris ipſos damnant, atque ad ejus quibuſcunque tandem difficultatibus obnoxii veritatem adſtruendam ſatis eſſe dicunt اخبار الصادق المصدوق عنها [x] *affirmaſſe fide dignum, qui nihil niſi verum locutus unquam eſt, ita ſe rem habere. Mohammedem* intelligunt, qui & quo difficilior adhuc ſit ipſius tranſitus, latera ipſius ſentibus, ſpinis hamatis & uncinis obſita deſcripſit; hinc fore, ut eorum quibus per ipſum tranſeundum ſit alii incolumes evadant, alii miſerè pereant, pergentibus, ſcil. pede inoffenſo ac mirâ celeritate, fidelibus كطرف العين وكالبرق وكالريح وكالطير وكاجاويد الخيل [y] *inſtar nictus oculi, vel fulguris, vel venti, vel avis, vel equorum curſu præſtantium*; reliquis qua viæ lubricitate, qua ſpinarum implicatione & vellicatu, extinctáque quæ priores in Paradiſum direxit luce, labentibus atque in Gehennam ſuppoſitam decidentibus. Jam verò eorum qui igni infernali adjudicantur, claſſes ſeptem, ac totidem ignis gradus enumerat. Primam claſſem اهل التوحيد *Eorum qui unum Deum coluerunt* (è *Mohammedanis*, ſcil.) qui يعذبون على قدر اعمالهم ثم يخرجون *ſecundùm opera ſua cruciabuntur, deinde educentur.* Secundam, اليهود *Judæorum.* Tertiam, النصاري *Chriſtianorum.* Quartam للصابين *Sabiorum.* Quintam للمجوس *Magnorum.* Sextam, للمشركين *Idololatrarum.* Septimam للمنافقين *Hypocritarum.* Septem Gehennæ ordines ſeu gradus, nominibus ſuis diſtinguunt, ut ſit primus جهنم, ſecundus لظي, tertius الحطمة, quartus السعير, quintus سقر, ſextus الجحيم, ſeptimus الهاوية, docente magno Antiſtite *Phacroddino*; de ipſis interim addunt ان اشرها اسفلها *eorum peſſimum eſſe infimum*, atque inde illud *Mohammedis* dictum المنافقين في الدرك الاسفل من النار *Hypocritas in infimo ignis ordine collocandos.* [Hanc & *Gehennæ* in cellas, ejuſque incolarum in claſſes ſuas partitionem à *Judæis* mutuatam videbit qui *Nachmanidem*, c. *Gamul*, f. 97. alioſque ab ipſo citatos conſuluerit.] Pœnas interim Gehennæ varioſque ejus cruciatus, tam quos à calore, quam quos à frigore intenſo (الزمهرير *Al Zamharir* vocant) patientur eò ablegati, tam exacte ſuis deſcripſit *Mohammedes*, ut non minori diligentia ipſum abditos ejus receſſus ſcrutatum credas, quam qua ſe cœli conclavia perluſtraſſe *Borako* vectum profitetur, nec magis notam ulli eſſe domum ſuam, quam ipſi intima Abyſſi penetralia: quæ cæteri patiantur ut omittamus, qui leviſſimè omnium torquebuntur calceis igneis induendos docuit, quorum fervore ebulliturum ſit ipſis cerebrum ollæ inſtar, vel caldarii, adeo ut nihil gravius infligi poſſe exiſtiment eo quod ipſi patiuntur; cum tamen longè mitius cum ipſis quam cum cæteris agatur [hos inter nominatim patruo ſuo *Abi Talebo* locum conceſſit.] Eum ignicolarum iſtorum ſtatum eſſe ait, qui nec mors dici, nec vita cenſeri poſſit, (لا يموتون فيها ولا يحيون *Nec moriuntur in eo* [igne] inquit, *nec vivunt*,) cujus infelicitas & hoc immane quantum augetur, quod nulla eum unquam in meliorem mutandi ſpes ipſis (*Mohammedanis* ſolum exceptis) ſuperſit: hoc eſt quod ubique ferè affirmat *Alcoranus* انهم فيها خالدون *ipſos in eo perpetuo manſuros*, quod qui vel non de omnibus infidelibus propriè ac prout durationis ſpatium nullo unquam termino finiendum denotat, [z] intelligendum, vel è contra, de iis etiam *Mohammedis* aſſeclis, qui graviorum peccatorum rei fuerint, affirmandum autumant, ἀλλοδοξίας incuſantur. Ea quæ obtinet ſententia eſt, nec aliorum quempiam unquam inde egreſſurum, nec eorum qui ſecundum *Mohammedis* diſciplinam unius Dei cultum profeſſus fuerit perpetuò ibi manſurum. Quamdiu autem ibi manſuri, vel quando egreſſuri ſint ſi quæratur, dictum *Mohammedis* allegatur, يخرج قوم من النار بعد ما مسهم منها سفع فيدخلون الجنة *Egreſſuros inde aliquos ex igne poſtquam ab eo fuligine tincti fuerint, atque in Paradiſum admiſſum iri*, quos cum Paradiſi incolæ جهنميين *Gehennales* appellitaverint, illi precibus ſuis à Deo impetraturi ſunt, ut ab ipſis hoc nomen amoveat. Aliis referentibus, docuit Deum ipſos dum ibi manſuri ſint, vitâ privaturum (vel ſaltem interpretantibus aliis, ſomnum ipſis profundum immiſſurum) quo minus graves ignis cruciatus ſentiant, dein in Paradiſum receptos & vitæ

[x] Mawakef, Sharhol. Tawalea, Cenzol Aſrar.

[y] Quorum agmen ducturus Mohammedes اول من انا يجيز انا وامتي primi tranſeuntium, ego & populus meus Cenz.

[z] V. Spec. Hiſt. Arab. p. 258, &c.

vitæ aquâ perfuſos eâdem rurſum donaturum. Alii antequam egrediantur vitæ reſtituendos volunt, quo pœnis iſtis valedicturi aliquem earum guſtum percipiant. Quod ad temporis autem quo ibi detinendi ſint intervallum, traditione acceptum perhibent ipſum ad minimum fore annorum nongentorum, ad plurimum ſeptem mille. Quâ ratione inde educendi ſint ut ſciamus, dicunt eos cultus, quem fronte terræ admotâ proni Deo peregerint, veſtigiis, in quæ nullum omnino vim habiturus ſit ignis qui reliquum corpus torreat, conſpicuos fore, atque hâc notâ cognitos, quà miſericordiâ Dei, quà *Mohammedis*, quà *Beatorum* interceſſione, liberatum iri. Quomodo etiam in *Paradiſum* admiſſi ab الحالة الجهنمية ſtatu *Gehennali* (ut ſic loquar) ad ſtatum gaudii æternum mutentur, docent, viz. qui mortui fuerant, بما الحاة *vitæ aquâ* perfuſos ſtatim revicturos, qui fuligine & ſquallore fœdati in نهرا من انهار الجنة *Fluvium è fluviis Paradiſi quendam*, [ſcil. نهر الحياة *fluvium vitæ*] conjectos, corporibus candore gemmeo nitentibus prodituros.

Hæc ſunt quæ de infidelium atque impiorum pœnis afferunt. Quam ex ipſorum ſententia mercedem reportaturi ſint fideles, ultimo jam loco dicendum reſtat. His ergò, ubi examinis jam memorati moleſtias, pontiſque illius acutiſſimi anguſtias ſuperaverint, ſuam, quo refocillentur ſitimque jam in æternum exuant, piſcinam offert *Mohammedes*. Hic primus felicitatis gradus iis promiſſus, dum (ut in Specimine Hiſtoriæ *Arabum* ex *Al Gazalio* vidimus) credere jubeantur حوض محمد *Piſcinam Mohammedis, quâ potandi fideles antequam Paradiſum ingrediantur, poſtquam viam iſtam* [ſeu Pontem] *tranſierint, ex qua qui ſemel biberit, non amplius ſitiet in æternum.* Eam quis nobis melius quam ipſius Dominus deſcripſerit? ille ergo حوضي مسيرة شهر وزواياه سوا وماوه ابيض من الورق وريحه اطيب من المسك كيزانه كنجوم السما فمن شرب منه فلا يظما بعده ابدا *Piſcina mea* (inquit) *menſtruum iter eſt, anguli ejus æquales, aqua argento* (ſecundùm alios, *lacte*) *candidior, odor moſcho ſuavior, urceoli tot quot ſunt in cælo ſtellæ*; (ſcil, ne cui quo ſtatim aquam capiat deſit) *qui ex ea biberit, haud amplius in æternum ſitiet.* In piſcinam hanc per tubulos binos derivatur aqua è *Paradiſi* fluvio *Cauthar* (ab inexhauſta rerum bonarum copia nomen ſortito,) حافتاه من ذهب ومجراه علي الدر والياقوت تربته اطيب من المسك وماوه احلي من العسل وابيض من الثلج *Cujus ripæ ex auro, alveus unionibus & hiacinthis ſubſtratus, terra moſcho odoratior, aqua melle dulcior, nive candidior*, deſcribente etiam *Mohammede*. Cui ad hæc non ſordeat decantatum Poëtarum Nectar, niſi ex eodem fonte fluxiſſe autumes; nec certè longius ab *Arabum* كثر recedit nomen illud, quam ab *Hebræorum* קטר unde derivatum volunt doctorum nonnulli. Hic primus felicitatis iſtius guſtus, quam deinde in *Paradiſum*, perpetuas beatorum ſedes, admiſſi pleniùs percepturi ſunt. Loci iſtius frequens admodum in *Alcorano* mentio, de quo tamen utrum adhuc creandus, an olim creatus ſit, diſputatur, aſſerentibus *Motazelorum*, & Sectariorum nonnullis nondum ipſum in rerum natura exiſtere, nec eundem eſſe è quo olim exulavit *Adamus*, at qui Orthodoxi apud ipſos perhibentur, & jam reperiri affirmant qualíſque & ubi ſitus ſit nobis deſcribunt. Situm eſſe aiunt (docente *Mohammede*) فوق السموات السبع وتحت العرش *ſupra cælos ſeptem, & infra Thronum* [Dei] eſſe, ſcil. الجنة في جهة العلو والنار في جهة السفل *Paradiſum in regione omnium ſuprema, ignem* [infernalem] *in infima.* Amœnitatem ejus quo depingant, terram ejus aliàs ſimilam tenuiſſimam, aliàs Moſchum puriſſimum, aliàs crocum eſſe dicit, lapillos ipſius uniones & hyacinthos, ædificia lateribus aureis & argenteis teſſellata, nullam in eo arborem creſcere cui truncus non ſit aureus, inter eas celebris notæ eſſe arborem طوبي *Tuba* [felicitatis] dictam, cujus radix in ipſius *Mohammedis* ædibus ſit, at في دار كل مومن منها غصن *ad uniuſcujuſque fidelis ædes ramum ejus aliquem pertingere*, qui quotieſcunque ejus fructu veſci deſideret, ſponte ſua ſe ad ipſius manus demittat, quin & veſtes iſtis holoſericas, nec non jumenta quibus vehantur ſuppeditet, quæ ſellis, frænis, & ephippiis ornata excludet quoties voluerint; tantæ magnitudinis, ut vel equo celerrimo vectus centum annis umbram ejus non emetiatur. Quid ejus malogranata, uvas, dactylos miræ magnitudinis & ignoti mortalibus ſaporis referamus, cum nullius cujuſvis generis fructus deſiderio teneri poſſit quiſpiam, qui non ipſi ſe præſentem ſiſtat? imo ſi carnem malit, nullius [a] avis, quæ non aſſata coram ipſo decidat. Fluviis eum irrigari aiunt, quorum alii aquâ, alii lacte, alii vino, alii melle fluant, omnibus è radice arboris

I

ان تشتهي الطاير في الجنة وهو بطير فيقع بين يديك مشويا [a]

boris *Tuba* ſcaturientibus, تخرج من اصلها انهار الجنه الما والخمر واللبن والعسل *Prodeunt è radice ejus fluvii Paradiſi*, [*aquæ, vini, lactis & mellis*] inter quas & *Cauthar* & *Vitæ fluvius* jam memorati; nec non fontibus quorum lapilli hyacinthi rubentes & Smaragdi virides, terra camphora, fundus moſchus, oræ crocus, inter quos præcipui duo سلسبيل *Salſabil* & تنسيم *Tanſim*. Sed quod his omnibus apud ipſos (totos in fœdas libidines pronos) potius, erunt ibi puellæ iſtæ quas الحور العين *Alhawar alaiyon*, q. d. candidas μεγαλοφθάλμους appellant, (non è luto ut cæteræ, ſed è Moſcho mero creatæ) خيرات الاخلاق حسان الوجوه *moribus probæ, facie pulcherrimæ*, omnis, cui obnoxiæ ſunt hujus mundi fœminæ, vitii, maculæ, & immunditiæ expertes, tentoriis ex unionibus cavatis (quorum vel unus quatuor paraſangis longus & totidem latus ſit, vel referentibus aliis ſexaginta paſſuum millibus) incluſæ, quarum, ultra eas quas in hoc mundo habuerunt uxores, conſortio gaudebunt fideles. Locum, nomine ab *Hebræorum* גן mutuato, جنة *Gannah* vocant; quod hortum amœnum, variis arborum generibus diſtinctum denotat, cui & alia aliquando diſtinctionis gratia apponunt cognomina, ita جنة الفردوس *Gannatal Phardus* [Paradiſi] & جنات عدن *Gannat Adani*, [ab *Hebr.* עדן, quod tamen *perpetuitatis* interpretantur,] & جنة الماوي *Gannatol Mawi* [manſionis] جنه النعيم *Gannato'l Naim* [amœnitatis,] &c. quibus diverſos hortos, vel ſaltem diſtinctos Paradiſi gradus (quales centum autumant) innui volunt, quorum tamen qui infimus eſt tot incolis ſuis voluptatum genera exhibebit, ut iis plane obrutum iri diceres, niſi docuiſſet *Mohammedes*, ipſum, quo iis par ſit, قوة ماية رجل *centum virorum viribus à Deo donandum*. In amœnas has ſedes admittendis ſatis habuit (ut vidimus) *Al Gazalius* in *Moham.* fidei expoſitione piſcinam *Mohammedis* guſtandam proponere; at idem alibi, ut & author *Cenzil Aſrar*, ex *Alcorani* interpretibus duorum præterea fontium neſcio quorum meminit, quos ſub arbore quadam ad Paradiſi portam ſcaturientes reperient, quo tum altero ſe abluant, ex altero bibant ad purgandum quicquid ipſis in alvo noxii aut fœcium fuerit. Ibi ſtatim ad portam à pueris ipſius miniſterio deſtinatis ſalutabitur quiſque (quorum unus ad uxores ipſi paratas nuntium adventus ipſius deferet) nec non ab Angelis duobus, qui cum muneribus à Deo miſſis ipſi occurrent, quorum alter veſte è veſtibus *Paradiſi* ipſum induet, alter decem annulis digitos ipſius ornabit, quorum primo inſcriptum erit, طبتم فادخلوه خالدين, *Benè habetis, ingredimini eum perpetuo ibi manſuri*. Secundo, ادخلوها بسلام امنين ذلك يوم الخلود *Ingredimini cum pace, fidentes, iſte eſt dies æternitatis*. Tertio, رفعت عنكم الاحزان والهموم *Sublata ſunt à vobis triſtitia & cura*. Quarto, زوجناكم الحور العين *In uxores vobis dedimus* [puellas] *Alhawar Alayon*. Quinto, ادخلوها بسلام امنين *Ingredimini eum cum pace, ſecuri*. Sexto, اني جزيتهم اليوم بما صبروا *Remuneravi eos hodie ob ea quæ tolerarunt*. Septimo, انهم هم الفايزون *Hi ſunt qui evaſerunt* [vel vicerunt.] Octavo, صرتم امنين لا تخافون ابدا *In tuto eſtis, ne unquam timeatis*. Nono, رافقتم النبيين والصديقين والشهدا *Comites eſtis Prophetarum, juſtorum & martyrum*. Decimo, سكنتم في جوار من لا يؤدي جيرانه *Habitabitis in vicinia ejus, qui vicinis ſuis damnum non infert*. Ita ornatos cum pace intrare jubebit, quâ portâ (octo enim ſtatuunt) nihil opus eſt inquirere. Admiſſi loca ipſis parata ſecundum meritorum rationem ſortientur. Quærunt enim, tum quâ ratione admittantur in *Paradiſum*, tum quâ in gradus ſuos ibi diſtribuantur, ac diverſas eas ſtatuunt: aditum enim non aliàs cuipiam patefieri, quam merâ Dei miſericordiâ, quod illo *Mohammedis* dicto probant, ليس احد ينجيه عمله *non eſt quiſpiam quem liberabunt opera ſua* (vel لا يدخل الجنه احدا عمله *non introducunt quempiam in paradiſum opera ſua*) qui & regerentibus اولا انت *an non vel tu?* ولا انا *nec vel ipſe* (inquit) *aliter quam miſericordiâ Dei ſalvandus ſum*. Quod ad gradus vero felicitatis diſtinctos, illos ſecundùm operum dignitatem diſponi, ut [b] conſtantem *Alcorani* doctrinam amplectuntur. Quinam autem plurimum mereri apud ipſos cenſeantur ut ſciamus, hoc *Mohammedis* dictum laudatur, فضل العالم على الشهيد درجة وفضل الشهيد على العابد درجة وفضل النبي عليه السلام علي العالم درجة وفضل القران على ساير الكلام كفضل الله على خلقه وفضل العالم على ساير الناس كفضلي على ادناكم *Excellentia quâ doctus martyrem præcedit, gradus eſt, quâ martyr devotum, gradus, quâ Propheta doctum, gradus, quâ Alcoranus aliis ſermonibus præſtat, ut ea quâ Deus creaturis ſuis præſtat, quâ doctus aliis hominibus, tanta quantâ ego veſtrum omnium infimo*. Quin ut honore & feli-

[b] القران مشحون بذلك

citate poſtquam in *Paradiſum* admiſſi fuerint, alii aliis priores ſtatuuntur, ita & temporis quo admittentur ratione, unde illud *Mohammedis* (cui ipſi primo aperientur portæ) de gentis ſuæ pauperibus effatum انهم يدخلون الجنة قبل الاغنيا بخمسماية عام *ipſos paradiſum ante divites annis quingentis ingreſſuros:* [ac magnum certe apud ipſos in *Paradiſo* eſt pauperum privilegium: quod teſtatur & aliàs ab ipſo dictum اطلعت في الجنة فرايت اكثر اهلها الفقرا واطلعت في النار فرايت اكثر اهلها النسا *Oculos in Paradiſum conjeci & vidi maximam incolarum ejus partem pauperes eſſe, inſpexi Gehennam & vidi maximam incolarum ejus partem fœminas eſſe.*] In *Paradiſum* (qualem deſcribunt) admiſſos lautè admodum exceptum iri quis dubitet? Quæritur tamen quis primò iis apponendus ſit cibus? Reſpondent, Terram univerſam unicum tunc panem futurum, quem manu ſua inſtar placentæ tenens Deus in *Paradiſum* receptis porriget, additis بالام والنون ſeu opſonii vice *Balam & Nun*, i. e. explicante ipſo, ثور ونون ياكل من زيادة كبدها سبعون الفا *Tauro & piſce, quorum jecinoris lobo veſcantur ſeptuaginta hominum millia.* Hoc cum è colloquio quod inter *Mohammedem* & *Judæum* quendam interceſſit didiciſſe ſe profiteantur, [c] quibus ille hanc fabellam debeat patet, præſertim cum nomen quo Taurum illum appellavit, ſcil. بلام, quod *Arabicum* non eſt, ipſi à *Judæo* profectum autument. Quomodo בהמות in بلام verterint, ה in ל mutato, ipſi viderint; res planè eadem eſt. [d] زيادة الكبد *Jecinoris lobus* (inquiunt) eſt القطعة المنفردة المتعلقة فيها وهي اطيبها *Particula diſtincta ab ipſo propendens, quæ & ejus pars optima eſt.* Ideoque apponi eam putant ſeptuaginta duobus iſtis qui in *Paradiſum* abſque ullo examine admiſſi ſunt, utpote convivarum præcipuis; alii numerum finitum pro indefinito hic ſumi volunt, nec aliud ſonare quam ingentem hominum multitudinem. Ab hoc convivio ad palatia quique ſua dimiſſi pro meritorum (ut dictum) ratione diverſos ſortientur felicitatis gradus; at qualis, qui vel minimum? cum exertis verbis dixerit quem optimè hæc noſſe non dubitant, ادني اهل الجنة الذي له ثمانون الف خادم واثنان وسبعون زوجه وتنصب له قبه من لولو وياقوت وزبرجد كما بين الجابيه وصنعا *Infimus incolarum Paradiſi eſt cui ſint octoginta ſervorum millia, uxores ſeptuaginta duo, figaturque ipſi tentorium è margaritis hyacinthis & ſmaragdis, quod amplitudine totum illud ſpatium inter* [e] Jabia & Sanaa *æquet.* Et referentibus aliis, cui cum veſcatur adſtabunt miniſtri trecenti, apponenturque patinæ aureæ trecentæ, في كل صحفة لون ليس في الاخري مثله وانه ليلذ اخره كما يلذ اوله ومن الاشربة ثلاث ماية انا في كل انا شراب ليس في الاخر مثله وانه ليلذ اوله كما يلذ اخره وانه ليقول يا رب لو اذنت لي لاطعمت اهل الجنة وسقيتهم ولاينقص مما عندي شي وانه له من الحور العين لاثنين وسبعين زوجة سوي ازواجه في الدنيا وان الواحدة منهن لياخذ مقعد ها قدر ميل من الارض *quarum unicuique inſit cibi genus ab eo qui cæteris imponitur diverſum, quorum ultimum æquè delectet ac primum* [appetitu nunquam remittente] *nec non liquorum vaſa trecenta, quorum unicuique inſit liquor à cæteris diſtinctus, quorum primus & ultimus æquè jucundi erunt, adeo ut dicat, Domine, ſi mihi permitteres ut cibum & potum darem omnibus Paradiſi incolis, non diminueretur de copia mea quicquam. Cui præterea erunt è Paradiſi puellis, conjuges ſeptuaginta duæ ultra uxores quas in mundo habuit, quarum uniuſcujuſque locus cui inſidebit mille paſſus occupabit.* Aliàs illis سبعين الف صحفة من ذهب *ſeptuagies mille paropſides aureas* tot continentes eduliorum genera apponit, quæ ibi facilia paratu credas ubi ſit avis una فيه سبعون الي ريشة فيقع علي [f] صحفة الرجل من اهل الجنه ثم ينتقض فيخرج من كل ريشه لون مثل الثلج والبن من الزبد واعذب من الشهد ليس فيه لون يشبه صاحبه ثم يذهب ويطير *cui ſint ſeptuagies mille plumæ, quâ alicui è Paradiſi incolis in patinam decidente ac diſſolutâ prodeat ex unaquaque pluma diſtinctum* [cibi] *genus* [candore] *niveo, flore lactis mollius, favo dulcius; ita interim ut non ſit genus aliquod reliquis ſimile, ac deinde recedens avolet.* Vino, dum in hoc mundo agunt, [g] *Mohammedanis* ſeverâ lege interdictum ſcimus, utpote quod ام الخبايث *omnium malorum matrem* pronuntiaverit. At in *Paradiſo* liberè ipſum ingurgitare permiſſum, aſſerente *Alcorano.* Quod ne mireris, ſciendum ان هذه الخمر لا تسكر كما في خمر الدنيا *vinum iſtud non inebriare ſicut hujus mundi vinum:* cujus dulcedinem & fragrantiam miram non eſt opus ut deſcribamus, ut nec fontis *Tanſimi* ante nominati, quo diluetur, in quo hoc valde mirum, quod تجري في الهوا تنصب في اواني اهل الجنة علي مقدار ملبها فاذا امتلبت امسك الما فلا تقع منها قطرة علي الارض فلا يحتاجون لاستقا *ex eo in aere fluente*

[c] Ebn Athir & Hiſt. Animal. &c. [d] الصحيح لغظه عبرانية Verum eſt vocem Hebr. eſſe, Hiſt. An. [e] Duorum in Syria locorum nomina. [f] Forſan صحفة [g] Ebn Athir in امم

ente in vaſa Paradiſi incolarum infundatur quantum capere poſſint; ubi autem impleta fuerint, ſe reprimat, adeo ut ne gutta una in terram decidat, neque opus habeant eam ſibi haurire. Hæc atque hujuſmodi de *Paradiſi* deliciis narranti *Mohammedi* ſcrupulum injecit impudens quidam *Judæus*, فان الذي ياكل ويشرب تكون له حاجة *Qui comedant & bibant opus etiam habituros, &c.* at quem ille facile amovit, reſpondendo حاجة احدهم عرق يفيض من جلده فاذا بطنه قد ضمر *eorum quibus ipſis opus eſſe* innuit *Judæus, vicem ſuppleturum ſudorem, quo per cutim emanante flacceſcet ipſis venter* [h] *redeunte appetitu*, quod & ſuis ſubinde repetiit, ſcil. *Paradiſi* incolas لا يتغلون ولا يبولون ولا يتغوطون ولا يتمخطون *nec expuere, nec veſicam vel alvum exonerare, neque mucoſas nares emungere*, verum ſudore, odore moſchum æquante, emiſſo quantum ſatis eſt excernere. De veſtibus ipſorum, quas *Attalicas* & *holoſericas*, colore præſertim viridi, promittit *Alcoranus*, cum non minùs importunè queſtionem moviſſet alius quidam, اخلق ام نسج تنسج, *num vel creatæ eſſent, vel textoris operâ laboratæ*, non tam cito reſponſum tulit, ſilente *Mohammede*, donec ضحك بعض القوم *adſtentium nonnulli riderent.* Quibus ille مم تضحكون من جاهل يسال عالما *Quare* (inquit) *ridetis? num quod ſtultus ſcienti quæſtionem propoſuerit?* tum ne ignorare ipſum crederent quod non ſtatim effutiret, dixit بل تشقق ثمرة الجنة, *Imo ſe findentes Paradiſi fructus veſtes iſtas excludunt:* quas & ſuppeditare arboris *Tuba* folia jam dictum. Quæ de cæteris etiam ornamentis dicta, cum aliàs in *Alcorano* dicatur ipſis aurea fore monilia, aliàs argentea, ne inter ſe pugnare videantur, ita conciliant, ut vel viris argentea, fœminis aurea tribuant, vel viros aliàs aureis, aliàs argenteis, vel utriſque ſimul ornandos dicant. Inter ornamenta hæc obiter notemus, eſſe diademata unionibus diſtincta, quorum vel minimus تضيء ما بين المشرق والمغرب *quicquid inter orientem eſt & occidentem ſplendore ſuo illuſtraret*, ut tapetes etiam holoſericos, immenſæ altitudinis & capacitatis lecticas, lectos, pulvinaria, cæterámque ſupellectilem pretioſam auro & gemmis diſtinctam omittamus. Quantam ex his omnibus voluptatem percepturi ſint, facilè patet ex eo quod & jam innuimus, ſcil. ان لرجل من اهل الجنة تقسم له شهوة مائة رجل من اهل الدنيا واكلهم ونهمتهم *unicuique è Paradiſi incolis diſtributum iri centum in hoc mundo degentium appetitum, edendi facultatem & deſiderium*; atque, ut alibi dictum, etiam in Venerem vires. Hoc facilius forſan credes ubi audieris quâ & ætate, & corporis ſtaturâ eo intromittendi ſint ſemperque manſuri. Quod ad ætatem (aſſerente *Mohammede*) من مات من اهل الجنة من صغير او كبير يردون الى بني ثلاثين في الجنة لا يزيدون عليها ابدا وكذلك اهل النار *Quicunque è Paradiſo deſtinatis mortuus fuerit, ſive majorennis ſive minorennis, tricenarius evadet, nec eam unquam ætatem excedet, quod & Gehennæ damnatis fiet*, [cui & concinit quod alibi ab eo dictum, لا ينعم من دخلها يبوس ويخلد ولا يموت ولا تبلي ثيابهم ولا يفني شبابهم *qui eum ingreſſus fuerit, deliciabitur, nec unquam triſtitiâ afficietur, permanebit, nec nuquam morietur, neque veteraſcent ipſis veſtimenta, neque conſumetur juventus.*] quod ad ſtaturam (eodem teſte) كل من يدخل الجنة على صورة ادم وطوله ستون ذراعا *quiſquis in Paradiſum ingredietur erit formâ Adami, qui altus fuit ſexaginta cubitos*; atque ad eandem tum ætatem tum ſtaturam preventuros ſtatim liberos, quos ſi quis naſci ſibi deſideret ſuſcepturus eſt, ipſius ſententiæ conſentaneum videtur, quâ aſſerit المومن اذا اشتهى الولد في الجنة كان حمله ووضعه وسنه في ساعة واحدة كما يشتهي *Si quis fidelium prolem in Paradiſo deſideret unâ ſtatim horâ in utero geſtabitur, naſcetur & ad ætatem pertinget.* Cui affine eſt & quod de frugibus aſſeruit, ſi quis ibi ſementem faciat, confeſtim è terra produturas atque ad maturitatem & meſſem perventuras. (Fore enim quorum petulans atque impotens deſiderium & ad iſtiuſmodi ruſticiores feratur delicias.) Sed dum his quas commemoravimus voluptatibus fruentur alii ſenſus, nec aures quo delectentur carere putes, cum non ſolum ibi *Iſrafelem*, quo non creavit Deus احسن صوتا *voce ſuaviorem*, & puellas dulce cantantes, ſed & arbores voce, لم يسمع الخلايق مثله, *cui ſimilem non audivere mortales*, Deum celebrantes, audituræ ſint. Adde ſonum quem edent tintinnabula arboribus ibi pendentia, vento è throno Dei prodeunte commota, quoties اراد اهل الجنة السماع *voluerint Paradiſi incolæ auribus ſuis gratum quid audire*, vel etiam ipſa arborum truncis aureis & pro fructu اللولو والزبرجد *uniones* & *ſmaragdos protrudentes*, iſtiuſmodi vento agitatarum concuſſio, ما سمع احد شيا احسن منه *quâ nihil unquam ſuavius audivit quis.* Adeo ut hæc aurium oblectamenta افضل نعيم اهل الجنة *inter præcipuas Paradiſi incolarum volup-*

[h] تعود شهوته

voluptates numerari debeant. Hæc autem quæ hactenus recenſuimus, omnia, ut & quod ipſis [i] perpetuò fruituri ſint, omnibus *Paradiſi* incolis, etiam illis qui infimi ordinis fuerint, communia ſtatuunt; quanto majoribus fruituros putemus, qui ſuperiores obtinent? eſſe enim præter hæc ait eo admiſſis à Deo parata alia, مما لا عين رات ولا اذن سمعت ولا خطر على قلب بشر *quæ nec oculus vidit, nec auris audivit, nec cor hominis ſubierunt* (quod dictum è meliori fonte hauſtum benè eſt quod non ineptâ aliquâ gloſſâ temeraverit.) In quo autem præcipuè conſiſtere voluerit iis qui ad ſupremum ibi gradum evicti fuerint, felicitatis apicem, docet illud ipſius effatum, ان ادني اهل الجنة منزلة لمن ينظر الي جنانه وازواجه ونعيمه وخدمه وسرره مسيرة الف سنة واكرمهم على الله من ينظر الي وجهه غدوة وعشية *infimus inter Paradiſi incolas gradu eſt, qui hortos ſuos, uxores, bona, ſervos, lecticas, ſpatio itineris mille annorum proſpiciet* [*oculorum acie eo uſque pertingente ut longiſſimè diſſita æquè ac præſentia intueatur*] *at maximo inter ipſos in honore apud Deum eſt, qui faciem ipſius mane & veſperi contemplabitur.* Sic & *Al Gazalius* [k] auctarium quod benefacienibus, in *Alcorano*, à Deo promitti volunt, ait eſſe النظر الي وجه الله *ut faciem Dei intueantur*, eſſeque conſpectum illum اللذة الكبري التي ينسي فيها نعيم اهل الجنة *voluptatem omnium maximam, quæ oblivi ſci faciat amænitatis quâ fruuntur* Paradiſi *incolæ*, & (ut alibi loquitur) غاية الحسني ونهاية النعمي *ſummam felicitatem & ultimum amænitatis gradum*, nec eſſe نسبة لشي من لذات الجنة الي لذة اللقا *ullam ex omnibus Paradiſi deliciis, quæ ei, quæ è Dei præſentia orietur, voluptati aſſimilari poſſit*, ſiquidem سايرنعيم لجنة فانه يشارك فيه البهيمة المسرحه في المرعي *reliquas Paradiſi voluptates pecori liberè in paſcua dimiſſo communes eſſe*, hanc ſolam homini propriam. Quod benè tandem ac ſapienter ab ipſo monitum, ſecus enim ipſos *Paradiſum* porcorum, non hominum deſcripſiſſe putaremus.

Atque hæc ſunt quæ de hominum poſt mortem ſtatu, reſurrectione, ac vitæ eam ſubſequentis ratione tradunt *Mohammedani*, è paucis multa. Plura referre & puduit & piguit; imò vel iſta, veritum ne illis affingere quæ nemo uſpiam mortalium credat, quæque affirmare *Inſani eſſe hominis non ſanus juret Oreſtes*, videar; niſi quod à me ſuſpicionem iſtam amoliantur tum ipſorum verba αὐτολεξεὶ in pleriſque citata, tum ipſa figmentorum prodigia, qualia haud facilè ex alia officina, quam monſtrifico *Mohammedis* cerebro, prodire potuiſſent. Ipſe equidem (in quantum ſciam) ne verbum addidi quod non ex eorum ſcriptis deſumptum fuerit. Si quid alium authorem non præferat, in libro *Cenzil Aſrar* (quod *Theſaurum ſecretorum*, ſonat) authoritatibus tum ex *Alcorano* tum traditione petitis confirmatum reperiri ſcias. At emolliri forſan poterint interpretatione aliquâ, quam non adeo refugiat intellectus, ut de fabulis quæ Rabbinorum ſcriptis paſſim inſperſa, perhibent *Judæi*, à quibus horum pleraque mutuata. Ita certè *Avicennæ* viſum liquet, è libro *Almahad.* c. ultimo, ubi hæc, interprete *Bellunenſi*, habentur. " Si enim anima " fuerit beata poſt ſeparationem, tunc " imaginatur ſecundùm formam lauda- " bilem, vel delectabilem in formis ſen- " ſationum, & in forma ſecundùm quam " vere cognoſcit veram beatitudinem. Et " dixerunt quod hæc ſit pœna ſepulturæ, " & præmium vel delectatio in ea. Et " dixerunt quod mundus ſecundus ipſi " animæ ſit exitus ab indumento iſtarum " qualitatum corporis, vel iſtarum diſ- " poſitionum corporis. Et quod indu- " mentum animæ ex iſtis diſpoſitionibus " ſit ſepultura animæ. Dixerunt etiam " quod non eſt mirum quod imagine- " tur formas laudabiles, & appareant ei " in fine ejus ante mundum ſecundum, " ſcil. in hora mortis, & poſt eam om- " nes diſpoſitiones connumeratæ in li- " bris Prophetæ, ſcil. diſpoſitiones Pa- " radiſi, & mulieres, & aliæ delectationes " quæ currunt hoc curſu". Ita & aliis nonnullis, quibus tamen fidei *Iſlamiticæ* (quam vocant) canonum obſervantiores, vel hoc nomine hæreſeos notam inurunt. Quid enim de illis qui hanc ſibi ea quæ in *Alcorano*, vel à *Mohammede* dictis ab intellectu remotiora videntur, interpretandi licentiam ſumſerint, ſtatuant, etiam aliàs in Spec. Hiſt. *Arab.* oſtendimus, & fuſius ab *Al Gazalio* declaratum eſt verbis, quæ in *Philarabum* gratiam, & quod clavis inſtar hac ex parte, eorum ſcripta pervolventibus, eſſe poſſint, hîc apponemus, وفي هذا المقام لارباب المقامات اسرار واقتصاد فمن مسرف في [l] رفع الظواهر انتهي الي تغيير جميع الظواهر او اكثرها حتي حملوا قوله تعالي تكلمنا ايديهم وتشهد ارجلهم وقوله تعالي وقالوا لجلودهم لم شهدتم علينا قالوا انطقنا الله الذي انطق كل شي وكذلك الخاطبات التي

[i] خالدين فيها iis qui bene fecerunt Paradiſus & auctarium.
[k] للذين احسنوا الحسني والزيادة
[l] Al. ex. دفع

التي تجري من منكر ونكير وفي الميزان وفي
الحساب ومناظرات اهل النار واهل الجنة في
قولهم افيضوا علينا من الما زعموا ان كل
ذلك بلسان الحال وغلا اخرون في حسم الباب
منهم احمد ابن حنبل حتي منع تاويل قوله
كن فيكون وزعموا ان ذلك خطاب بحرف
وصوت يوجد من الله تعالي في كل لحظة
بعدد كل مكون حتي سمعت بعض اصحابه
يقول انه حسم باب التاويل الا لثلاثة الفاظ
قوله صلي الله عليه وسلم الحجر الاسود يمين الله
تعالي في الارض وقوله قلب لمومن بين اصبعين
من اصابع الرحمن وقوله اني لاجد نفس الرحمن
من جانب اليمن ومال الي حسم الباب ارباب
الظواهو واظن باحمد ابن حنبل انه علم ان
الاستوا ليس هو الاستقرار والنزول ليس هو
الانتقال ولكنه منع من التاويل [m] حسما
للباب ورعاية لصلاح الخلق فانه اذا فتح
الباب اتسع الخرق وخرج الامر عن الضبط وجاوز
الاقتصاد اذ حد الاقتصاد لا ينضبط ولا باس بهذا
الزجر ويشهد له سيرة السلف فانهم كانوا يقولون
امروها كما جات حتي قال مالك لما سيل
عن الاستوا معلوم والكيفية مجهولة والايمان
به واجب والسوال عنه بدعة وذهبت طايفة الي
الاقتصاد ففتحوا باب التاويل في كل ما يتعلق
بصفات الله تعالي وتركوا ما يتعلق بالاخرة
علي ظواهره ومنعوا من التاويل وهم الاشعرية وزاد
المعتزلة عليهم حتي اولوا من صفات الله تعالي
[تعلق [n]] الروية واولوا كونه سميعا بصيرا واولوا
المعراج وزعموا انه لم يكن بالجسد واولوا عذاب
القبر والميزان والصراط وجملة من احكام
الاخرة ولكن اقروا بحشر الاجساد وبالجنة
واشتمالها علي الماكولات والمشروبات والمنكوحات
والملاذ المحسوسة وبالنار واشتمالها علي جسر
محسوس محرق يحرق الجلود ويذيب الشحم ومن
ترقيهم الي هذا الحد نزاد الغلاسفة واولوا كل ما
ورد في الاخرة وردوه الي الامر عقلية روحانية
ولذات عقلية وانكروا حشر الاجساد وقالوا
ببقاء النفوس وانها تكون اما معذبة واما
منعمة بعذاب ونعيم لا يدرك بالحس وهولا هم
المسرفون وحد الاقتصاد بين هذا الاحلال
وبين جمود الحنابله دقيق غامض لا يطلع عليه
الا الموفقون الذين يدركون الامور بنور الهي لا
بالسماع ثم اذا انكشفت لهم اسرار الامور
علي ما هي عليه نظروا الي السمع والالفاظ الواردة
فما وافق ما شاهدوه بنور اليقين قرروه وما
خالف اولوه فاما من ياخذ معرفة هذه الامور
من السمع المجرد فلا يستقر له قدم ولا
يتعين له موقف والليق بالمقتصر علي
السمع المجرد مقام احمد ابن حنبل ۞

In hoc argumento, apud eos qui de iſtiuſmodi rebus diſſerunt, eſt cum excedatur, eſt cum teneatur modus. Ex iis qui modum excedunt in ° *manifeſtis tollendis eò pervenerunt nonnulli; ut manifeſta omnia, vel ſaltem pleraque aliter intelligi velint, adeò ut dictum illud Dei* [Alloquentur nos manus ipſorum, & teſtimonium perhibebunt pedes ipſorum] *nec non* [Dixerunt pellibus ipſorum, quare contra nos teſti-

monium perhibuiſtis? Dixerunt, Loqui nos fecit Deus qui omnia loqui fecit] *& ſimiliter* Moncari & Naciri *colloquia, & quæ de* Libra & Ratiocinio *dicuntur, & quæ inter ignis & paradiſi incolas intercedent colloquia, dicentibus illis, Effundite in nos aquam, omnia non aliter intelligenda eſſe quam quod res ipſa loqui videatur; alii* [*contrà*] *modum exceſſerunt in hac interpretandi ratione prorſus tollenda; inter quos eſt* Ahmed Ebn Hanbal, *qui eo proceſſit ut interpretari vetet, ut dictum Dei,* Sis & erat, *putantis, alloquium literis & voce à Deo expreſſum reperiri in omni ejus nutu ſecundum rerum creatarum numerum, adeo ut quoſdam ex ipſius aſſeclis audiverim dicentes, non permiſiſſe ipſum interpretatione aliqua explicari, præter tria tantum dicta, viz. quod à* Mohammede *dictum* [*Lapis niger eſt dextra Dei in terra;*] & [*Cor fidelis eſt inter duos Miſericordis digitos*] *nec non* [*Inveni animam Miſericordis ad latus dextrum*] *Ita ad interpretandi libertatem tollendam propendent, qui res juxta literæ ſonum intelligi volunt. Ego autem exiſtimo* Ahmedem Ebn Hanbal *ſciviſſe ſeſſione* [*quæ Deo attribuitur*] *non indicari ipſum loco affixum manere, nec deſcenſione, eum à loco in locum transferri; ab his interpretandis tamen abſtineri voluiſſe, quo* [*licentiæ*] *portam obſtrueret, ac hominum bono caveret; ſiquidem ſi aperiretur porta iſta, dilataretur ruptura, ac res contineri neſcia modum excederet, cum intra debitos modi terminos haud facile ſiſtatur. Nihil igitur in hac cautione ineſt mali, cui & teſtimonio ſuo favet antiquorum conſuetudo, qui dicere ſolebant, Eo modo illud tranſmittite quo* [*ad vos*] *pervenit. Adeo ut diceret* Malec, *cum interrogaretur de ſeſſione* [*Dei in Throno*] *Seſſio res nota eſt, at modus ejus ignotus; eam credere neceſſarium eſt, at in eam inquirere hæreſis. Alii autem modum tenentes portam interpretamento aperuerunt in omnibus quæ ad Dei attributa ſpectant, atque ad mundum futurum pertinent, prout ſonant intelligenda reliquerunt, eáque interpretari vetuerunt. Sunt hi* Al Aſſarii. *Ulterius autem progreſſi* Motazali *interpretati ſunt etiam inter attributa Dei, quæ ipſius viſionem ſpectant, atque aliter explicarunt, quod dicitur, ipſum audire & videre. Interpretati etiam ſunt quod de* Mohammedis *in cælos aſcenſu traditur, ipſum haud in corpore peractum autumantes: Cruciatum etiam ſepulchralem, & libram, & pontem* Alſerat, *cæteráque ad mundum futurum ſpectantia aliter interpretati ſunt;*

[m] Al. ex التاويلات [n] Deeſt in al. exem. ° I. ſenſu verborum literali.

interim tamen confeſſi corporum reſurrectionem & paradiſum, & ſub eo comprehendi cibum, potum, Venerem & voluptates ſenſibiles; nec non ignem, qui & comprehendat corpus ſenſible adurens, quod cutim urat & adipem colliquet. Sed & hos hactenus progreſſos ſuperantes Philoſophi, aliter expoſuerunt omnia quæ de mundo futuro tradita ſunt, ea de pœnis intelligibilibus ſpiritualibus intelligi jubentes, & voluptatibus intellectu percipiendis; negantes etiam corporum reſurrectionem, animarum tantum perpetuitatem adſtruentes, ipſaſque vel cruciandas, vel lætitia afficiendas, pœnis & voluptatibus quæ ſenſu non percipiantur; atque hi ſunt qui modum excedunt. Mediocritatis autem terminus inter laxiorem iſtam & Hanbalianorum *juſto ſtrictiorem interpretandi rationem ſubtilis eſt & profundus, quem non vident niſi qui Deum habentes propitium, res divino lumine, non auditu, percipiunt, deinde ubi ipſis retecta fuerint abdita rerum myſteria prout ſe reverâ habent, ad ea quæ auditu edocti ſunt, & verba traditione accepta animum advertentes, ea, quæ veri lumine, perceperunt ſtatuminant, quæ aliter ſe habent, interpretantur. Quod ſi quis harum rerum cognitionem auditu ſimplici hauſerit, in qua haud firmiter ipſi conſiſtat pes, nec locum ubi eum figat aliquem deſignatum habeat, ſatius ipſi eſt, ut iis, quæ auditu ſimplici percipiet, contentus ſit, prout fecit* Ahmed Ebn Hanbali. Atque ita vulgò ea, quæ maximè omnium interpretatione commodâ egere videantur, craſſiſſimo & ab iis quæ credunt Chriſtiani maximè diverſo, ab ipſis ſenſu intelligi, probant (ut alia omittam argumenta) verba illa ab ipſis illi inſerta juramenti formulæ, quam Chriſtianis exhibent, cum eos ad pactum aliquod vel promiſſum ſanctè obſervandum oſtringere volunt, eorum, quæ maxime abhorreant atque averſentur, ſi fidem fefellerint, mentione ipſis injectâ & metu inculcato. Jurare ergò cogunt Chriſtianum, ſi aliter fecerit, vel promiſſis non ſteterit, inter cætera واثبت وجود الحور العين في المعاد وان في دار الاخرة التلذذات الجسمانية *Et affirmabo reperiri puellas pulchras* μεγαλοφθάλμους *in reſurrectione, eſſeque in altero mundo voluptates corporeas.* Atqui plane ridicula ſunt (inquies) & pluſquam abſurda, quæ prolata ſunt, ſi hoc modo ſumantur: Sic mihi, ſic tibi, ſic Chriſtinanis omnibus videntur, & ſunt revera; at quanta interim mundi pars, quique ſe aliis ſapientiâ præſtare judicant, aliter cenſent? Quantas igitur gratias Deo miſericordiarum patri debes, qui tibi in ea religione & naſci & educari conceſſit, quæ de his & meliùs ſcire & rectiùs ſentire doceat? Neque enim minima (ſi qua major eſſe poteſt) felicitas eſt, de magno hoc articulo rectè inſtitutum eſſe; quem meritò appellat *R. Moſes Nachmanides* תקות כל מקוה להקבה׳ *Spem omnis in Deum ſperantis*, quoque ſablato omnis ſimul tum in Deum fides, tum ergà homines pietas, (quicquid nonnulli de nudæ virtutis illecebris, quibus homines nullâ vel præmiorum ſpe, vel pœnarum metu adductos ad ſe trahat, ſubtilius philoſophentur) corruit; at quem qui firmiter credit, & quæ pollicetur, vel ſperat, vel timet, magnam ejus in ſe vim, quâ vel ſtimuli quo ad bene agendum incitetur, vel fræni quo à male agendo cohibeatur, vice fuerit, neceſſe eſt ut ſentiat, adeo ut non immerito *Al Gazalius Atheiſmi*, vel, quod eodem recidit, *Sadducæiſmi* illum incuſet, qui reſurrectionem mortuorum, & alterius vitæ mercedem credere ſe profeſſus, nullam tamen inde hujus rectè inſtituendæ curam hauſerit, cum (ut loquitur) تكذيب العدل ابلغ من تكذيب اللسان *Gravius alicui mendacium factis quam linguâ impingatur. Mohammedani* equidem vel falsâ illâ, quam amplexi ſunt, de his rebus opinione tam ad ſeveriſſima religionis ſuæ præcepta anxiè obſervanda, quam ad eandem vitæ hujus diſpendio tuendam ac propagandam animantur. Quod tum ea quæ vulgo apud ipſos fieri ſolent perpendenti, tum ipſorum ſcripta, ac nominatim celebris iſtius concionatoris *Ebn Nobatæ* homilias, in quibus omnia fere, quæ vel ad peregrinationes lege inſtitutas, aliaque quibus vel labor vel ſumptus non mediocris impendendus fuerit, vel ad bella contra Chriſtianos fortiter atque imperterrito animo gerenda, vitamque profundendam incitant, argumenta ferè non aliunde petantur, quam ab iis quæ in altero mundo expectentur, inſpicienti facile patebit. Tu igitur, qui à Chriſto, verbo Dei æterno, præceptore certiore, harum rerum cognitione imbutus fueris, niſi ad faciliora ipſius præcepta diligentiùs obſervanda, omniaque tum in Deum, tum in homines pietatis officia præſtanda, eâ permotus fueris, cave ne cum advenerit tremendus ille, ab utriſque expectatus dies, illos contra te teſtimonium perhibentes habeas, teque non (ut falsò illi autumant) ob fidem falsò conceptam, ſed ob facta fide verâ indigna, & quibus nomini Chriſtiano dedecori fueris, condemnantes. Quod ne tibi contingat,

tingat, nunquam animo excidere paſſus minimam ejus, quam victurus es, partem eſſe, quam in hoc mundo deges vitam, vel ipſorum conſilium ſecutus, اعمل لايام قصار لايام طوال *Labora diebus curtis in dies longos.*

CAP. VIII.

PSALMUS II. *De* Meſſia *à* Judæis *antiquis expoſitus, quare à recentioribus aliò trahatur. Loca aliquot, quæ in omnibus* Kimchii *in Prophetas poſteriores Commentariorum editionibus mutila habentur, notata, & pleraque codicum* MSS. *ope in integrum reſtituta, &c.*

Pag. 160. *Sicut ipſe dixit,* Tu es filius meus.

OBSERVATU dignum eſt, *Maimonidem* verba hæc é Pſalmo ſecundo, de *Meſſia* exponere, quamvis alio forſan, quam rei veritas poſtulat, intellectu; de quo eadem à veteribus etiam intellecta patet ex *R. Davidis* teſtimonio, licet & ab ipſo, & à recentiorum pleriſque alio dudum detorta fuerint. Sic enim ille, verbis iſtis quæ in libris impreſſis commentarium ipſius in Pſalmum hunc ſecundum claudunt, ויש מפרשים זה המזמור על גוג ומגוג והמשיח הוא מלך המשיח וכן פירשו רבותינו ז"ל ומבואר זה המזמור על זה הדרך אבל הקרוב הוא כי אמרו דודד על עצמו כמו שפירשנו, *Sunt qui interpretantur Pſalmum iſtum de* Gog & Magog, *éſtque* Meſſiah *Rex* Meſſias, *atque ita expoſuerunt Doctores noſtri, f. m. éſtque Pſalmus hoc modo explicatus perſpicuus, at* [vero] *propius eſt dixiſſe ipſum* Davidem *de ſeipſo, uti à nobis expoſitum.* Quid autem illum alioſque, qui in pleriſque majorum veſtigiis uſque ad ſuperſtitionem mordicùs adhærent, hîc permoverit ut in contrariam planè ſententiam ab iis diſcederent, cum fatentibus ipſis omnia ſecundùm eorum mentem optimè procederent, facilè diſcimus ex iis quæ ad eundem Pſal. commentatus eſt *R. Salomo Jarchi*, quem etiam confitentem habemus רבותינו דרשו את הענין על מלך המשיח ולפי משמעו ולתשובת המינים נכון לפותרו על דוד עצמו *Doctores noſtri expoſuerunt* [hujus Pſalmi] *ſignificatum de Rege* Meſſiah, *at prout ſonat & ut reſpondeatur* Minæis, *ſeu Hæreticis, expedit interpretari ipſum de ipſo* Davide. Hoc, hoc unum eſt, quod *Judæos* à Majoribus ſuis etiam verum dicentibus, quibuſcum aliàs errare malunt, quam cum aliis veritatem amplecti, in diverſum ſcientes ac volentes trahit, ſcil. ſi in eorum interpretationibus aliquid quo *Chriſtianæ* fidei dogmata ſtabiliantur, occurat. *Meſſiam* ab antiquis talem expectatum qui filius eſſet Dei viventis, diſcimus ex iis quibus Summus Pontifex Dominum *Jeſum* olim allocutus eſt, [p] *Adjuro te per Deum viventem, ut dicas nobis an tu ſis* Chriſtus *ille filius Dei*; & illâ *Nathanielis* προσφωνήσει, *Joh.* i. 50. *Rabbi, tu es filius Dei, tu es Rex Iſrael:* unde illis talem expectandi fiducia? Ex hoc Pſalmo de *Meſſiah* ab ipſis intellecto. Sic unanimi Doctorum veterum conſenſu, ac traditionis (quam alias pertinaciter tuentur) authoritate, exponi olim ſolitum confitentur, ut vidimus, *Kimchius* & *R. Salomo*, at cur non hodiè etiam eodem modo exponatur? periculum eſt à מינים *Minæis*, ſeu hæreticis, quos vocat; (novimus quos innuat, nec ab eo ita appellari pudet,) hâc enim ratione ſuppeditarentur ipſis argumenta, quibus *Chriſtum* filium Dei, ideoque & Deum patri ſuo ὁμοούσιον, probent. Cedat ergò Majorum autoritas, cedat traditio, imo obliteretur prorſus ac oblivioni tradatur, & quaſi obtorto collo ipſi *Davidi* (quem filium à Deo genitum appellare, durum admodum erit) tribuantur quæ hic dicta ſunt omnia, potius quam ut inde *Chriſtianorum* cauſæ tantum lucri accedat. At nos *R. Salomoni*, quamvis hæreſeos notam immeritò nobis inurenti, & novam interpretationem cudenti, ob hæc ab ipſo prolata, non uno nomine gratias agimus, tum quod majorum ſententia quænam fuerit, nobis indicat, & quam ob cauſam eadem recentioribus minùs placeat; tum quod, dum nobis tela quibus veritatem propugnemus eripere conatur, ea adverſariorum contra ipſam militantium manibus excutit. Hac enim ratione concidere prorſus videtur, ea (ſi ullius momenti fuerit) Antitrinitarii apud Nobiliſſ. Virum, *Joſephum de Voiſin*, objectio, nullam æternæ Chriſti exiſtentiæ, communíſque cum Deo patre eſſentiæ, in *Judæorum* ſcriptis reperiri mentionem. At nec unquam in eorum antiquitùs interpretationibus ullam ejus notitiam fuiſſe ne hinc colligat, en fatentem *Judæorum* non infimum aut indoctiſſimum, aliter olim nonnulla à Majoribus intellecta quam nunc ab eorum poſteris explicentur: ídque non cogente veritate, ſed ne Chriſtianis nimium largiantur. Quod de uno loco fatetur, quid ni & aliis factum meritò

[p] Mat. xxvi. 63.

ritò ſuſpicemur, ut ubicunque occurrerent quæ divinitatis *Chriſti* aſſertioni faverent, in alium ab ipſis ſenſum pertracta fuerint? Quòd ſi vel hunc ſolum Pſalmum ab ipſis de *Chriſto* intellectum fuiſſe convincamus, ſufficiat ad ejus cavillas retundendas, dum qualis hic deſcribitur, Dei filium, non adoptione factum, ſed genitum, neceſſe eſt ut & ipſum Deum fateamur, & quæcunque illi attribuimus elogiis & epithetis celebrandum. Verborum vim, ſi de *Chriſto* intelligantur, facilè agnovit *Kimchius*, ideoque eorum teſtimonium cavillis neſcio quibus, ab ordinaria naturæ rerumque inferiorum lege, (quam ubi de Dei rebus agitur nullum habere locum ipſorum ſtatuunt doctiſſimi) petitis eludere conatus eſt, ut in iis quæ ad calcem ipſius in Pſalmos commentatiorum, edente *Fagio*, addita ſunt, nec non ad finem hujus ipſius Pſalmi, in MSS. quibuſdam codicibus videre eſt. Eandem agnoſcunt etiam *Mohammedani*, ideoque nullo modo volunt ut de *Chriſto* dixerit Deus Immortalis, *Tu es filius meus, ego hodie genui te.* Sic enim aliunde quam à Deo conſtabit profectum πολυθρύλλητον illud Alcorani capitulum, quo totam *Chriſtianorum* fidem uno ictu ſe confodere autumant; illud, ſcil. الاخلاص *Alechlas* dictum, totius voluminis antepenultimum, قل هو الله احد الله الصمد لم يلد ولم يولد ولم يكن له كفو احد *Eſt ipſe Deus unus, Deus æternus, qui nec genuit, nec genitus eſt, & cui nullus eſt æqualis.* Quomodo ergò nodum hunc ſolvunt? eo quo *Judæi* modo, ut verba de alio interpretentur, eáque ſenſu improprio intelligant? Minimè vero hoc auſi ſunt; ſed ut ea malè à *Chriſtianis* legi aſſerant: ita ſcil. teſtibus *Ebnol Athir*, & *Kamuſii* authore ab illis ولدتك Waladtoka *genui te*, pro ولدتك Walladtoka *fovi* vel *educavi te*, ſubſtitui aſſerunt, & pro نبي Nabiya *Propheta meus* بني Bonaiya, *filius meus.* التوليد *Altawlid* (inquit *Al Firuzabadius)* eſt التربية *educatio*, inde قوله الله عز وجل لعيسي صلي الله عليه وسلم انت نبي وانا ولدتك اي ربيتك فقالت النصاري انت بنبي وانا ولدتك تعالي الله عن ذلك علوا كبيرا, *dictum Dei Omnipotentis ad* Jeſum *(cui propitius ſit & pacem concedat Deus)* Tu es *Nabiya* Propheta meus, Ego *Walladtoca*, fovi te; *at dixerunt* Chriſtiani, *Tu es* Bonaiya *filius meus*, *Ego* Waladtoca, *te genui. Longe eſt ſupra hæc Deus.* Sic & *Ebnol Athir*, في الانجيل قال لعيسي انا ولدتك اي ربيتك فغفه النصاري وجعلوه له ولدا سبحانه وتعالي عما يقولون علوا كبيرا *In Evangelio dixit* Iſæ, *Ego* Walladtoca, i. e. *Educavi te, at* Chriſtiani *demptâ literâ* lam *alterâ*, *ipſum ei filium ſtatuerunt, qui longè elatus eſt ſupra ea quæ dicunt.* Quam ridiculè, quam ineptè hæc ab ipſis excogitata? quaſi verò *Arabicè* hæc primo ſcripta? quantum è *Judæorum* re fuiſſet caviſſe ne talis à *Chriſtianis* textus corruptio ipſis obtruderetur, perſuadeant illis textum *Herbraicum* hoc loco ipſis dormientibus atque incautis, vitiatum fuiſſe. At iſtam *R. Salomonis*, quam laudavimus, confeſſionem, quâ ideo veterum interpretationem à recentioribus rejectam fatetur, quo faciliùs *Chriſtianorum* argumentis occurrant, negando, ſcil. de *Chriſto* intelligi debere Pſalmiſtæ verba, à nobis confictam eſſe dicat quiſpiam, cùm in iis quæ vulgo hominum manibus teruntur, editionibus non occurrat: fatendum nec in editione *Baſileenſi* à Clariſſimo *Buxtorfio* adornatâ, nec in *Venetis* recentioribus reperiri verba לתשובת המינים *in reſponſum Minæis*, ſeu *hæreticis*, quæ tamen editiones antiquiores agnoſcunt. Ab iis quibus in *Judæorum* ſcripta inquirendi, eáque corrigendi authoritas delegata eſt, ideo eraſa videntur, quod probroſum τῶν *Minim* nomen *Chriſtianis* affigat: at majori, ni fallor, cauſæ *Chriſtianæ* incommodo. Verba interim iſta, quà caſtrata, quà in integrum reſtituta, duas nobis cauſas ſuggerunt ob quas quid de *Chriſto*, tam qualis ab ipſis expectatur, quam qualis à nobis colitur, dixerint *Judæi*, integrè ſcire vix liceat, unam à *Judæis* ipſis, alteram à *Chriſtianis* profectam. Illa quæ à *Judæis*, quòd ſi quas Antiqui S. Scripturæ interpretationes illis tradiderint, quæ fidei *Chriſtinæ* faventiores videantur, eas eam ipſam ob cauſam mutari & forſan celari, è re ſuâ crediderint recentiores, quod dum hoc loco, (ut & Pſalm. xxi. 1. iiſdem fere quibus hic uſus verbis, nec tamen ut hîc deletis) factum teſtatur *R. Salomon*, pluribus etiam contigiſſe vix dubitamus; adeoque ſi quis nihil quod cauſam noſtram adjuvet in *Judæorum* ſcriptis, qualia nunc habentur, reperiri objiciat, parum in hoc momenti ſitum eſſe judicamus, eandémque ob rationem ferè perſuaſi ſumus ut de *Galatino* mitiùs quam plerique ſententiam feramus. Suſpectæ apud multos fidei habetur quod authores laudet *Hebraicos*, qui jam in *Chriſtianorum* manus non perveniant. At quid ſi à *Judæis*, ideo ne perveniant, clam habitos? quod facile factu fuit cum libri alicujus nondum typorum beneficio propagati, pauca admodum, & ſingularia

forſan,

forſan, exemplaria reperirentur. Qui majorum, quos maximè venerantur, interpretamenta rejicere non dubitant, לתשובת המינים *ut hæreticis*, quos vocant, *occurratur*, quid ni eandem ob cauſam, eorundem dicta vel ſcripta *Chriſtianos* celare, (maximè cùm contra ſe ab ipſis ea torqueri viderent, eumque in finem pervolvi) non inutile judicarent? Altera quæ à *Chriſtianis*, quod cum *Judæos* recentiores blaſphemias nimis frequentes evomere obſervarent, quos penes arbitrium erat, minimè id ferendum rati, eorum ſcripta iiſdem purganda curaverint, quo pacto ſimul & ea aliquando ſublata, quæ forſan *Chriſtianorum* ſcire intereſſet, & ſenſus planè mutilus non paucis in locis redditus. Utrique occurri non aliter poteſt quam ſi in manus inciderit vetuſta librorum ejuſmodi exemplaria, quorum qui primam ob cauſam è medio ſublati, recuperandorum neſcio an ſpes tanta ſuperſit; nec multum refert, cum ſcripturas ab iis integras atque intemeratas acceperimus; at qui ob ſecundam, faciliùs reſtitui (ſi è re videatur) poſſint, dum & in *Judæorum*, & *Chriſtianorum* forſan manibus ſint exemplaria Cenſoris obelum non experta; vel ita ſaltem ut quid ibi ſcriptum priùs fuerat à nemine *Judæorum* ignoretur. De priori ergò, quæ à paucis forſan animadverſa, nihil hic amplius addemus: de ſecunda frequens eſt in ore hominum querela, Inquiſitorum operâ caſtrata atque mutilata eſſe *Hebræorum* ſcripta, adeo ut ſenſus ſæpe haud integer fluat: neque tolli interim blaſphemias *Judæorum*, ſed augeri, dum eas jam liberè, nemine arguente aut refutante, apud ſuos eructent. *Chriſtianos* ſiquidem tantùm, hoc pacto, clam fieri, *Judæis* eas vel memoriâ tenentibus, vel ad marginem librorum ſuorum, ubi ſublatus fuerit Cenſoris metus, adſcribentibus [q]. Ipſe equidem, dum ea, quæ de primâ libros ipſorum expurgandi & virgulâ cenſoriâ notandi causâ, memoriæ prodita ſunt, recogito, haud auſim, aliter quam gravibus de cauſis Principes viros hoc fieri juſſiſſe, ſummáque cum prudentia ab iis quorum curæ demandatum eſt, initio factum pronuntiare, nec dubito hâc ratione factum ut libri nobis ita purgati ſervarentur, quos aliter prout tunc ſe res haberent, dumque in *Chriſtianam* religionem ubique virus ſuum effunderent *Judæi*, integros tolli efflagitâſſet *Chriſtianorum* zelus. At mutato jam aliquantum, ut rerum civilium, ita & literarum ſtatu, evenit ut non minori ardore jam flagrent nonnulli ea videndi quæ ſublata ſunt, quam olim alii eadem tollendi. His igitur me rem non ingratam, & nullis injuriam, facturum arbitror, ſi loca aliqua in eorum ſcriptis notem, quæ cum Cenſorum (ut videtur) manu deleta in libris impreſſis deſiderentur, nullâ interim notâ ſignata, cæteriſque inter ſe continuatis, quaſi nihil omnino deeſſet, ſenſum aliquando imperfectum reddant, & lectorem perplexum habeant. Id quod præſtiturus ſum in *Kimchii* in Prophetas (quos vocant) poſteriores, commentariis, quorum, in duobus præſertim prioribus, binis mihi MSS. Codd. (quorum alter *Laudianus* meritò appellatur, ab eo cujus ſingulari munificentiæ ipſum cum millenis aliis debet Academia *Oxonienſis)* uti contigit, in quibus ita Cenſorum manu eraſa aut obliterata ſunt verba, ut tamen pleraque ex ſuperſtitibus literarum veſtigiis reſtitui poſſint, quæ cum diverſis eorum editionibus conferre libet, ut his perpenſis, judicent ii ad quorum manus non alii quam codices impreſſi pervenerint, quid de cæteris eorum libris ſtatuendum, & num ejuſmodi ſint quæ ſublata fuerint, ut ea reſtitui deſiderent. Primum nobis locum exhibet *Iſa.* ii. 18. ubi ad verba, והאלילים כליל יחלף, [*Et Idola penitus concîdet*] hæc habentur tam in Bibl. *Baſil.* quam *Venet.* אף על פי שהאלילים כבר פסקו מקצת האמות היום עוד יש בקצה המזרח עובדי אלילים ועוד יחשבו גם הם עובדי אלילים שהם משתחוים ועובדים לצלם ואז בימות המשיח כל האלילים יכרתו עד גמירא *Quamvis in quibuſdam gentibus ceſſaverint hodiè idola, ſunt tamen adhuc in parte Orientis Idololatræ, ac prætera reputandi ſunt * * etiam ipſi Idololatræ, quod incurvent ſe ac imaginem * * adorent, at tunc diebus* Meſſiæ *omnia idola penitus excidentur.* Ubi in MS. *Laudiano* poſt יחשבו obliteratum eſt verbum quod apparet fuiſſe הנוצרים *Chriſtiani*, deinde poſt לצלם hæc ישו הנוצרי *Jeſu Nazareni*, ut locus integer ita ſonet, *Sunt tamen & adhuc in parte Orientis Idololatræ, quinetiam habendi ſunt etiam* Chriſtiani *pro idololatris, quod incurvent ſe ac adorent imaginem* Jeſu Nazareni, *at tunc, &c.* dein ver. 20. ad את אלילי כספו ואלילי זהבו, *Idola argenti ſui, & idola auri ſui*, annotata in iiſdem *Baſil.* ac *Venetis* ſic leguntur כמו שפירש כי עוד היום בקצה ארץ המזרח עובדי אלילי כסף וזהב וכן בצורת של כסף ושלזהב, *ſicut explicavimus, quoniam ad hunc*

[q] Videſis Illuſtr. V. V. Epiſc. Lodovenſis & Philip. Mauſſaci proleg. in pug. fidei, & qui plura de his ſcire aveat, duce utatur Nobiliſſ. Seldeno in prol. ad l. de Succeſſ.

*hunc uſque diem in quibuſdam regionibus orientalibus colunt idola argenti & auri, atque ita * * figurâ argenti & auri.* Quæ etiam imperfectè edita eſſe ipſe ſenſus oſtendit, ac ſic ab authore primò concepta docent MSS. וכן הנוצרים עושים צלם בצורת ישו הנוצרי ובצורת שתי וערב של כסף, &c. *atque ita* Chriſtiani *faciunt imaginem figurâ* Jeſu Nazareni, *& figurâ crucis, ex argento & auro.* Ibi & quæ ad v. 22. *Deſinite vobis ab homine, cujus anima in naribus ipſius eſt, &c.* annotat *Kimchius*, in libris impreſſis ita claduntur, אם כן שחייו קצרים במה נחשב הוא ואיך יתכן לבטוח עליו או לירא ממנו *Si ita ſe habeat ut ſit vita ipſius brevis, ob quid exiſtimatione dignus eſt, & quomodo poſſit quis in ipſum confidere aut ab ipſo metuere?* At in MS. meo (cujus folia ſeptem priora cum caſu (ut videtur) aliquo periiſſent, manu recentiori alicujus, hominum (ut patet) metu affecti (cenſorum ſcil.) repoſita ſunt,) hæc adjiciuntur, גם יש בזה הפסוק רמז ויאמ' איש אל אחיו חדלו לכם מאשר עבדתם עד הנה כי עבדתם ולא כאשר חשבתם אלא היתה כשאר אם כן נחשב הוא, &c. quæ ad verbum ſonat, *Hoc etiam verſu innuitur * * * dicturum unumquemque ad fratrem ſuum. Deſinite vobis ab * * * quem coluiſtis hactenus, quia * * * coluiſtis, & non * * * ſicut putaſtis, ſed * * * fuit ſicut cæteris, quod ſi ita fuerit, reputabitur ille?* ſenſu plane abrupto ac mutilo, quæ omnia in MS. *Laud.* obliterata, veſtigia tamen reliquerunt è quibus dignoſcatur poſt רמז ſcriptum fuiſſe לא ..... ת הנוצרים שיכפרו באמונתם (forſ. לאמונת) *ad fidem* Chriſtianorum, *tunc abnegaturos ipſos fidem ſuam*, & poſt לכם *vobis*, מן האדם *ab homine*, poſt כי *quoniam*, אדם *hominem*, poſt ולא *& non*, אלוה *Deum*, poſt אלא *verùm* נשמה היתה באפיו *anima fuit in naribus ipſius*, poſt אם כן *ſi ita*, במה *in quo* vel *ob quid*, ut ita ſententia integra fuerit. *Hoc etiam verſu innuitur fides* Chriſtianorum, [ſcil.] *tunc abnegaturos ipſos fidem ſuam ac dicturum unumquemque ſocio ſuo, Deſinite vobis ab homine iſto quem hactenus coluiſtis; quoniam hominem coluiſtis, at non Deum, ſicut putaſtis, verum anima ipſi in naribus fuit, ut cæteris; ſi ita, ob quid ratio illius habebitur?*

Cap. vii. 14. הנה העלמה הרה, *Ecce virgo concipiet: Kimchius*, prout in libris impreſſis nobis exhibetur העלמה (inquit) אינה בתולה אלא עלמה כמו נערה תהיה בתולה או בעולה, Haalmah *non eſt virgo, verùm* Almah *idem valet ac* Naarah [*puella*] *ſive virgo, ſive nupta fuerit:* in editione tamen antiqua *Piſaurenſi* ſpatii inter בתולה *Virgo*, & אלא *verùm*, relictum ſatis eſt ad indicandum *Judæis* deeſſe aliqua, quæ è MSS. patet fuiſſe כדברי התועים *ſecundùm verba errantium*; ac paulo inferius ad v. 15. ולהושיב לחולקים בזאת הפרשה מבואר בספר הברית שחבר אדני אבי צל' בתשובת החולקים, *Quomodo reſpondendum ſit diſſentientibus in hac ſectione, explicatum eſt in libro* Habberith [*fœderis*] *quem compoſuit Dominus pater meus f. m. ad reſpondendum diſſentientibus.* Ita *Baſil.* At *Veneta* ultima pro לחולקים *diſſentientibus* habent לאחרים *aliis*; pro בתשובת החולקים *in reſponſionem ad diſſentientes*, בתשובתם *ad reſpondendum illis*; at MSS. למינים *hæreticis*, & המינים *hæreticos* habuerunt, ut & *Piſauri* edita & *Bombergiana* anni 307. ſupputationis (ut loquuntur) minoris; illa enim anni 328. לחולקים legunt, & quæ ſequuntur omittunt, uſque ad כי אחז *quoniam* Achaz. Sequitur etiam in *Baſil.* ועניין הפרשה כי אחז היה מפחד בעבור שני המלכים האלה שלא ילכדו את ירושלם ונתן לו אות כדי להאמין שלא ילכדוה ואם האות דבר כאשר הם אומרים מה אות היה זה לאחז דבר שהיה אחר כן ליותר מארבע מאות שנה, *Senſus autem ſectionis * quod* Achaz *metu perculſus fuerit ob duos Reges iſtos, ne caperent* Jeruſalem, *dederitque ipſi ſignum quo crederet non capturos illos ipſam, quòd ſi ſignum fuerit res * uti illi aſſerunt, quid ſigni fuit* Achazo *res quæ fuit poſt illud annis plus quadringentis, &c.* at in MSS. (uti & in modo laudatis *Piſaur.* & *Bomb.* anni 307,) inter כי אחז & הפרשה interſerta fuere hæc verba סותר דבריהם בפי' *deſtruit verba ipſorum manifeſto*, deinde pro האות דבר כאשר *ſi ſignum res ut, &c.* in MS. *Laud.* fuiſſe monſtrant literarum veſtigia האות הוא דבר ישו *ſignum res* Jeſu (nominis ישו veſtigia ſatis manifeſta ſunt, licet דבר τῶ obſcuriora) in altero fuiſſe videtur דברי ישו *res* Jeſu numero plurali, cum nomen *Jeſu* in omnibus impreſſis deſideretur, quod ſi cum cæteris reponatur, hæc erunt quæ dixit *Kimchius, Quomodo reſpondendum ſit Minæis ſeu hæreticis in hac ſectione, oſtenſum eſt in libro* Habberith [*fœderis*] *quem compoſuit Dominus meus, pater meus, ad reſpondendum hæreticis, ſenſus autem ſectionis manifeſtò deſtruit verba ipſorum; quoniam cum* Achaz *metu affectus eſſet ob duos Reges iſtos, ne caperent* Jeruſalem, *Deus illi ſignum dederit quò crederet ipſos eam non capturos, quod ſi ſignum illud fuerit res* Jeſu (vel *fuerint res ad* Jeſum *ſpectantes*) *uti aſſerunt, quid eſſet ſigni* Achazo, *res*

quæ

quæ post illud fuit annis plus quam quadringentis, aut quomodo confirmaretur animus ipsius re quæ ipsius tempore non fuit?

Cap. xi. 14. quæ ad verba אדום ומואב *Edom & Moab* commentatus est idem, in *Basil.* ita se habent, אף על פי שאין נכרים היום באומות לבד ישראל שהם נבדלים מן האומות בתורתם ושלא התערבו עם האמות אבל שאר האומות התערבו רובם כשזוכר אדום ומואב ובני עמון רל' ארצותם והיושבים בהם היום, *Quamvis hodie inter gentes non dignoscantur alii quam* Israel, *qui distincti sunt à gentibus lege suâ, & quòd cum gentibus commixti non fuerint, cum cæterarum gentium pleræque mixtæ sint: cum meminit* Edom & Moab & *filiorum* Ammon, *vult dicere terras ipsorum eósque qui illas hodie incolunt*; at in MSS. post בתורתם sequitur ושלא יתערבו בם האומות & *quòd cum iis commistæ non fuerint gentes*, & post רובם *maxima pars*, vel plerique eorum, והנה היום בין דת ישמעאלים ובין דת נוצרים כשזכר אדום, *& ecce sunt hodie partim* Ismaëlitæ, *partim* Christiani. *Cum meminit* (vel ut in L. וכשזוכר *& cum meminit)* Edom, *&c.* quæ etiam in edit. antiquis habentur. In MS. *Laud.* oblitèrata sunt, in altero, pro דת ישמעאלים *religio* Ismaelitarum, דת ישראל *religio* Israelis, errore non obscuro. In *Bomb.* anni 324. paulo aliter quam in *Basil.* legitur, ולא התערבו כשאר העמים שנתערבו רובם כשזוכר *neque commixti sunt ut cæteri populi, quorum plerique mixti sunt:* cum meminit, &c. sententia ergo integra fuisse videtur, *Quamvis inter gentes non sint qui hodie dignoscantur, præter solos* Israelitas, *qui distincti sunt à gentibus, tum lege suâ, tum quod cum iis reliquæ gentes commixtæ non fuerint; reliquæ verò gentes pleræque mixtæ sunt, atque hodie inter religionem* Ismaelitarum & Christianorum *divisæ. Cum autem meminit* Edom & Moab, *& filiorum* Ammon, *intelligit terras ipsorum eósque qui illas hodie incolunt.*

Cap. xxv. 2. ארמון זרים *Palatium alienorum*] *Basil.* וארמון זרים אמר על בבל שהיא כמו ארמון לכל ערי העמים, *Et palatium alienigenarum dixit de* Babele, *quæ est instar palatii omnibus gentium urbibus. Bombergiana* anni 328. pro *Babele* habent פרס *Persia*, at anni 307. cum Manuscriptis על רומא *de* Roma. Verba autem ista in MS. *Laud.* oblitèrata sunt.

Cap. xxvi. 5. ad כי השח יושבי מרום קריה נשגבה ישפילנה, *Quia incurvabit habitatores excelsi, civitatem sublimem humiliabit*, ubi libri impressi hæc habent או אמר על קריה מיוחדת מהם והיא ישפילנה וגו' הכפל, *aut dixit de civitate particulari eorum & ipsa* * humiliabit eam, &c. *repetiit*, &c. in MSS. est והיא רומי, *Et ipsa est* Roma (quæ in *Laud.* obliterata sunt.) *Humiliabit eam*, &c. *repetiit verbum significatus intendendi gratiâ.*

Cap. xxvii. 1. *Super* Leviathan *serpentem vectis instar, & super* Leviathan *serpentem tortuosum, & occidet cetum qui in mari est*] ad hæc in *Basil.* annotata sunt, ומה שאמר לויתן לויתן תנין שלשה רמז למלכות יון וישמעאל ומלכות הנדיים שלישי, *Quod autem dixit*, Leviathanem, Leviathanem, & cetum, *ter, innuit regnum* Græcorum & Ismaelitarum, & Indorum *tertium.* Nescio an tanti fuerit observare hîc loco יון *Græciæ* in *Bomberg.* anni 328. (supputationis minoris) legi פרס *Persiæ*, at in antiquioribus, ut & in MSS. אדום *Edom.*

Cap. xxxiv. 1. קרבו גוים *Accedite gentes, &c.*] Quæ ad hæc *Kimchius*, ita exhibent *Basileenses*, פרשה זו עתידה ואחר כך זכר תשועת ישראל עד ויהי בארבע עשרה שנה וקרא אותה בשם בצרה כמו שהיתה בצרה עיר גדולה וכן אמר ירמיהו הנביא במגלת איכה תם עונך בת ציון לא יוסיף להגלותך פקד עונך בת אדום גלת על חטאתיך הנה כשתחרב ארץ נותי[r] יצאו ישראל מגלות זה שלא יוסיפו עוד לגלות ואמר בנבואה זו גוים ולאמים וכל צאציה כי קצף, *Sectio hæc futura est* * * *& postea meminit salutis* Israelis *usque ad* Fuitque anno decimo quarto, *vocavitque ipsam nomine* Bosræ, *sicut fuit* Bosra *urbs grandis* * * * *& sic dixit* Jeremiah *Propheta*[s] *in volumine* Eicah, Completa est iniquitas tua, filia *Zion*, non addet ut transmigrare faciat te: sed visitabit iniquitatem tuam, filia *Edom*, discooperiet peccata tua. *Ecce quando vastabitur terra*[t] * Cuthæorum * *egredientur* Israelitæ *è captivitate istâ, nec amplius in captivitatem ituri sunt. Dixit autem in Prophetia* Gentes, populi, [terra atque omnia ejus germina * *] v. 2. כי קצף, Quia ira, &c. Mutila plane atque hiantia. In *Bombergianis* anni 307. non tam multa, nec tamen pauca desunt, locum integrum è Manuscriptis sic reponimus, פרשה זו עתידה והיא על חרבן רומי ואחר כן זכר תשועת ישראל עד ויהי בארבע עשרה שנה וקרא אותה בצרה כמו שהיתה בצרה עיר גדולה בארץ אדום ומלכות רומי רבם אדומים המחזיקי דת הנוצרי ואפע' שנתערבו בהם עמים אחרים ומלך קיסר אדמי היה וכן כל המולכים אחריו ברומי וכן אמר ירמיהו הנביא במגלת איכה תם עונך בת ציון לא יוסיף לחגלותך פקד עונך בת אדום גלה על חטאתיך הנה כשתחרב ארץ אדום והיא רומי יצאו ישראל מגלות זה שלא יוסיפו

[r] כותי'. [s] Cap. iv. 21. [t] Leg. enim puto כותי.

יוסיפו עוד לגלות ואמר בנבואה זו גוים ולאמים תבל וכל צאצאיה ואמר על כל הגוים כי גם מלכות ישמעאל תחרב בזמן ההוא ורוב הגוים בין מלכות אדום ומלכות ישמעאל כי קצף *Sectio hæc de futuro eſt; eſtque de vaſtatione* Romæ: *deinde meminit ſalutis* Iſraelis *uſque ad verba illa*, Et fuit anno decimo quarto, *appellavitque ipſam* Boſra, *cum fuerit* Boſra *urbs magna in terra* Edom. *Regni autem* Romani *plerique* Idumæi *ſunt, tenentes fidem* Nazareni, *quamvis permixtæ ſint cum illis aliæ gentes, & Rex* Cæſar Idumæus *fuit, paritérque omnes qui poſt ipſum* Romæ *imperarunt, atque ita dixit* Jeremiah *Propheta in volumine* Eicah, Completa eſt iniquitas tua, filia *Sion*, non addet ut tranſmigrare faciat te, ſed viſitabit iniquitatem tuam, filia *Edom*, reteget peccata tua. *Ecce quando vaſtabitur terra* Edom, *quæ eſt* Roma, *egreſſuri ſunt* Iſraelitæ *è captivitate iſta, ita ut non amplius in captivitatem ituri ſint. Dixit autem in Prophetia iſta*, Gentes, Populi, Orbis & omnia ejus germina: *dixitque* ſuper omnes gentes, *quia etiam regnum* Iſmaelitarum *deſtruetur tempore iſto: pleræque autem gentes inter regnum* Edom *& regnum* Iſrael *diſtributæ ſunt.* v. 2. Quoniam ira, &c.

Ibid. ad v. 7. in *Baſil.* legimus וירדו עמם ימותו מלכים רבים אחרים ממלכי יון Et deſcendent cum illis, *morientur Reges alii multi è Regibus* Græciæ: at in MS. עם מלכי אדום ימותו מלכים רבים אחרים ממלכי האומות *Cum Regibus* Edom, *morientur alii Reges multi è Regibus gentium.*

Ibid. v. 9. in *Baſil.* & *Ven.* recent. ונהפכו נחליה לזפת, *Et convertentur torrentes ejus in picem*; תרג׳ יונתן ויתהפכו נחלהא וגומר ומה שאמר לזפת, *Interpretatus eſt* Jonathan, Et convertentur torrentes ejus, &c. *& quod dixit*, in picem, &c. Quid hìc eſt in *Targum Jonathanis*, ſi ita ad verbum verterit, notabile? reponendum ergo è MSS. ותרגם יונתן ויתהפכון נחלי רומי וגומר למד כי כל הפרשה דבר על רומי ומה שאמר לזפת *Interpretatus autem eſt* Jonathan, Et convertentur torrentes *Romæ*, &c. *docet totam ſectionem locutam eſſe de* Roma, *& quod dixit* in picem, &c. *Bomb.* anni 307. pro רומי *Roma* loco poſteriore habet אדום *Edom.* Obiter etiam reponenda in paraphraſi *Chaldaica* vox רומי *Romæ*, quæ in edit. *Baſil.* deſideratur.

Ibid. v. 11. in *Baſil.* & *Venet.* recentioribus, נטה עליה קו תהו ואבני בהו, *Extendetis ſuper eam lineam deſolationis & lapides vacuitatis*, האל יטה עליה קו תהו ואבני בהו כי מי שבונה נוטה קו ואבן העופרת שהיא המשקולת והקו והמשקלת יהיו של תהו *Deus extenſurus eſt ſuper ipſam lineam deſolationis & lapides vacuitatis. Qui enim ædificat, extendit lineam & lapidem plumbeum, qui eſt perpendiculum.* * *Linea autem & perpendiculum erunt deſolationis, &c.* inter verba *perpendiculum* & *linea*, in editionibus antiquioribus habetur והאל יחריב עיר אדום *deſtruetque Deus urbem* Edom. At in MSS. רומי, *deſtruetque Deus* Romam.

Ibid. ad v. penult. in *Baſil.* & *Venet.* rec. רל׳ רצונו וחפצו והוא קבצן שיבאו כולם בארץ כותי, i. e. *voluntas & beneplacitum ipſius, atque ipſe collegit ea ut veniant omnia in terram* [v] *Cuthæorum.* At in *Bomberg.* vet. בארץ אדום *in terram* Edom, in MSS. verò בארץ אדום זו היא רומי *in terram* Edom, *quæ eſt* Roma. Vel ut in *Laud. quæ eſt* ארץ רומי *terra* Romæ.

Ibid. ad v. ult. in *Baſil.* & *Venet.* rec. כאלו הפיל גורל בארץ שתהיה להם ירושה *Ac ſi projiceret ſortem in terra, ut ſit ipſis in hæreditatem. Bomberg.* vet. & MSS. בארץ אדום *in terra* Edom.

Cap. xxxv. ad v. 1. ישושם מדבר וציה *Lætabuntur deſertum & invia.* In *Baſil.* & *Bomb.* recentioribus ישישו מדבר וציה עד׳ משל * * *Lætabuntur deſertum & ſolitudo* per modum ſimilitudinis, vel parabolæ l. MS. בחורבן ארץ אדום ישישו מדבר וציה, *Cum vaſtabitur terra Edom, lætabuntur deſertum & ſolitudo*, parabolicè dictum.

Et paulo poſt in *Baſil.* &c. ישושו בהם דשילכו לשכון בארץ כותי, *Lætabuntur cum illis, quando ibunt habitatum terram* Cuthæorum. At MS. בארץ אדום *terram* Edom, ac mox in *Baſil.* &c. עתה בחרבן ארץ כותי תשיש ותגיל. *Nunc cum vaſtabitur terra* Cuthæorum, *lætabitur & exultabit*; at MS. &c. בחרבן אדום *Cum vaſtabitur terra* Edom.

Cap. xlix. 6. poſt ואמר והלכו גוים לאורך ומלכים לנוגה זרחך, *Dixítque, Et ibunt gentes ad lucem tuam, & Reges ad ſplendorem ortus tui*, quibus verbis in *Baſil.* & *Venet.* (etiam optimis) clauduntur ea quibus *Kimchius* verſum iſtum interpretatus eſt, ſequuntur in MSS. iſta [x], והנוצרים שמפרשים פסוקים אלו על התלוי שאומרים שהוא יהיה לאור גוים שהאיר עיני העמים עד קצה הארץ אמור להם [y] כי אם הוא אלוה אינו עבד ועוד שאמר ואלהי היה עזי [z] לא היה לו עז מעצמו אם כן אינו אלה ואיך האיר עיני הגוים באמונתו [ועד קצה הארץ] [a] והנה אינם באמונתו רוב הגוים כי ישראל וישמעאלים אינם

[v] Quod nomen in locum aliorum, quæ Chriſtianis minùs grata videntur, frequenter ſubſtituitur, velut Hæreticorum vel Judæorum. [x] Laud. הפס וקים האלו [y] אליהם [z] מעוז [a] Deſunt in Laud.

אינם באמונתו " *Chriſtianis*, qui in-
" terpretantur textus iſtos de *Crucifixo*,
" dicentes ipſum fore in lumen genti-
" bus, quòd populorum oculos illuſtra-
" verit uſque ad finem terræ, dicas, ſi
" ipſe Deus fuerit, non eſt ſervus; de-
" inde cùm dixerit, *Et Deus meus robur*
" *meum fuit*, non fuit ipſi à ſe robur;
" ſi ita, non eſt Deus, & quomodo il-
" luſtravit oculos gentium fide ſuâ, uſ-
" que ad finem terræ, cùm ecce maxi-
" ma gentium pars non amplectatur fi-
" dem ipſius? *Iſraelitæ* enim & *Iſmaeli-*
" *tæ* non amplectuntur fidem ipſius."
Quæ tamen omnia omiſſis tantum vocibus [והנוצרים & *Chriſtiani*] & [התלוי *Crucifixo*] in edit. *Piſaurenſi* habentur, adjectis etiam aliis quæ nec agnoſcunt quibus uſi ſumus Cod. MSS. viz. ובמה האיר עיניהם ועוד שהוא אומר שאלהיו היה עזו להצילו מיד אויביו והנה הוא לא נצל ולא נשמר מיד אויביו המבקשים את נפשו והרעו לו. " Et quo illuſtravit oculos
" eorum? & rurſum quod dicat Deum
" ſuum robur ſuum fuiſſe ad liberan-
" dum ipſum de manu inimicorum ſu-
" orum, cùm ecce non liberatus ſit, nec
" cuſtoditus à manu inimicorum ſuorum,
" qui quæſiverunt animam ipſius & ma-
" lo ipſum affecerunt."

Cap. liii. Ubi ad finem capitis à ſe explicati alterius explicationis meminit *Kimchius*, in *Baſil. Bombergianis* utriſque, & *Venetis* recentioribus hæc tantum leguntur, גם יש לפרש בערת תגאולה ויהיה פירושו כמו שפירשנו ועונתם הוא יסבל ורבותינו פרשוה על משה, *&c. Licet etiam interpretari de tempore redemptionis, eritque interpretatio ipſius ſicut interpretati ſumus*, & iniquitates eorum ipſe portabit. *** *Doctores autem noſtri hoc de* Moſe *interpretati ſunt.* Non pauca hîc cenſorum obelo confoſſa & lectorum oculis ſubmota eſſe conſtat, quæ ex MSS. & editione *Piſaurenſi* ita reſtitui poſſunt, גם יש לפרשו בעת הגאולה ויהיה פרושו כמו שפרשנו ועונותם הוא יסבול [והנוצרים] שמפרשים אותו על [התלוי] אמור להם איך אמר ישכיל ירום ונשא וגבה אם על הבשר לא נשא ולא גבה [אלא על העץ שתלו אותו בו ו] אם על האלהות מתחילה גם כן היה רם[b] ונשא ואמ' נגע למו והיה לו לומר לו כי למו הוא כמו להם לשון רבים ואמ' יראה זרע אם על הבשר לא היה לו זרע ואם על האלהות ויפרשו זרע התלמידים זה לא נמצא כי התלמידים בנים[c] יקראו ולא זרע ואין לאל זרע ואמר יאריך ימים אם על הבשר לא האריך ימים ואם על האלהות אמ' שבשכר זה יאריך ימים הלא הם ימיו מעולם ועד עולם ואמר ולפושעים יפגיע [הלא אם][d] הוא אלה למי יתפלל בעבור הפושעים ורבותינו, &c. " Licet etiam
" interpretari hoc de tempore redempti-
" onis, eritque interpretatio ipſius ſicut
" explicavimus [& iniquitates eorum
" ipſe portabit.] *Chriſtianis* autem, qui
" interpretantur illud de Crucifixo, dicas
" ipſis, Quomodo dixit, *Prudenter aget,*
" *ſublimis erit, exaltabitur, excelſus erit?*
" ſi de carne (ſeu humanitate) dicatur,
" non fuit exaltatus aut in ſublime
" evectus, niſi in ligno quo ipſum ſuſ-
" penderunt; ſin de divinitate, tum ab
" initio fuit excelſus & elatus. Dixit
" etiam *plaga fuit Lamo*; dicere debuiſ-
" ſet *Lo*, nam *lamo* idem valet ac *la-*
" *hem* illis: ac pluralis numeri eſt. Dixit
" etiam *videbit ſemen*, ſi de humanitate
" [intelligitur] non fuit ipſi ſemen;
" quod ſi de divinitate, & interpretentur
" ſemen de diſcipulis, non eſt hoc aliàs u-
" ſitatum; [e]nam diſcipuli appellantur filii,
" at non ſemen, neque eſt Deo ſemen.
" Dixitque *prolongabit dies*; ſi de huma-
" nitate, non prolongavit dies, quod ſi
" de divinitate dixerit, in hujus [rei]
" mercedem prolongaturum ipſum dies:
" an non dies ipſius à ſeculo in ſeculum
" ſunt? Dixit etiam, *Et pro prævarica-*
" *toribus oravit*; atqui ſi ipſe Deus ſit,
" ad quem pro prævaricatoribus preces
" funderet? Doctores autem noſtri, &c."
Hæc, inquam, omnia, in Bibliis *Baſil.* & *Ven.* deſiderantur, in MSS. deleta ſunt, ſuperſtitibus tamen veſtigiis literarum non obſcuris; in Commentariis iſtis *Piſauri* editis habentur, iis tantum omiſſis quæ notis [ ] incluſa, è quibus cum aliqua in ſuos in hunc locum Commentarios tranſtuliſſet *Abarbinel*, juſtam Cl. Viri *Conſtantini L'Empereur* cenſuram meritus eſt, *Kimchio* contra ipſum in partes vocato, qui tamen revera non tam *Abarbineli*, quam ſibi opponendus eſt, atque inconſtantiæ (ne fraudis vel malitiæ dicam) hac in re incuſandus; quod, auditis quæ in *Abarbinelem* ibi torquet Cl. Vir, melius patebit. Sic igitur ille, in ſuis ad locum iſtum caſtigationibus. " E-
" gregium argumentum ſibi nactus vi-
" detur [*Abarbinel*] v. octavo, ubi extat
" למו; eo enim omninò confici autumat
" hæc ad *Jeſum* non pertinere, utpote
" qui unus ſit, מו vero plures deſignet.
" Deinde in noſtros invehitur, quos, ut
" vim argumenti defugiant, falſam in-
" terpretationem confinxiſſe pronunciat.
" Tune, qui magnos in omnes fere S. S.
libros

[b] Piſ. גבה. [c] Piſ. נקראים בנים. [d] Deeſt in Piſ. [e] *Sic verſionem ſuam corrigit Cl. Auctor, in notis ſuis in* Carmen Tograï, p. 3.

" libros ſcribis Commentarios, adhuc " ignoras מו etiam ſingularis numeri " eſſe, & quandoque *eum* denotare? An " ignorantia an malitia ſit, in medio re- " linquo. *Davidis Kimchii*, qui Gram- " maticorum princeps habetur, ſenten- " tiam de iſto errore ſententiæque ratio- " nes produxiſſe ſufficiet. Is Gramma- " ticæ *Hebraicæ* fol. 266. pag. 1. edit. " *Venet.* in 8*vo.* ita inquit, וישמו בנוי " היחיד הנסתר מו, &c. occurrit etiam " quod ſit affixum ſing. tertiæ perſ. " maſc. ut *Job.* xxii. *Sed ſibi proderit* " *prudenter agens.* Et cap. xx. *Et demiſit* " *in eum loco cibi ejus.* Nam ם & ו, " ſicuti ſcripſimus, continet in ſe ſignum " pluralis num. maſc. deinde num. ſing. " maſc. indicium eſt. Nam ם plur. " num. maſc. tertiæ perſonæ nota eſt, & " ו ſing. num. maſc. tertiæ perſonæ in- " dicat, ideoque מו de pluribus & de " unico uſurpatur." Hæc ille. At ſi tam ſeverè caſtigari meruit *Abarb.* quod quæ hic ſcripſerit *Kimchius* non potiùs quam quæ alibi ſecutus eſt, quanto magis ipſe *Kimchius*, qui quæ alibi, ut verum diceret, affirmavit, hic, ne veritas obtineret, negaverit? in quo candorem ejus meritò deſideramus, nec minus in eo quod aſſerit לא נמצא *nullibi factum reperiri*, ut diſcipuli appellentur filii: audiat ergò hic *Maimonidem*, cui plurimum aliàs deferre ſolet, & מורה צדק *doctorem juſtitiæ*, ſeu veracem inſignire, התלמידים קרויים בנים שנ' ויצאו בני הנביים. *Diſcipuli vocantur filii:* ſicut dictum eſt, *Et egreſſi ſunt filii Prophetarum. Yad. Talm. Torah.* cap. i. §. 2, &c. v. §. 12. וצדיך אדם להזהר בתלמידיו ולאוהבם שהם שהם הבנים המהנים לעולם הזה ולעולם הבא, *Decetque hominem curam gerere diſcipulorum ſuorum, eoſque diligere, filii enim ſunt illi, qui proſunt in hoc ſæculo & ſæculo futuro.* Idem in Com. ad *Peah*, c. i. §. 1. כבוד אבות והחכמים שהם אבות הכל *honorandos*, inquit, *patres, & ſapientes, qui ſunt patres omnium* [communes.] Ad quem ita eos inſigniendi morem alluſiſſe videatur *Chriſtus*, in illis ipſius verbis, *Mat.* xxiii. 9. *Et patrem veſtrum neminem vocetis in terra.* [f] Ex his facilè patet quam inimicum ſit, tam memoriæ quam judicio, partium ſtudium; nos verò nec contra rei veritatem, nec contra Doctiorum apud *Judæos* vel mentem vel morem facere, cum & למו [ei] non [iis] interpretemur, *ſemen* de diſcipulis, ſeu doctrinæ ſemine prognatis filiis intelligamus.

Cap. lvii. ad ver. 6. In MSS. eraſa ſunt aliqua quæ eadem videntur fuiſſe, quæ in multis horum Commentariorum editionibus, (viz. *Piſaur. Bomberg.* anni 307. & *Baſil.*) habentur, ſcil. זקף לבנה והשתחוה לה, *Erexit laterem, eique ſe incurvavit*, quæ tamen in *Bomberg.* anni 328. & *Venet.* recentioribus deſiderantur.

Cap. lxiii. ad ver. 1. in *Baſil.* hæc leguntur, נבואה זו על העתיד כמו שפירשנו בפרשת קרבו גוים, *Prophetia iſta eſt de* [g] *futuro, quemadmodum explicavimus in ſectione*, Accedite gentes, &c. *Bomb.* anni 307. על חורבן אדום העתיד *de vaſtatione* Edom *futura*, in cæteris cum *Baſil.* convenit; è *Piſaur.* & MSS. repono נבואה זו על חורבן רומי העתיד כי מלכות רומי נקראת אל שם אדום כמו שפרשנו, *Prophetia iſta eſt de vaſtatione* Romæ *futura*; *nam regnum* Romæ *appellatur nomine* Edom, *ſicut explicavimus, &c.* Dein paulo poſt, in *Baſil.* כלומר רב כח להושיע ישראל כמו שפרשנו, *ac ſi dicas, Multi roboris ad ſalvandum* Iſraelem, * * *ſicut explicavimus, &c.* At in MSS. & *Piſ.* כלומר רב כח להושיע את ישראל כי בחורבן רומי תהיה תשועת ישראל כמו שפרשנו, q. d. *multi roboris ad ſalvandum* Iſraelem, *quoniam in vaſtatione* Romæ *erit ſalus* Iſraelis, *quemadmodum explicavimus.* Hic loco רומי *Romæ* in *Bomb.* anni 307. eſt אדום *Edom:* deinde paucis interpoſitis in *Baſil.* מבצרה בצרה היתה עיר גדולה לאדם הדור כלבושו, &c. [*à Boſrah*] Boſrah *fuit urbs magna* Edomo, *Decora in veſte ſua*; at in MSS. בצרה היתה עיר גדולה לאדום לפיכך היה [h] רומי בשם בצרה, Boſrah *fuit urbs magna* Edomo, *ideo appellata eſt* Roma *nomine* Boſrah, *Decorus, &c.*

Cap. lxvi. ad ver. 17. in *Baſil.* המתקדשים רוב המפפשים פירשו על מה שקוראים בלעז סנטוגר', Qui ſanctificant ſe] *Plerique Interpretes interpretantur hoc de* *** *eo quod linguâ vernaculâ appellant* Santogro. *Bomberg.* anni 307. רוב המפרשים פירשו אלו שהם מתקדשים בידיהם בשתי וערב וזה קוראים בזה הלשון בלועז סנתוגר', *Plerique interpretum interpretantur de illis qui ſanctificant ſe manibus ſuis ſigno crucis, quod vocant hâc linguâ* * *, *at vernaculâ* Santogro. *Bomb.* anni 328. *interpretantur de illis* שהם מתקדשים במעשיהם רעים, *qui ſe ſanctificant factis ſuis malis, atque hoc vocant hâc linguâ,* * *at linguâ vernaculâ* Santogro. In MSS. ita ſcriptum fuit, רוב המפרשים פרשו אלו הנוצרים שהם מתקדשים בידיהם בשתי וערב שעושין והם קוראים סימון פסול זה בזה הלשון בלע' שנתוגר [Laud. ut videtur שנתוגראש] *Pleri-*

[f] Sic Apoſtolus, Ego genui vos, &c. [g] Scil. c. 34. 1. [h] Laud. היתה. Piſaur. כנדה appellavit.

Plerique interpretum interpretantur, iſtos eſſe Chriſtianos, *qui ſanctificant ſe manibus ſuis ſigno crucis, quod faciunt, atque itſi ſignum hoc, quod hâc linguâ ſignum* profanum [audit,] *vernaculâ vocant* * Santogroſh, i. *Sanctam crucem.*

Paulò poſt in *Baſil.* וכן המטהרים והם הפרסיים שהם מטהרים גופותם ורוחצים עצמם תמיד והם טמאים במעשיהם הרעים ומטונפים והנה הם מראים עצמם טהורים ואינם, *Et ſic qui ſe mundos putant, ſúntque illi* Perſæ, *qui mundant corpora ſua, ſéque continuè lavant, cum polluti ſint factis ſuis malis atque inquinati, & ecce ſe pro mundis oſtentant cum non ſint.* Hic in *Piſ. Bomb.* vet. & Manuſcriptis, pro *Perſæ* legitur הישמעאלים *Iſmaelitæ, Mohammedani*, ſcil. Dein interjectis haud ita multis in *Baſil.* והנה אין עתה עובדי אשרה אולי יש בקצת הארץ אוכלי בשר החזיר והשקץ והעכבר אלו האומות שהם אוכלים השקץ והעכבר, *Et ecce non ſunt nunc temporis colentes lucum,* [at] *forſan ſunt in terris longinquis.* Edentes carnem porcinam *** *& abominationem & murem*; *iſtæ ſunt gentes quæ comedunt abominationem & murem.* At è MSS. ſic lectum olim patet, אוכלי בשר החזיר אלו הנצרים כי הישמעאלים אינם אוכלים החזיר השקץ והעכבר אלו הישמעאלים שהם יוכלים השקץ והעכבר. Edentes carnem porcinam: *Iſti ſunt* Chriſtiani, *nam* Iſmaelitæ *non comedunt porcum.* Abominationem & murem: *Illi ſunt* Iſmaelitæ, *qui comedunt abominationem & murem.* Eodem modo legit editio *Bomb.* anni 307. In *Piſaur.* deeſt vox הנוצרים. Pergit deinde in *Baſil.* יחדיו יסופו במלחמת גוג ומגוג המלכיות אלה הגוברות בעולם הזה, *Simul* * *conſumentur in bello* Gog & Magog *regna iſta quæ prævalent in hoc mundo.* MSS. יחדיו הנוצרים והישמעאלים יסופו אז במלחמת גוג ומגוג כי שני מלכיות אלו גוברות בעולם בזמן הזה, *Simul* Chriſtiani & Iſmaelitæ *conſumentur tunc in bello* Gog & Magog. *Nam duo iſta regna nunc temporis in mundo prævalent:* In *Piſ.* etiam & *Bomb.* deeſt vox הנוצרים *Chriſtiani.*

Jer. xxxi. ad ver. 31. Annotata ita in Bibliis *Baſil.* cæteriſque horum commentariorum editionibus quas videre contigit, ברית חדשה' חדושה הוא שתהיה קיימת לא תופר כמו שהופרה הברית שברת יי' עם בני ישראל בהר סיני בזה ואומר כי הנביא נבא על תורה חדשה שעתידה להיות לא כתורה חדשה שנתנה בהר סיני כמו שאמר לא כברית אשר כרתי את אבותם והיא התורה חדשה שחדש להם תשובתם הרי אמר ופי' מה היא לא כברית אשר כרתי את אבתם. "Fœdus novum.] Novitas ejus eſt quod "futurum ſit firmum, nec irritum fiet, "ſicut irritum factum eſt fœdus quod "pepigit Dominus cum filiis *Iſrael* in "monte *Sinai*, ** in hoc & dicit Pro"phetam vaticinatum eſſe de lege novâ "quæ futura eſt, non ſicut lex nova "quam dedit in monte *Sinai*, ſicut dixit, "*Non ſicut fœdus quod pepigi cum pa*"*tribus ipſorum*, eſſéque ipſam legem "novam quam innovavit, [ſeu de novo "dedit] ipſis ** reſponſio ad ipſos eſt, "Ecce dixit, explicans quid velit, *Non* "*ſicut fœdus quod pepigi cum patribus* "*ipſorum, &c.*" Mutilata eſſe hæc facilè percipiet lector, quæ è MSS. reſtituta ſic ſe habebunt. חדושה הוא שתהיה קיימת לא תופר כמו שהופרה הברית שכרה יי' עם בני ישראל בהר סיני והערלים שטועים בזה ואומרים כי הנביא נבא על תורה חדשה שעתידה להיות לא כתורה שנתנה בהר סיני כמו שאמר לא כברית אשר כרתי עם אבותם והיא תורה חדשה שחדש להם ישו הנוצרי תשובתם, &c. "Novitas ejus eſt quod "manſurum ſit firmum, nec irritum fiet, "quemadmodum irritum factum eſt "fœdus quod pepigit Dominus cum "filiis *Iſrael* in monte *Sinai:* Quod ad "præputiatos qui errant in hoc, di"cuntque Prophetam vaticinatum eſſe "de lege nova quæ futura eſt, non ſicut "lex quæ data eſt in monte *Sinai*, ſicut "dixit, *Non ſicut fœdus quod pepigi cum* "*patribus ipſorum*, eſſéque ipſam legem "novam, quam de novo dedit ipſis *Jeſus* "*Nazarenus.* Reſponſio ad ipſos eſt, "&c." Obiter notetur, ut alia in libris impreſſis omiſſa ſunt, ita irrepſiſſe videri vocem חדשה, *Nova*, ubi legitur, *non ſicut lex nova quam dedit in monte* Sinai. In *Piſ.* in locis quibus aſteriſcos appoſuimus, relictum eſt ſpatium quod defectum indicet.

Joel. cap. ult. ad ver. 19. In MS. meo eraſum eſt ſæpiùs vox רומי *Roma, &c.* quæ tamen in omnibus impreſſis habetur. At ubi in MS. ſcriptum eſt, כי מלכות רומי רובם אדומיים המחזיקים בדת ואעפ שנתערבו ..... *quia regni* Romæ *plerique* Idumæi *ſunt retinentes fidem* *** [eraſo verbo quod fuiſſe videtur הנוצרי' *Chriſtianorum*] *quamvis permixtæ ſint cum iis aliæ gentes.* In edit. *Baſil.* & *Bomb.* deſunt verba illa ..... המחזיקי בדת, *retinentes fidem, &c.* in *Piſ.* deſideratur tantum vox illa quæ obliterata eſt, quam ut diximus fuiſſe liquet הנוצרי' *Chriſtianorum.*

Obad.

Obad. ver. 1. Ubi in *Baſil.* legimus, ומה שאמרו הנביאים בחרבן אדום באחרית הימים אמרו כמו שפירשתי בישעיה בפרשת קרבו גוים לשמיע וכן אמ' ירמיהו, &c. *Quod autem dixerunt Prophetæ de vaſtatione* Edom *ultimis temporibus* ** *dixerunt, ſicut explicavimus ad* Iſaiam *in ſect.* Accedite gentes ad audiendum *** *atque ita dixit* Jeremiah, *&c.* Omiſſa ſunt aliqua, quæ ſi è MS. & edit. *Piſ.* & *Bomb.* anni 307. repoſuerimus, ita ſe habebit ſententia, *Quod autem dixerunt Prophetæ de vaſtatione* Edom *ultimis temporibus,* על רומי *de* Roma *dixerunt, ſicut explicavimus ad* Iſaiam *in ſect.* Accedite gentes ad audiendum, כי כשתחרב רומי תהיה גאלת ישראל. *Nam cum vaſtabitur* Roma, *erit redemptio* Iſraelis, *atque ita dixit* Jeremiah.

Ibid. ad ver. 10. in *Baſil.* ביום ששבו זרים נכסיו וקנינו, *Die quo abduxerunt alienigenæ* *** *opes ipſius & facultates ipſius.* At in MS. uti & *Piſ.* & *Bomb.* prædict. *Die quo abduxerunt alienigenæ* [והם הרומיים] *qui ſunt* Romani, *opes ipſius, &c.* ac non ita multo poſt, גם אתה כאחד מהם האדומיים שבאו עם הכותים, *Etiam tu ſicut unus ex illis*] ſcil. Idumæis *qui venerunt cum* Cuthæis. At in *Piſ.* & *Bomb.* vet. עם הרומייה *Cum* Romanis. In MS. pro עם eſt על, ut ſit על הרומיים, ſcil. additi *Romanis.*

Ibid. non longè à fine, in *Baſil.* הוא גלות טיטוס שהגלה בארצות והם העמים ארצות אלמניא, *Eſt iſta captivitas quam abduxit* Titus *in terras* ** *ſuntque populi terrarum* Alamaniæ, & Aſkaloniæ, &c. at in *Piſaur.* & *Bomberg.* ſæpius laudatis, ut & in MS. הגלות הזה הוא גלות טיטוס שהגלם כארצות מלכות רומי והם ארצות אלמנייא, *Captivitas iſta eſt captivitas* Titi, *qui captivos abduxit eos in terras ditionis* Romanæ, *ſuntque ipſæ terræ* Alamaniæ, Aſkaloniæ, &c. & paucis interjectis in *Baſil.* ואחרים גלו לשאר ארצות שהיו גרשותם, *atque alii migrarunt in cæteras terras, quæ fuerunt in poteſtate* * *ipſorum*; at MS. *Piſ.* & *Bomb.* anni 307. שהיו גרשות רומי, *quæ in poteſtate* Romanorum *erant*, ubi & רומי in MS. eraſum. Ac paulo poſt in *Baſil.* ויונתן תרגם ויסקון משזבין מטורא דציון למידן ית כרכא רבא דעשו, Jonathan *autem interpretatus eſt: Et aſcendent prædatores à monte Sion ad judicandum urbem magnam* Eſau. In MS. & *Bomb.* prædict. כרכא רבא דעשו והוא כרך שלרומי, *Urbem magnam* Eſaui; *Eſtque ea urbs* Romæ. In *Piſ.* deeſt vox רומי *Roma*, ſed relicto ſpatio.

Micah v. ad ver. 2. in *Baſil. Piſ.* & *Bomberg.* כי יש זמן רב בין דוד ובין מלך המשיח וזהו אל שהוא מימי קדם מימי עולם יש עליהם תשובה כי הוא לא משל בישראל אבל הם משלו בו' ומה שאמר, &c. *Quoniam eſt intervallum temporis longum inter* Davidem & *regem* Meſſiam ** *atque hic Deus, quoniam ipſe eſt à diebus antiquis, à diebus ſeculi: Eſt ad ipſos reſponſio; ipſum non dominatum fuiſſe* Iſraeli, *verùm illos ipſi dominatos. Quod autem dixit, &c.* mutila hæc & hiantia, quæ ſi integra velis, è MS. ſic reſtituentur, כי זמן רב בין דוד ובין המשיח והתועים שאומרים פסוק זה על ישו ואומרים כי נולד בבית לחם וזהו אל שהוא מקדם מימי עולם יש עליהם תשובה כי ישו לא משל בישראל אבל הם משלו בו ותלוהו ומה שאומרים, *Quoniam eſt intervallum temporis longum inter* Davidem & Meſſiam. *Quod ad* Errantes *verò, qui dicunt textum hunc de* Jeſu *loqui, & aſſerunt ipſum* Bethlehemi *natum eſſe, eſſéque eundem Deum qui ab antiquo fuit, à diebus ſæculi: eſt quod illis reſpondeamus,* Jeſum *non Dominatum eſſe in* Iſraelem, *verum ipſos illi Dominatos eſſe, atque ipſum crucifixiſſe. Quod autem dicunt, &c.*

Zachariæ i. ad ver. 19. in *Baſil.* ארבע קרנות הם ארבע מלכיות והם מלכות בבל ומלכות פרס ומלכות יון, *Quatuor cornua, ſunt iſta quatuor regna, quæ ſunt regnum* Babelis, *regnum* Perſiæ, & *regnum* Græciæ, ** omiſſo quarti nomine, quod MS. edit. *Piſ.* & *Bomberg.* anni 307. eſt מלכות רומי, *Regnum* Romanum. In iiſdem ſecundum appellatur, מדי ופרס, *Medorum & Perſarum,* vel ut in impreſſis mutato ordine, *Perſarum & Medorum.*

Ibid. ad ver. 20. in *Baſil.* כי מלכות בבל נפלה ביד פרס ומלכות פרס נפלה ביד יון או יהיה החרשים משל, &c. *Quoniam regnum* Babelis *cecidit manu* Perſæ, & *regnum* Perſiæ *cecidit manu* Græcorum. *** *aut erunt Fabri parabola, &c.* At in MS. *Quoniam regnum* Babelis *cecidit manu* Perſæ, & *regnum* Perſiæ *cecidit manu* Græcorum, ויון ביד רומי ורומי תפול ביד ישראל או יהיה משל חרשים, *Et* Græcia *cecidit manu* Romanorum, & Roma *cadet manu* Iſraelis, &c. quo modo & in *Bomb.* vet. legitur; at in *Piſ.* deeſt vox ורומי, *& Roma,* quæ in MS. obliterata.

Cap. vi. ad ver. 3. bis eraſa eſt in Cod. MS. vox רומי *Roma,* quæ tamen in impreſſis omnibus habetur. Obiter hic nota, ubi in *Baſil.* legitur באמונות רבות *ſententiis multis,* in MS. eſſe, באמונות רעות *ſententiis malis*; deinde ad ver. 6. ubi in impreſſis habetur ולוליאנוס קיסר, & *Lulianus Cæſar* in MS. legi ויוליום קיסר *Julius Cæſar.*

Cap. xiii. ad ver. 13. הך את הרועה, *Percute paſtorem*, in *Baſil.* שר הרשע, *Principem nequam*, pro quo *Piſ.* & *Bomb.* anni 307, habent מלכות הרשעה, *Regnum ſceleratum*. MS. ····· מלך deletâ voce ſequente, quam ſi in literarum veſtigia inquirens, vel Cod. MS. *Rabbi Salomonis Jarchi*, ex quo hæc diſumpta ſunt conſulto, reponas, legendum erit, מלך רומי הרשעה, *Regem* Romæ *ſceleratæ*. Pro quibus in *Baſil. R. Salomonis* ſcholia habent, את מלך מואב הרשעה, *Regem* Moab *ſceleratum*.

Malachi iv. ad ver. 4. in impreſſis legimus, לא כדברי האומרים כי לזמן נתנה כמשמעה ובא המפרש ופירשה רוחנית וזה הפסוק בשובם להם, *Non ſecundùm verba dicentium quòd ad tempus data fuerit, ſecundùm ſenſum literalem, venerítque interpres ac interpretatus fuerit ipſam ſpiritualiter: hic autem textus reſponſum ad ipſos eſt*. Quæ in MS. eraſis aliquibus ita ſe habent, לא כדברי ····· שאו' כי לזמן נתנה כמשמעה ובא ····· ופירשה רוחנית, priori loco duo vel tria deſiderari verba indicat ſpatium, quæ *Chriſtianos* infami aliquo Epitheto notatos indicâſſe nullus dubites, poſteriori autem nomen ישו *Jeſu* ſcriptum fuiſſe, ut ſenſus ſit, *non ſecundum verba* Chriſtianorum, *qui dicunt hæc ad tempus data prout ſonant, venientem autem* Jeſum, *ea ſpiritualiter interpretatum eſſe*. Hæc una cum cæteris, quorum meminimus, cujus operâ eraſa ſint (in altero, ſcil. Cod. MSS. qui in pergamena ſcriptus eſt, ac *Kimchii* Commentarios in omnes quos laudavimus prophetas exhibet; cum *Laudianus*, *Iſaiam* tantum & *Jeremiam* contineat) ne neſciamus, facit Cenſoris nomen ſubſcriptum, his verbis, *Revieus per me Laurentium Franguellum*, 1525. (ſi figurarum notas rectè capiam.)

Ex his autem in medium prolatis, facilè judicabit lector quid in aliis tam ejuſdem authoris, quam reliquorum *Rabbinorum* ſcriptis factum ſit, ac cujuſmodi fuerint, quæ Inquiſitorum obelo jugulata ſunt; eáque prout occurrerint codices, vel manuſcripti vel impreſſi, manus adeo ſeveras non experti, ſi operæ pretium videbitur, reſtituet: nec mirabitur interim, ſi, dum diverſa ejuſdem authoris exemplaria pervolvet, in aliis מינים *minim* ſeu *hæreticos*, in aliis גוים, *gentes*, in aliis כותיים *Cuthæos*, &c. ſcriptum reperiet; hæc enim omnia, cum ad genus aliis, idem apud ipſos ſignificant, *Chriſtianos*, ſcil. niſi quod quo cenſoribus magis obnoxii fuerint cautius agant, atque illud, quod *Chriſtianis* minus notum aut ſuſpectum putant, exhibeant. Nobis ad aliorum ſcripta divertere, aut extra limites, quos mihi initio ſtatui, longius evagari in præſentiarum animus non eſt: Liceat tamen innuere, in c. undecimo tract. ultimi libri *Yad*, quod unà cum ſequenti, eo nomine *Latinè* à ſe verſum, ſeorſim edi curavit *Genebrardus*, ut enarrante *Maimonide* ſciant *Chriſtiani* quid de *Chriſto* ſcriberent *Judæi*, & ex quo eundem in finem non pauca attulit *Cochius*, in notis ſuis ad excerpta *Gemaræ Sanhedrim*, p. 354. & ſequentibus, in libris impreſſis deeſſe ea quæ ad rem iſtam maximè faciant, nomen ſcil. *Chriſti* diſertè expreſſum. Ad locum enim qui vertente *Genebrardo* ſic ſe habet, *De illo autem qui Chriſtus exiſtimatur, atque occiſus eſt in Hieroſolymitana curia, jam prædictum eſt in* Daniele: Vel Cochio, *Etiam de illo qui ſe putavit fore* Chriſtum, &c. cum in libris impreſſis Hebraicè ſit, אף אותו שדמה שיהיה משיח, in margine annotare cogitur *Genebrardus*, *Chriſtum noſtrum intelligit*; ut & ad illa commatis ſequentis, וכל הדברים האלו ושל זה שעמד אחריו אינו אלא לישר דרך למלך המשיח ולתקן העולם כולו לעבוד את ה' ביחד quæ vertente ipſo ſonant, *Præterea hujuſmodi omnia, itemque ejus qui extitit poſt eum, non pertinent niſi ad parandum viam Regi* Chriſto, & *ad diſponendum univerſum mundum ut pariter Deum colant*; hæc annotat, Mahometem *Pſeudoprophetam intelligit:* ut & *Cochius*, *nimirum tota ea res, atque adeo inſtitutum illius, qui poſt illum ſurrexit* (Mohammedem *intelligo) aliò non ſpectat*, &c. quæ ſi *Maimonidis* ipſius verba legiſſent, haud opus habuiſſent tanquam ex conjectura proferre; ſic enim ille, teſtibus tum Cod. MS. *Hebraico* tum Verſione *Arabica* etiam MS. ne quos indigitaret dubitaretur, ſcripſit, אף ישוע הנוצרי שדמה שיהיה משיח, [i] *Etiam* Jeſus Nazarenus *qui viſus eſt* Meſſias *eſſe*, &c. dein loco poſteriori, וכל הדברים האלו של ישוע הנוצרי ושל זה הישמעאלי שעמד אחריו, [k] *Omnes igitur res iſtæ ad* Jeſum Nazarenum *ſpectantes*; *nec non ad* Iſmaelitam *iſtum, qui poſt ipſum ſurrexit*, &c. *alio non ſpectant*, &c. Sed hæc hactenus. Quibus corollarii vice monitum addere liceat, forſan non intempeſtivum, viz. ne ſi locum Scripturæ aliquem ex iis, quæ ad fidem in *Chriſtum* confirmandam adduci ſoleant, aliter exponant ſeculorum citeriorum

[i] ואיצא ישוע אלנצרי קדר וחסב אנה יכון משיח

[k] וגמיע הדה אלאמור אלתי לישו אלנוצרי ואלדי להדא אלאסמעאלי אלדי קאם, &c.

riorum *Judæi*, ideo ipſum ſtatim tanquam minus huic rei idoneum miſſum faciamus; cum quibus artibus ea omnia nobis eripere conentur illi viderimus. Monuerunt viri nominis, merito ſuo, magni, ne contra religionis *Chriſtianæ* hoſtes urgeantur, quæ ab ipſis facilè contemni poſſint teſtimonia. Quibus equidem aſſentior. Eatenus tamen, ut de iſtiuſmodi locis quæ parum re verâ in ſe ponderis habent, non de iis quorum illi quod vim metuunt ideo contemnere ſe ſimulant, intelligatur. Vereor enim ne nimis aliquando faciles hac in parte fuerint noſtri, eaque illis indulſerint, quæ nec ipſi ſibi vindicare nec eludere poterant. Exemplum (ni fallor) ne gratis hoc dixiſſe videamur, luculentum præbebit locus iſte, qui *Jer.* xxxi. ver. 22. occurrit, כי ברא יהוה חדשה בארץ נקבה תסבב גבר. *Quia creavit Dominus novum in terra, fœmina circumdabit virum.* Quæ verba explicans Summus Vir *Johannes Calvinus*, Merito rideri ait à *Judæis* eorum ſententiam, qui hæc de *Maria* Virgine, quæ in utero ſuo *Chriſtum* geſtaverit, interpretantur, quod tamen *Chriſtianos* fere uno conſenſu feciſſe dicit. Haud certe mirum eſt à *Judæis* explodi quamlibet, quæ ad *Chriſtianorum* fidem ſtabiliendam faciat, interpretationem. At merito hanc ab ipſis riſu excipi non adeo conſtat. Mihi equidem omnium quæ adducuntur optima videtur, cum reliquæ planè frigidæ ſunt, quas afferunt ſive *Chriſtiani* ſive *Judæi*, adeo ut ſi hæc vera non ſit, nondum quis rectum verborum ſenſum aſſecutus videatur. Si dicant mulierem virum ambituram ſeu amplexaturam, cum vir alias mulierem ambire ſoleat, quæ *Kimchii* ſententia eſt, quid adeo in hoc mirum, ut ideo *novum creaſſe* dicatur Dominus in terra? Annon hoc inter *Judæos* lege יבום ſeu *Leviirationis* (ut loquuntur) & fieri debuit, & ſæpius factum eſt? ſic pia mulier *Ruth Boazum* ambivit. Imo & ut mulier, quæ à marito ſuo alienata aliis ſe adjunxerat, ad ipſum, facti ſui pœnitentiâ ducta, redire cupiat, non adeo inter homines inauditum videtur, ut novæ creationis opus dici mereatur. His addendum, nullum parilis ejuſdem verbi סבב uſus [l] exemplum à Doctiſſimo iſto Grammatico, cauſæque ſuæ minimè negligente, proferri, quo hæc ipſius interpretatio confirmetur. In ſuis ad locum iſtum commentariis rem ſic explicat, ומה היא החדשה כי נקבה תסובב גבר שדרך עולם שהאיש מחזיר ומסובב אחר האשה וכן אמרו רבותינו זל' בעל אבדה מחזר על אבדתו ואז הנקבה תסובב אחר אישה כלומר שישובו בני ישראל אל ה' אלהיהם ויגאלם, *Et quid eſt novum iſtud? quòd fœmina* teſobeb gaber. *Mos enim mundi eſt ut vir revertatur & circumeat poſt mulierem, atque ita dixerunt Doctores noſtri f. m. Qui aliquid amiſit, redit ad illud* [ſeu quærit illud] *quod amiſit, at tunc fœmina redibit ad* [ſeu convertetur poſt] *virum ſuum*; *q. d. reverſuros* Iſraelitas *ad Dominum Deum ſuum, ipſumque eos liberaturum.* Si in textu haberetur אחר *poſt*, quod ille verbo תסובב ſubjunxit, ut ipſius conſtructioni inſerviat, de ipſius interpretatione minimè dubitaremus; at cum nihil tale ibi reperiatur, ſubeſſe aliquid quod ipſum cum aliis ad inſolitam ac aliàs inauditam ejuſdem, redeundi intellectu accepti, conſtructionem hoc loco confugere faciat, non poſſumus non ſuſpicari. Si cum aliis vertamus, *Fœmina convertetur in virum*, ut è veteribus nonnulli, eoſque ſecuti *Ebn Jannahi*, & *R. Tanchum*, qui תסובב hic פעל לאתי גיר מתעד, *verbum intranſitivum* eſſe volunt, (quamvis forſan & ſine exemplo) idemque valere ac תסתחיל ותנקלב לכרא, *mutabitur ac convertetur in virum:* ſi hoc ſecundùm verborum ſonum intelligatur, concedendum eſt eſſe תלך האל גדידה עגיבה, *illud rem novam & plane miram*; at qualem vel promiſſam vel præſtitam haud auſit quis affirmare. Sin ut illi volunt, ita ut ſit, מתל לעז אלמלה בעד דלהא ואנכסארהא, [m] *parabola qua exprimatur gentis* Iſraeliticæ *potentia, poſtquam humiliata ac animo fracta fuerat* (ad quam etiam ſententiam prope accedit *Calvinus*, niſi quod verbo tranſitivè ſumpto obſidendi ſignificatum tribuit) non adeo hoc mirum aut ſub veteri creatione infrequens, ut vel fœminæ animos geſſerint viriles; cum tales repertæ ſæpiùs fuerint heroinæ, de quibus affirmari poterit quod cecinit poëta,

فلو كان النسا كمثل هذه
لفضلت النسا على الرجال ۞

[n] *Si eſſent fœminæ inſtar hujus,*
Certe præſtantiores eſſent fœminæ viris.

Vel, ii qui prius imbelles fuerint, & fœminarum quam virorum ſimiliores, animos demum viriles reſumpſerint, iiſque, quibus contemptui fuerant, ſuperiores evaſerint.

[l] Illud enim quod adducit Raſhi parum ad rem eſſe videtur, probatque ſolum verbum circumeundi notionem habere. [m] מתל צרבה לאתתו אז אלאמה בעד דלהא, Ebn. Jan. [n] Vos etiam, juvenes, animum geritis muliebrem, Illa virago viri. Cic. de Off. l. 1.

evaſerint. Cum ergò hic expectandum ſit aliquid dignum præfatione iſta, qua ſe novum quid in terra creaturum dicit Dominus, nec tale aliquid nobis exhibeant quas vidimus ſententiæ, quid ni illam, in quam *Chriſtianorum* tam veterum quam recentiorum plerique eunt, de miraculoſa *Chriſti* in utero virginis conceptione, amplectamur. Nihil eſt præter inſolitam miraculi naturam, quod nobis objiciant *Judæi*; (at nihil hic ſolitum expectare jubentur) nihil quod rideant, cum maxime uſitatum, & genuinum verbi intellectum ſequamur. Ait enim *Kimchius* in *Radicibus*, de diverſis thematis סבב ſignificatibus verba faciens, ענין כולם וכל אשר הם מזה השרש ענין סובב והקפת הדבר, *Iſtorum omnium atque omnium ab iſta radice oriundarum intellectus eſt circuitio & circundatio rei*, ideoque *R. Judam contra R. Jonam* (ut *Ebn Jannahium* appellat) tuetur, quod hunc ſolum thematis iſtius ſignificatum ſtatuerit; cum reliqui omnes ad eum neceſſario reducendi ſint, ſcil. ad הסיבוב והקפה, *circuitionem & circumdationem.* Hunc ergò nobis amplecti liceat, ridentibus licet vel ringentibus adverſariis, ut ita verba hæc *à fœmina circumdatum*, non ordinaria naturæ, ſed novæ cujuſdam creationis lege, virum nobis deſcribentia, ad *Chriſtum* à *Maria* Virgine in utero geſtatum manu ducant. Si nomini etiam גבר, quod non maſculum ſimpliciter, ſed *Virum* & viribus pollentem denotat, eximiam quandam Emphaſin tribuamus, quâ *Chriſti*, qui & adhuc in utero incluſus divina fortitudine plenus fuit, excellentiam innuat, nec eſt cur hoc rideant *Judæi*, cum ipſorum majores teſte *Abarbinele* per גבר hic הגבור האמתי, *vere potentem*, Deum, ſcil. ipſum intellexerint: Quod ſi *Galatino* fides adhibenda, & inter ipſos olim fuerunt, qui diſertis verbis hunc Virum, non alium eſſe quam Regem *Meſſiam* aſſeruerint: Quorum tamen teſtimonio minime nobis opus eſt, cum res ipſa clamet, nec verba niſi ad ſenſus minus proprios, & conſtructionem duriorem coacta, alii cuipiam aptari poſſint, cum in ipſo adeo omnia ſuaviter conſpirent, ut non immerito Magnus Vir [o] *Thomas Jackſonius*, *Collegii Corporis Chriſti* apud *Oxonienſes* quondam Præſes, dormitare ac ſomniare ſibi videri pronuntiaverit, qui tantum myſterium, dum hæc verba explicant, intactum præterierint. Hoc interim exemplo monuiſſe ſufficiat, ut Sacræ Scripturæ oracula & myſteria non ad *Judæorum* arbitrium, ſed veritatis normam expendamus. Ponderentur quæ proferuntur ad veritatem *Chriſti* confirmandam teſtimonia, ne quid momenti levioris inter ea collocetur, quæ pondus ſuum habent, ne, quod adverſarii ea ſe contemnere ſimulent, ultro dedantur. Æquè culpandus eſt miles, qui vel gladio plumbeo hoſtem aggreditur, vel acutum nactus, eum ſibi manibus riſu alterius excuti patiatur.

Nota. Poſtquam hæc prelo ſubjecta ſunt, incidit mihi in manus Doctiſſimi Viri *Antonii Hulſii* Theologia *Judaica*, in qua idem de loco iſto *Jeremiæ* (verſu, ſcil. 22. capitis xxxi.) nobiſcum ſentit. Quibus tum falſas *Judæorum* gloſſas diluat, tum ſententiam ſuam tueatur, argumentis, apud ipſum videat, cui libet, p. 300, &c.

CAP. IX.

Eruuntur è Judæorum *traditionibus nonnulla, quæ ad ver.* 3 *&* 4. *cap.* vii. *Evangelii ſecundum* Marcum, *ubi de ipſorum lotionibus ante cibum & à foro, &c. mentio fit, intellectum faciant; nec non ad voti* Corban, *cujus ver.* 11. *meminit, explicationem.*

DUM in iis, quæ ſuis in *Seder Taharoth* Commentariis præmiſit *Maimonides*, vertendis occupatus eſſem, ea mihi ſæpiſſime occurriſſe fateor, quæ & ſtomacho indignanti nauſeam moverent, & manui feſſæ calamum ferè excuterent. At cum à Celebri iſto Doctore tantopere eadem prædicari, ſuiſque tanquam omnium ſcitu maxime & neceſſaria & utilia ingeri animadverterem, quaſi in ipſis totius religionis Judaicæ medulla conſiſteret, viſum eſt mihi ea noſtris etiam quâ potui fide communicare, quibus cognoſcere quod illi ſibi tam neceſſarium putant, vel eo nomine nec ingratum forſan erit, nec, ſi quid ego ſentiam, inutile. Utilitates enim ex iis quæ de munditiæ & immunditiæ rationibus tradunt *Judæi*, ſi non alias, has ſaltem percepturi ſumus, quod & meritò ipſis à *Chriſto* vitio verti probent, quòd gravioribus legis præceptis neglectui habitis ad minutias neſcio quas diverterint, additáſque à ſe doctrinas, Dei mandatis, paleum tritico, corticem medullæ prætulerint, & ad ea quæ iſtiuſmodi ipſorum μαλαιοεργίας exempla affert Evangelium, intelligenda faciant. Quod ut aliquatenus comprobatum demus,

[o] In Concione ad verba.

mus, iis, quæ *Marci* vii. *Seniorum traditiones* vocantur, quarum ut plus æquo tenaces reprehenduntur, ex eorum disciplina lucem aliquam afferre conabimur. Capitis illius versibus 3 & 4, hæc legimus, Οἱ γὰρ φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων. Καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι, καὶ ἄλλα πολλά ἐστιν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν. Non est mihi animus aliis immorari, sed ea tantum quæ ad traditionum intellectum conferant proferre. Liceat tamen de illis, qui superstitiosæ nimis hujusmodi traditionum observantiæ præcipuè arguuntur, pauca dicere ab instituto non aliena: de [p] *Pharisæis* nimirum, qui quod à separatione nomen sortiti sunt, vel ob frequentes istas ablutiones, quibus sibi tam à rerum quam hominum pollutione cavebant, ac se ab aliis, quos pro profanis ac pollutis habuere, distinguebant, meriti videantur. Hinc nota illa *Pharisæi* apud authorem libri *Aruc* descriptio, הוא שפירש עצמו מכל טומאה ומן מאכל טמא ועם הארץ שאינו מדקדק במאכל, *esse*, scil. *qui se separet ab omni immunditie, à cibo polluto, & à populo terræ* [vulgo] *qui non adeo accuratam in cibo sumendo diligentiam adhibet*, scil. quod forsan aliquando κοιναῖς χερσὶ (ut de *Christi* discipulis hæc queruntur) cibum sumerent, vel aliquo alio modo negligentiores se præberent. Eodem fere modo & *Rambam* ad *Chagigah*, cap. 2. §. 7. פירושים הם אוכלי חולין בטהרה ונזהרים מן הטומאות כלן תמיד וכמו בן שומרין מאכליהן ומשתיהן כדי שיהיו טהורין, *Pharisæi sunt qui cum munditie comedunt profana* [cibum communem] *& continue cavent ab omnibus immunditiei generibus, eodemque modo cibo & potui suo cavent, ut mundi sint*. Idem l. *Yad.* tr. *Tumath ocelim*, cap. ult. §. ult. אף על פי שמותר לאכול אוכלין טמאין ולשתות משקין טמאים חסידים הראשונים היו אוכלין חוליהן בטהרה ונזהרין מן הטומאות כולן כל ימיהם והן הנקראים פרושים ודבר זה קדושה יתירה היא ודרך חסידות שיהיה נבדל אדם ופורש משאר העם ולא יגע בהם ולא יאכל וישתה עמהם, *Quamvis vesci liceat cibis immundis, & liquores immundos bibere, sancti tamen priores solebant edere profana sua* [cibum suum communem] *cum munditie, & ab omnibus immunditiei generibus cavebant per totam vitam suam, sintque illi qui appellantur* Pharisæi. *Estque res hæc sanctimonia superabundans, ut separet se homo, atque segregeat à vulgo, neque ipsos contingat, unáve cum illis vescatur aut bibat.* Hinc illud à *Pharisæis*, qui eximium hunc sanctimoniæ gradum obtendebant, *Christo* objectum, *Quid est quod cum Publicanis & peccatoribus edit ac bibit? Mar.* ii. 16. at quem in finem hæc omnia? scil. שהפרישות מביאה לידי טהרת הגוף ממעשים הרעים וטהרת הגוף מביאה לידי קדושת הנפש מן הדיעות הרעות וקדושת הנפש גורמת להדמות בשכינה שנאמר והתקדשתם, &c. *Quòd à rebus ac hominibus profanis separatio corpus à malis actionibus mundum conservet, corporis mundities menti à pravis opinionibus munditiem conciliet, mentis vero puritas homines Deo similes reddat, quod jubetur*, Sancti estote, quoniam sanctus sum ego Dominus sanctificans vos. Finis certe optatissimus, & quem ad consequendum nulla omittenda sunt media, nulla non adhibenda cura. At quem dum omnium maxime prætendebant *Pharisæi*, nihil minus quam ad ipsum sincerè atque ex animo collimabant, quibus ideo *Christus* vitio vertit, quod omnia opera sua facientes [q] πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις, nihil amplius præstarent quam qui exteriorem poculi patinæque partem sollicitè purgantes, quod intus est sordibus plenum relinquunt. Cujus turpissimæ fraudis ne se à *Christo* solo, idque injuriâ insimulatos querantur, pauca afferre liceat quibus à suis etiam larvati isti Doctores depinguntur; ac celebre inprimis est illud *R. Josuæ*, qui ante *Christum* floruisse perhibetur, dictum, חסיד שוטה רשע ערום אישה פרושה מכות פרושין הרי אלו מכלי עולם, *religiosus fatuus, scelestus, vafer, mulier sancta, & plagæ* Pharisæorum *mundo exitium ferunt:* Laudatur in ipso textu *Talmudico*, tr. *Sotah.* cap. 3. §. 4. Plagas *Pharisæorum* vocat superfluos cultus ac ritus molestos, ab ipsis in [r] religionem lege *Mosaicâ* præscriptam subintroductos (ob quales à *Christo* reprehenduntur) explicante *Maimonide*, כנוא עץ זיארתהם ותנקיתהם ללשריעה במכות, *appellarunt additamenta ipsorum, quibus legem gravem reddiderunt, plagas.* At quid ni in ipsos *Pharisæos*, non religionis solum, cujus columnæ videri volebant, sed totius mundi plagas & pestes, torqueatur censura ista? Ita aliis visum. Inter illos fatetur *Maimonides* fuisse non paucos qui nomen illud

[p] Pharisæi sunt, qui se ab immunditiis separant, & à rebus mundanis subtrahunt, hominum consortium pollutionis metu vitantes. R. Tanchum. [q] Mat. xxiii. 5. [r] Arab. Exosam reddiderunt, at Hebr. reddit & הכבדות gravamina, &c. ea forsan quæ Salvator vocat φορτία βαρέα καὶ δυσβάστακτα, Mat. xxiii. 4.

illud (quo indigitari volebant Sapientes eos qui ſeparabant ſe עין מא הם אלנאס פיה מן אלנקאין ואלרדאיל ואלכלין פי אלדניא, *à vitioſis hominum moribus, ac nimio rerum mundanarum ſtudio, quò rebus ad alterum mundum ſpectantibus, ac virtuti ſtuderent)* ſibi falſò tribuentes, hominibus equidem [s] opinionem faciebant ſe vitia iſta fugere, quibus ab eorum oculis ſemoti [t] liberè indulgebant; utpote à quibus in [v] publico, non Dei amore, non ipſorum odio, abſtinerent, ſed لغرض من اغراض الدنيا لحونه מכונות העולם *boni alicujus mundani intuitu.* Imo cum ſeptem eo loci in *Gemara* recenſeantur *Phariſæorum* genera (de quibus, cui libet, *Druſium* & *Buxtorfium* in voce פרש conſulat) ſex eorum hujus fraudis malæ reos peragit, eſſeque ipſos qui religionis ſpeciem præ ſe ferant, לסבב מן אסבאב אלדניא, *ob cauſam aliquam mundanam:* מתל אן יעטמה אלנאס או ללא יתלף אללה מאלה ויפסד אחואלה, *e. g. ut vel ipſos laudibus evehant homines* [x], *vel ne opes ipſorum perdat Deus, vel mala illis immittat,* nec eſſe inter ipſos פרוש הקיקי Phariſæum *ſic verè appellatum,* uno excepto genere, ſcil. עובד מאהבה *eorum qui Deum ex amore colunt,* quo. in genere *Abrahamum* collocat, reliqua ſex מרמומין הם יזידון פי אללואזם ויבאלגון פי אלריא, *culpanda eſſe, ac ſuperflua in legem introducere, ac hypocriſi ultra modum ſtudere,* ליסרקון עקול אלנאס, *quo hominum intellectus ſuffurarentur,* & fucatæ ſanctitatis ſpecie iis imponerent. At ſi *Abraham Phariſæus* ex amore fuerit, paucos hujus virtutis apud ipſos hæredes habuiſſe videatur, & qui titulo iſto poſtea gloriati fuerint, minime ipſum meritos, ut non dubitaverit *Raſhi* (cujus ſententiam laudat *R. Joſeph Albo,* Serm. 3. c. 33.) & ipſos collocare inter eos qui hominibus pernicioſi cenſendi, cum amor quo ducerentur non is eſſet quem præ ſe ferebant, Dei ſcil. & mandatorum, ſed אהבת השכר *amor mercedis,* gloriæ, ut videtur, ab hominibus reportandæ, adeo ut queri non poſſit, cum hæc fatentes habeamus ipſorum Magiſtros, *Judæus* aliquis quaſi de injuria à *Chriſto,* qui corda ipſorum penitus perſpecta habebat, ipſis illata, quòd hypocriſin totius maſſæ *Phariſaicæ* fermentum indigitaverit. Quicquid interim intus fuerint, externam munditiem ſedulo curabant: unde factum, ut nec ipſi, nec *Judæorum* plerique eorum authoritate permoti, Seniorum traditionem tenentes, niſi prius lotis accuratè manibus, cibum caperent.

Traditio, quâ ad hoc faciendum tenebantur, expreſſa occurrit in *Miſnaioth,* ſive textu *Talmudico,* tract. *Chagigah,* c. xi. §. 5. נוטלין לידים לחולין ולמעשר ולתרומה, *Abluunt manus ad* [comedendum] *cibum communem, & decimas, & Terumah, &c.* ad quæ verba *Maimonides,* נקול אנה לא יחל ללאנסאן אן יאכל כבז ולו חולין חתי יגסל ידיהם, *&c. Dicimus non licere homini panem, etiamſi communem edere, antequam laverit manus ſuas, &c.* Idem eadem de re verba faciens in libro *Yad,* tr. *Beracoth,* cap. vi. §. 1. כל האוכל הפת שמברכין עליו המוציא צריך נטילת ידים תחלת וסוף ואף עלפי שהיא פרת חולין ואעפ שאין ידיו מלוכלכות ואינו יודע להן טומאה לא יאכל עד שיטול שתי ידיו, *Quicunque comederit* (inquit) *panem ſuper quem recitant benedictionem* Hammotzi [Benedictus qui producit panem, &c.] *opus eſt ut lavet manus ante & poſt, etiamſi ſit cibus communis, ac licet non ſint manus ipſius immundæ, nec ſciverit ipſas pollutas eſſe, non comedet tamen antequam ambas laverit* [ratio aſſignatur quòd ſint manus, עסקניות *negotioſæ,* [y] *quibuſvis ſe rebus facilè immiſcentes,* ut loquuntur, ac forſan ipſo inſcio rei alicujus immundæ contactu immunditiem contraxerint, quâ cibum quem capturus ſit polluant.] Eadem tradunt *R. Jacob* in *Arba Turim,* parte prima, num. 158. *Joſeph Karo* in *Shulcan Aruch,* num. eodem, *R. Mordechai* in *Lebuſh.* Rationem inſtituti fuiſſe aiunt quo pollutionem [z] *Terumæ* vitarent, quam ne quis manibus immundis contrectaret, caverunt jubendo ne vel cibum communem illotus caperet. Dum verò illos ſolùm huic legi obnoxios volunt, qui tale aliquid comedunt, cujus eſui præmitti debeat Benedictio *Hammotzi* dicta, & hîc poſt verba iſta ἐκ ἐσθίωσι ſubaudiendum monent ἄρτος, vel ἄρτον, *panem,* quod ver. præcedente, & ver. 5. expreſſum, aliquid ſcil. eorum quæ, רוב בני אדם קובעין עליו סעודתן [a], דרך רוב בני אדם לקבוע *vel,* &c. *quod pleriſque hominibus juſti prandii materia haberi ſolet,* ſcil. פת שתחלתו עיסה והוא הנקרא לחם, *Panis cujus initium maſſa confecta* [ex aqua & farina] *ac vulgo* Lechem, *ſeu* Par, (ut *Maimon.) panis appellatur,* nam שאינו [b] נקרא

[s] يوهم الناس [t] وهو متحد بها [v] Ἐξωθεν μεν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοί ἐστε ὑποκρίσεως καὶ ἀνομίας, Mat. xxiii. 28. [x] Ὅπως δοξασθῶσι ὑπὸ τῶν ἀνθρώπων, Mat. vi. 2. [y] נוגעות בכל דבר. Yad. Ab. Tum. c. viii. §. 8. & Lebuſh. pau. 1. n. 158. [z] Talm. c. Col. Habbaſar. f. 106. [a] Lebuſh. ibid. n. 168. §. 6 & 7. تتقدي به الناس. [b] R. Salomo Bar. Nathan. & v. Yad. Berac. c. iii. §. 1.

נקרא לחם אין מברכין עליו המוציא, *Super illud quod non vocatur propriè panis*, [ſcil. cruſtula, placentas é melle ſaccharo, amygdalis, &c. confectas, & hujuſmodi alia] *non recitant benedictionem* Hammotzi, ſed בורא מיני מזונות, *qui varia eduliorum genera creavit*, &c. ideoque nec ad iſta capienda neceſſe eſt, ut quis manus abluat, ut nec ad [c] bibendum, nec על פירות, *ad fructus comedendos*. Adeo ut dicant, הנוטל ידיו על הפירות הרי זה [d] מגסי הרוח, *Qui manus laverit ad fructus comedendos, ecce eſt ex elatis ſpiritu:* at panis propriè dicti qui quantum ovum magnitudine æquet, imò vel quantum olivam, comedere velit (non autem minus) manus prius lavare tenetur, ut & qui כל דבר שיטבולו במשקין, *rem quamlibet quæ in liquores intingi ſolet*, aliquem ſcil. è ſeptem liquorum generibus in lege memoratis, vino, melle, oleo, lacte, rore, ſanguine, aquâ, quæ pollutioni recipiendæ obnoxia ſunt, explicantibus iiſdem. Solitos autem fuiſſe *Judæos*, ac præ cæteris *Phariſæos*, cibum capturos manus diligenter lavare, ritu majorum autoritate confirmato, facile concedetur; de modo autem quo πυγμῇ illud feciſſe ab Evangeliſta perhibentur, non adeo convenit, vertentibus *Syro* utroque בטילאית μετὰ σπουδῆς, quod *Lucæ* i. 39. eâdem voce expreſſit antiquior, ubi recentior עם יציפותא, *cum cura*, habet, *Vulgat. crebro*, (omnibus forſan ſenſus quam vocis rationi congruentiùs) Beza *pugno*, Scaligero, *elevatione manuum in pugni figuram compoſitarum*, quem tamen falli putat *Lud. Capellus* in hac vocis πυγμῆς explicatione, eíque aliam præfert, ut eo intellectu hic ſumatur πυγμὴ, quo illam brachii partem quæ eſt à cubito ad primam digitorum radicem ſeu diviſionem, ut rectè olim interpretatus fuerit *Theophylactus* ἕως τῦ ἀγκῶνος, quod reſpondere vult *Hebræorum* עד הפרק, *uſque ad* Perek, quod reddit ille, *uſque ad cubitum*, idémque confirmat ex *Mohammedanorum* & verbis & more, qui lotionem illam à *Judæis* acceperunt, quâ oraturi manus lavant مع المرفقين cum *Merfakain, utroque cubito.* In hac ſententiarum diſcrepantia quamnam ſequi malit, vel annon & ab his omnibus diverſam, meliùs judicabit Lector, ubi ea quæ de ritu iſto tradunt *Judæi* à Majoribus accepta, perpenderit; quem in finem liceat paulò fuſiùs ea ex ipſorum ſcriptis in medium proferre; idque quo diſtinctius fiat, eo ordine, ut in quatuor iſta inquiramus, quânam aquâ id peragant, quantâ, quouſque affusâ, & quibus inter lavandum obſervatis. Primò במים עצמן, *quod ad aquam ipſam*, cavendum ne ſit manibus abluendis inepta. Ita eam reddi ait *Maimonides* quatuor rebus, *viz.* שינוי מראה וגלוי ועשירת מלאכה בהן והפסד שמונע את הבהמה מלשתות בהן, *Si color ipſi mutatus fuerit, ſi inoperta permanſerit, ſi ad opus aliquod adhibita fuerit, ſi ita corrupta, ut eam bibere renuant beſtiæ.* Quod de colore ſeu aſpectu aſſerit, è *Miſnaioth*, ſive textu *Talmudico* petitum eſt tr. *Yadaim*, cap. i. §. 3. Ubi legitur, נפל לתוכן דיו קומוס וקנקנתום ונשתנה מראיהם פסולין. *Si inciderit in ipſam* [aquam ſcil.] *atramentum, gummi, aut chalchanthum, mutatúſque ſit ipſius aſpectus, illegitima eſt* [ad manus abluendas.] Perinde autem eſſe ſive contigerit mutatio iſta, בין מחמת עצמן בין מחמת דבר אחר שנפל בתוכן בין מחמת מקומן, *Sponte ſuâ, ſive ob rem aliquam, quæ inciderit in ipſam, ſive ratione loci*, monent Magiſtri. Quod etiam de aqua, quæ poſtquam [e] hauſta fuerit & in vaſis repoſita, ad opus aliquod peragendum adhibita fuerit; e. g. ששרה בהן פתו, &c. *Si eâ panem maceraverit quis*, ſi in eam piſtor placentas intinxerit, ſi eâ mundata fuerint vaſa, &c. ejuſdem textus *Miſnici* & ſequentium authoritate confirmatum: ut & quod de iſtiuſmodi vitiis quæ aquam [f] beſtiis ingratam reddant, ut ſi amara, ſalſuginoſa, turbida, aut fœtida fuerit, adeo ut ab ea abſtineat canis, quam ob cauſam *Tiberiadis* balnea eodem in cenſu ponunt, ſcil. שהם מרים, *quod ſaporis amari ſint*, & vel canibus ingrati. Quod verò de aqua, quæ aperta non fuerit, aſſerit, licet & iis quæ alibi in *Talmude* affirmantur conſentaneum, haud tamen abſolutæ & perpetuæ veritatis eſſe docet author *Arba Turim*, cui aſſentiunt etiam *Joſephus Karo* in *Ceſeph Miſhneh*, & *R. Mordechai* in *Lebuſh.* Quin nec ipſi *Maimonidi* alia ratione manibus abluendis inepta cenſetur, quam quâ ad bibendum. Illis igitur temporibus, iiſque in locis, ubi nullum à ſerpentibus, ac reptilibus venenatis, quæ eam veneno ſuo inficiant, periculum eſt, ad utrumque uſum liberè adhibetur: cum nec aliâ de cauſa olim prohibita fuerit, quam [g] משום סכנת נפשות, *ob periculum quod inde hominibus*

[c] Nec vel manum quâ poculum ſumit. Lebuſh. [d] ἐ Ϛαρυναρδίων. [e] Arba Tur. Shulc. Ar. & Lebuſh. p. 1. n. 160. §. 1. אחר ששאבו, Lebuſh. ib. §. 5. [f] Shulc. Ar. & Lebuſh. ibid. §. 81. עי שלא ישתה מהן כלב, Tract. de Idololatria, cap. ii. [g] Shulc. & Lebuſh. ibid.

minibus evenire poterat, fuſius rationem explicante authore l. *Lebuſh*, parte 2. num. 116. Porro quod ad manuum purgandarum uſum, eandem quam aquæ rationem ſtatuunt etiam תולדות המים, *eorum quæ ex aqua generantur*, viz. השלג והברד והכפור והגליד והמלח, *Nivis, grandinis, pruinæ, glaciei, ſalis*; adeo ut liquefacta rei huic idonea cenſeantur. Idem affirmant etiam de rebus, שתחלת ברייתן מן המים, *quæ ab aqua originem ſuam ducunt*: e. g. יבחושין אדומים, *vermibus rubris*, & שמן דג *piſcium pinguedine*; & ſecundum nonnullos, de fructuum etiam liquoribus, & vino, ac præcipuè albo, ſcil. hæc omnia קרויים מים *aquas cenſeri*, ac בשעת הדחק *urgente neceſſitate*, earum vice adhiberi poſſe. Quæ de his ſubtiliùs diſputant, [g] apud authores jam laudatos, aliósque videre eſt. Quod ſi cui ea quæ *Mohammedani* etiam in ſuis lotionibus obſervant cum his conferre libeat, ea [h] *Al-Gazalii* verbis ſic accipiat, المايعات لا تزال النجاسة بشي منها الا بالما ولا كل الما بل الطاهر الذي لم يتغاجش تغيره بمخالطة ما يستغني عنه, *Non tollitur immundities aliquo liquore exceptâ aquâ: ſed nec quâlibet aquâ, ſed mundâ tantum, quæ non fædè mutata fuerit rei alicujus non neceſſariæ admiſtione.* Tolli autem aquæ munditiem ait, بان يتغير بملاقاة النجاسة طعمه او لونه او ريحه, *ubi immunditie* [cujuſpiam] *occurſu mutatus fuerit ipſius ſapor, color vel odor*, quorum ſi nihil mutatum fuerit, ac prope accedat من مايتين وخمسين منا, *ad minas ducentas & quinquaginta*, quæ ſunt خمسماية رطل برطل العراق, *libræ* Erakienſes *quingentæ*, non pollui ſeu immundam reddi, docente ipſo *Mohammede*, اذا بلغ الما قلتين لم يحمل خبثا, *ubi pertigerit aqua ad menſuram duorum Cantharorum, immunditiem præ ſe non fert*, prout illud explicat [i] *Ebnol Athir*, unde tamen ulteriores de ejuſdem munditie controverſiæ inter ſectas *Shaphienſem* & *Malecienſem* ortæ videntur, in quas ulterius inquirere ut ab inſtituto noſtro alienum, ita prorſus ſupervacaneum eſt; præſertim monente *Al-Gazalio* nihil tale in dubium vocaſſe priores *Mohammedis* aſſeclas, nec ad iſtiuſmodi minutias deſcendiſſe, hoc illius dictum unicam ſibi regulam ſtatuentes, خلق الما طهورا لا ينجسه شي الا ما غير طعمه او ريحه, *Creata eſt aqua munda* [ſeu apta ad mundandam] *nec immundam eam reddit quicquam, niſi quod ipſius ſaporem, & odorem mutet.* Porrò, ut quid aquæ nomine apud ipſos, dum his de rebus loquuntur, comprehendatur, ſciamus, paucis rem expedit *Ahmed Aſphanienſis*, المياه التي يجوز التطهير بها سبعة مياه الما السما وما البحر وما النهر وما البير وما العين وما الثلج وما البرد, [k] *Aquæ quibus ſe mundare licet ſeptem ſunt, cæleſtis, marina, fluminea, putealis, fontana, nivalis, grandinis.* Ejuſdem etiam quatuor ſtatuit differentias, ut ſit primo, طاهر مطهر غير مكروه, *Aqua munda, mundando idonea, & quam nemo reſpuat*, viz. الما المطلق *aqua communiter ſic dicta.* Secundò, طاهر مطهر مكروه *munda, & mundandi vim habens, quam tamen reſpuunt*, viz. الما المشمس *aqua ſoli expoſita*, (quod de aqua in vaſis repoſita, non de fluviis aut piſcinis, in quibus major aquæ copia intelligitur) à qua non aliam ob rationem abſtinere juſſit *Omar*, quam [l] لخوف ايراثه البرص *ob metum ne lepræ cauſa eſſet*, ideoque id præcipue in regionibus valde calidis obſervari: (ut conferri poſſint hæc cum iis quæ apud *Judæos* de aqua non cooperta dicta ſunt.) Tertio, طاهر غير مطهر *munda ac mundando inepta*, qualis الما المستعمل والمتغير بما خالطه من الطاهرات *aqua quæ ad opus aliquod adhibita fuerit, ac mutata vi rerum mundarum, quæ cum ea commiſtæ fuerint.* Quartò, ما نجس *aqua immunda*, ſcil. ea in quam, cum قلتين *duabus hydriis* minor fuerit, inciderit immundum aliquid, aut, ſi tanta, ipſam mutaverit. Qui de his plura & ſubtiliora deſiderat, adeat *Abu Iſaacum Shirazienſem*, ejuſque Commentatorem, nec non cæteros Juris *Mohammedici* ſcriptores, ubi de الطهارة ſeu corporis mundandi ratione & ritibus agunt.

Qualem requirant aquam Magiſtri, vidimus; quantam, proximo jam loco quærendum: eam igitur uno ferè ore, præeunte *Miſna* tr. *Yadaim*, cap. i. §. 1. menſurâ apud ipſos notâ, רביעית *Rebiith*, definiunt: quæ menſura, ut qualis ſit ſciamus, *R. Tanchum* eam ſic deſcribentem [m] audiamus, حيث ما ذكر في الفقه רביעית فهو ربع אללוג وقد تبين ان مقدار ما يسع אללוג ماية واربع دراهم بالتقريب لانه ربع אלקב, *Ubicunque in jure mentio facta fuerit* Rebiith, *eſt ea quarta* Logi *pars, oſtenſum autem eſt quantum capiat* Log. *drachmarum eſſe centum, & quatuor, circiter, eſt enim quarta* Kabi *pars. Kabum* autem alibi definiens ait eſſe الكيل ووزن ما يسع اربع ماية وستة عشر درهم

[g] Shulc. ib. §. 10 & 12. Lebuſh. §. 11. [h] Tract. de الطهارة. [i] In voc. جل. [k] Brevius Abu Iſac. Al Shirazi, ما نزل من السما او نبع من الارض, quæ vel è cœlo deſcendit, vel è terra ſcaturit. [l] Comm. in Abu Iſac. [m] In voc. רבע.

درهم بالتقريب لانه مقداره ארבעת לוגין ואללוג ארבע רביעיות ואלרביעית ستة وعشرين درهم بالتقريب *Tam menſuram quam pondus continens circiter quadringentas & ſexdecim drachmas. Capit enim quatuor* Logos, Log *vero quatuor* Rebioth, Rebiith *drachmas circiter viginti ſex. Logum* autem eſſe, كيل يكون مساحة فضاه اربع اصابع بعرض الابهام في اربع اصابع وارتفاعه اصبعين وسبعة اعشر اصبع فكل كيل يكون تكسير مساحته هذا المقدار سوي كان مربع او مثلث او مدور او غيرها من الاشكال هو الذي يسمي אללוג في كل مكان وربعة هو אלרביעית وثمنه שמינית, *Menſuram cujus areæ dimenſio eſt quatuor digiti, latitudine pollicis, in quatuor ducti, altitudo duo digiti cum ſeptem digiti decimis. Omnis ergo menſura cujus dimenſionis computatio hujuſmodi eſt, ſive quadrata, ſive triangularis, ſive circularis, fuerit, aut alterius cujuſvis figuræ, ea eſt quæ* Log *audit, ubicunque occurrat, cujus quarta pars eſt* Rebiith, *octava* Sheminith. Si quis eadem verbis etiam *R. Joſephi* בן עקנין *Ben Akanin*, qui tractatiunculam de quantitate menſurarum, quarum in lege tam ſcripta quam orali mentio fit, *Arabice* ſcripſit, audire velit, ſic habent, אללוג ד׳ אצבעות על ד׳ אצבעות וארתפאעה אצבעין וסבע עשר אצבע ומסאחתה מג׳ אצבע וכמס, Log [conſtat] *quatuor digitis per quatuor* [multiplicatis] *eſtque ipſius altitudo duorum digitorum, cum ſeptem digiti decimis: dimenſio autem digitorum quadraginta trium &* [partis] *quintæ.* Qui etiam & eam, de qua præcipuè agimus, menſuram *Rebiith*, ſcil. ſeu *Logi* quartam, parili ratione definit, רביעית של תורה אצבעים על אצבעים ברום אצבעים וחצי אצבע וחומש אצבע ובגודל פיכון מסאחה פצאה אחדי עשר אצבע גיר במס סוי כאן אלאנא מדורא או מתלתא או מרבעא או גירה מן אלאשכאל אלכתירה אלזואיא. Rebiith *in lege memorata conſtat duobus digitis in duos ductis, altitudine* [verò] *duobus digitis cum dimidio, ac quinta parte digiti* [menſurâ] *pollicis; erit ergò dimenſio capacitatis ipſius undecim digitorum minus quintâ, ſive vas rotundum fuerit, ſive triangulare, ſive quadratum, aliuſve alicujus figuræ multangulæ.* Quæ dimenſio licet omnibus eo nomine gaudentibus figuris competat, quod ad longitudinem, latitudinem, & profunditatem, reſpectu tamen drachmarum, quarum capacitate menſuras iſtas definivit *R. Tanchum*, magna eſt pro rei menſuratæ naturâ, diſcrepantia, uti è *Maimonide* obſervavit idem author, verbis prius laudatis hæc ſubjungens, وقال ربينو موشه زل في شرح אלמשנה اني قد عملت مكيال علي غاية ما امكنني من التحرير فوجدت אלרביעית المذكورة في جميع الشريعة تسع من الخمر قرب ستة وعشرين درهم ومن الما قرب السبعة وعشرين درهم ومن القمح قرب واحد وعشرين درهم ومن دقيق القمح نحو الثمانية عشر درهما بتقريب. [n] *Dixit Doctor noſter* Moſes *f.m. in explicatione* Miſnæ, *Conficiens menſuras ſummâ quâ potui diligentiâ, inveni* Rebiith *per totam legem memoratam continere vini drachmas circiter viginti ſex, aquæ circiter viginti ſeptem, tritici circiter viginti & unam, ſimilæ circiter octodecim, &c.* Petita ſunt hæc è *Maimonidis* Commentariis in tr. *Miſnicum Edaioth*, cap. i. §. 2. quæ etiam paucis mutatis occurrunt in ipſius ad tract. *Menachoth* præfatione, quam forſan ad appendicis hujus calcem integram apponi curabimus, ob eam quam cum ſuperiori ad tr. *Zebachim* habet affinitatem. Atque hæc de menſurarum iſtarum ratione ex authoribus iſtis nondum editis, proferre viſum eſt, in eorum, qui in iſtiuſmodi res curioſiùs inquirunt, gratiam, ſine magna præſentis operis neceſſitate; cum dicere forſan ſuffeciſſet, *Rebiith* quartam *Logi* partem eſſe ac ביצה ומחצה, *ovum cum dimidio* continere, cum *Log* ovorum ſex menſuram capiat. [o] Tantum igitur aquæ ad ſingula manuum paria requirit *Maimonides*, ſive unus ſive plures ſimul manus abluant. Alii ut vel [p] uni ineptam eſſe, etiam ad unam manum mundandam, quæ eâ quantitate minor eſt, aquam autumant, ita pluribus unà lavantibus haud præciſè requiri ut quot homines tot ſint ejuſmodi menſuræ. Sic author *Turim*, והני מילי לאחד אבל לשנים שבאי ליטול כאחד האחרון אין צריך רביעית. *Spectant iſta ad unum* [ſeu de uno dicuntur] *at cum duo ſimul ad lavandum venerint, non neceſſe eſt ut ſit poſteriori* Rebiith; imo vel unam volunt utriſque ſufficere, hoc modò obſervetur (monente authore *Shulcan*) ut utrique aqua fluxu non interrupto effundatur. Atque hoc (inquit [q] author *Lebuſh*) קל שהקילו חכמים בנטילה. *Allevatio eſt quâ lotionis ritum leviorem reddiderunt Sapientes*, hanc ſententiam confirmant authoritate textus *Miſnici* tr. *Yadaim.* cap. i. §. 1. מי רביעית גותנין

[n] Drachmas & ſpecies rerum Ægyptiacas ſe intelligere ait Maim. [o] שיהיה בהן רביעית לכל שתי ידים, Berac. 6. §. 6. [p] כל מים שהם פחותים מרביעית אין משהרין את הידים רק צריך רביעית לאחד ואפילו אינו רוצה ליטול אלא יד אחד. [q] Lebuſh. ut ſupr. §. 13.

נותנין לידים לאחד אף לשנים מחצי לוג לשלשה או לארבעה מלוג לחמשה ולעשרה ולמאה ר' יוסי אור ובלבד שלא יפחות לאחרון שבהם מרביעית, *Ex menſura* Rebiith *aquæ, præbent ad manus lavandas uni, etiam duobus, è medio* Log *tribus aut quatuor, è* Log *quinque, decem, imo centum. Ait* R. Yoſe, *ita tamen ut ultimo eorum omnium non ſit minus quam* Rebiith: quæ tamen omnia intelligi vult *Maimonides* [q] de aqua tantum ſecunda (ut loquuntur.) Sic enim in ſuis ad locum iſtum commentariis, והרא אלדי אנאזה בפחות מרביעית לכל שכין אנמא הו פי מים שניים אמא מאים ראשנים פלא תכון אלא רביעית לכל שכין, *Lotio iſta quam permittunt fieri minori quantitate aquæ quam* Rebiit *unicuique diſtribuendâ, ea eſt quæ peragitur aquâ ſecundâ, at verò in aqua prima, non erit minus quam ſingulis iſtiuſmodi menſura.* Cauſamque cur pluribus unà lavantibus non ideo ſtrictè menſuram unicuique debitam requirant, hanc reddit, quod manus jam aquâ priori ſordibus purgatæ fuerint, ideoque tantum ſufficiat quantum totam manum perfundat: hâc interim conditione, ut illud quantulumcunque ſit è *Rebiith* ſit, i. ut cum effundi è vaſe cœperit, non minus eâ quantitate in ipſo fuerit: illum verborum *R. Joſe* ſenſum eſſe. [r] Illi interim, qui idem in aqua etiam prima permittere videntur, ſuadent ut licet homini ad manus lavandas ſufficiat menſura *Rebiit*, plus tamen cum poſſit, ultro adhibeat; in magnum ipſi felicitatis incrementum hoc ceſſurum.

Porrò his, quæ de aquæ quantitate, conſentanea ſunt & quæ de vaſum unde affundenda ſit capacitate ſtatuunt [s]. E vaſe enim (ut & illud obiter notemus) neceſſariò effundi volunt. אין נוטלין לידים אלא מכלי, *Non lavant manus niſi è vaſe* [affuſâ aquâ.] Vaſa autem cujuſcunque materiæ fuerint perinde eſſe. כל הכלים כשרים אחד כלי אבנים וכלי גללים וכלי אדמה, *Omnia vaſa idonea ſunt, perinde eſt ſive è lapide, ſive è ſtercore bovino, ſive è terra confecta fuerint.* Miſn. *Yadaim*, cap. i. §. 2. Cavendum modo tum ut integra ſint, tum ut debitam aquæ menſuram capiant & actu contineant [t]. Eodem igitur loco vetant è vaſum fragmentis, lateribus fundo vel operculo, aquam ad hunc uſum præbere. * Unde *Maimonides*, בכל הכלים נוטלין לידים ואפי' כלי גללים וכלי אדמה והוא שיהיו שלמים כלי שאינו מחזיק רביעית או אין בו רביעית אין נותנין ממנו לידים, [v] *E quolibet vaſe manibus lavandis aquam ſumunt etiam ex iis quæ è ſtercore bovino, aut terra, confecta ſunt, eâ conditione ut integra ſint. E vaſe autem quod non capiat* Rebiit, *aut in quo non ſit* Rebiit, *aquam ad manus lavandas non præbent. Yad.* tr. *Beracoth*, cap. 6. §. 12. [x] cum hoc apud omnes in confeſſo ſit, דבפחות מרביעית אין אפשר לטהר הידים, *minori quantitate quam* Rebiit, *manus mundari non poſſe.* Tantum ſi adſit: quanta corporis pars eâ abluenda, ſeu quouſque manibus affundenda ſit, proximo jam loco inquiramus. Quæſtionem movens *Maimonides*, עד היכן היא נטילת ידים, [y] *Quouſque pertingat manuum lotio?* Reſpondet עד הפרק *uſque ad* Perek; præeunte, ſcil. *Talmude*, tr. *Cholin.* c. *Col. Habbaſar.* Sed verba iſta obſcuriora ſunt, quam ut quid factum, vel faciendum ſit diſtinctè doceant (monente *Joſepho Karo* tum in ſuis ad *Maimonidem* [z] Scholiis *Ceſeph Miſneh* dictis, tum in *Beith Yoſeph)* cum פרק *Perek* nomen ſit latioris ambitus, & quemlibet articulum, ſeu compaginem & membrorum commiſſuram denotet. תסמי אל מפאצל פרקים, *Appellantur compagines* Perakim (inquit *R. Tanchum)* ſcil. ob oſſium quæ ibi connectuntur diſtinctorum concurſum, nam dicente eodem, מעני פרק חירת דכר פצל, Perek, *ubicunque occurrit, diſtinctionem* innuit. Explicatius igitur hic aliquid proferendum, ut lotionis terminus quouſque pertingat ſciamus. Atque hic in varias à Magiſtris itum eſt ſententias, quas tum in *Ceſeph Miſna* ad locum è *Maimonide* laudatum, tum in *Beit Yoſeph* [a], part. 1. num. 161. recenſet *Joſephus Karo*, ubi igitur in *Talmude* dicitur, לחולין עד לפרק לתרומה עד לפרק לקידוש ידים ורגלים במקדש עד לפרק, *ad profana comedenda* [lavant] *uſque ad* Perek, *ad* Terumah *uſque ad* Perek, *ad mundandas manus & pedes in Sanctuario* [b] [lavabant] *uſque ad* Perek, ea ſic explicat cum aliis *Rab. Salomo*, ut primo loco intelligatur הפרק השני שבאמצע האצבעות, *articulus* [c] *ſecundus qui eſt in medio digitorum* [condylus,] ſecundo, הפרק השלישי שהוא בגב היד, *junctura tertia quæ eſt juxta manum*; tertio, הפרק העליון שהוא חבור היד והזרוע, *Compago ſuprema, quâ connectitur manus cum brachio.* Alii ad cibum communem capiendum

[q] De diſtinctione aquæ primæ & ſecundæ inferius agetur. [r] יוסיף ליטול בשפע, Arb. Tur. part. 1. num. 158. Shulc. Ar. & Lebuſh. ibid. [s] Iidem ibid. n. 159. & Yad. Mikra. cap. 1. 11. [t] שיחזיק רב עורת ושיהיה בו רביעית. * Ceſeph. Miſn. ad Yad. Berac. cap. vi. [v] V. & Lebuſh. p. 1. n. 160, 13. [x] Id. n. 159, 1. [y] Yad. tract. Ber. cap. vi. §. 4. [z] Part. 1. n. 161. [a] C. Col. Habbaſar. [b] Rab. Aſhir, & Beith. Yoſeph. [c] Ut ita comprehendantur cæterorum digitorum articuli duo, pollicis unus, explicante Rab. Jonek. ibid.

piendum præſcribi verbis iſtis volunt lavandas manus, עד הקשרים שבסוף האצבעות שבולטים כשאדם כופף באצבעותיו, *uſque ad nodos, qui ſunt ad finem digitorum, qui protuberant cum quis digitos ſuos inflectat: at ad* Terumah, *& manus ritu ſanctuarii mundandas, ad eam compaginem quæ ad finem manus eſt*; Carpum ſcil. Alii tum ad *Terumah*, tum ad cibum communem, ad metacarpium. *Joſeph Ben Levi*, & *R. Alphes*, ad utrumque uſque ad carpum. At *R. Aſher* hoc חומרא יתירה, *aggravationem ſuperfluam eſſe* ait, ולא נהגו כן העולם, *neque ita morem apud homines obtinere. R. Alpheſi* tamen, qui lotionis materiam ſtatuit, כל היד עד הקנה של זרוע *totam manum uſque ad os Brachii*, ſententiam laudant author *Turim*, *Raſhba*, ſeu *R. Salomo Ben Adrath*, *R. Joſeph Karo*, *R. Mordechai*, aliíque, eámque eſſe quæ uſu & obtineat, & obtinere debeat; neque enim grave eſſe ut quis eouſque aquam manibus affundat, illudque facere debeat, quo & omnem animo ſuo ſcrupulum amoveat, majoremque ſimul, quam diligens moris hujus obſervatio ſecum affert, mercedem obtineat. Prudenter interim monet [d] *Joſeph Karo*, נכון להתנות ולומר שאינו מקבל עליו דבר זה בתורת חובה אלא בתורת רשות, *Expedire ut quis conditionem adhibeat, dicatque ſe illud in ſe ſuſcipere non ut rem ad quam præſtandam obligatus, ſed ut planè liberam, ac ſpontaneam*, quo ſcil. ſiquando tantum aquæ ipſi in promptu non fuerit, לא יצטרך להחמיר כמנהגו, *non neceſſe ſit illi ſecum adeo ſeverè ac alias agere*, atque ita, inquit, ראוי להתנות בכל דבר שאדם רוצה להחמיר על עצמו, *expedit homini conditionem iſtiuſmodi adhibere in omnibus* [e] *in quibus plus ſibi, quam neceſſe eſt, imponere velit. Maimonidem* vero cum nullâ adhibitâ explicationis notâ vocem [f] פרק *Perek* ſimpliciter adhibuerit, probabile eſſe non aliam intellexiſſe compaginem, quam eam à *R. Alpheſo* diſtinctè propoſitam, quâ manus cum brachio connectitur; *Arabibus* ea زند [brachiale] dicitur, atque, inde eam etiam ſententiam amplexus *R. Salomo Bar Nathan*, ante panis propriè dicti eſum requirit, غسل اليدين الي الزندين *lotionem manuum uſque ad carpos.* Porrò quæ hactenus dicta ſunt optimè (ni fallor) quid per πυγμῇ νίπτεσθαι apud Evangeliſtam intelligatur, nos docent: eam ſcil. corporis partem quæ lotione mundanda erat dictione πυγμῇ deſignari; quæ & *Hebraicæ Perek*, prout ab ipſis explicatam vidimus, non malè reſpondet, atque ex iſtorum temporum uſu magis quàm è præciſo vocis intellectu forſan exponenda eſt. Si uſitatiorem ejus ſignificatum, quo pugnum, i. manum inflexis digitorum nodis tum mediis, tum iis quibus metacarpio inſeruntur, adeoque protuberantibus, contractum denotat, reſpexeris, en tibi eorum ſententiam, qui vel articulos digitorum medios, vel eos qui ad metacarpium ſunt (condylos vel metacondylos) lotionis terminum ſtatuunt: ſin pro tota manu ad carpum uſque ſumſeris, quam etiam eâ non impropriè deſignari putant [g] viri docti: en eam quam *R. Alphes* atque alii (ut vidimus) præferendam cenſent. Imò & ſecundùm *Julium Pollucem* exterior totius manus contractæ pars propriè πυγμὴ dicitur: ac *Judæos Perek* ſuum, articulorum ad exteriorem partem protuberantium ſpatio metiri vidimus. Nam quod Cl. Vir *Lud. Capellus* aliam nominis πυγμῆς ſignificationem, quâ menſuram cubito ſex digitos breviorem denotat, h. e. à cubito ad digitorum diſcriminationis initium, ſequi maluit, (favente etiam *Theophylacto*, qui ἕως τῆ ἀγκῶνος vertit) non adeo iis quæ à *Judæis* olim, ſi traditioni fides, inter lavandum obſervari ſolebant, conſonum videtur. Nam quod eorum loquendi formam, quâ aquam affundere jubent עד הפרק, *uſque* ad Perek, in partes vocat, plane contra ipſorum diſciplinam eſt, qui ab aqua quæ ultra *Perek* fluxerit, cavendum diſertè præcipiunt (uti in ſequentibus, volente Deo, videbimus) dicuntque שמשם ואילך אינו נקרא יד אפילו לענין קדוש ידים ורגלים של כיוד, *inde & quod ultra eſt non appellari manum, ne quidem reſpectu ſacræ iſtius ablutionis manuum & pedum è concha* [in tabernaculo,] teſtante authore *Lebuſh*, parte 1. num 162. §. 1. Quod autem à *Mohammedanorum* ritu teſtimonium petit, qui غسل اليدين مع المرفقين, *lavari manus unà cum cubitis* (ut *Kadi Ahmed Aſphahanienſis)* vel (ut *Al Gazali)* الي المرفقين, *uſque ad cubitos*, jubent, haud ſatis firmum, eſt; cum licet lotiones ſuas *Mohammedanos* à *Judæis* accepiſſe minime dubitemus, non tamen eos in omnibus ſe illorum exemplo conformâſſe credamus. Imo ne ab illis didiciſſe videantur, in diverſum non raro datâ operâ abiiſſe reperiemus. Exemplum dedimus loculentum in Specim. Hiſt. *Arabum*, pag. 309, &c. ubi oſtendimus ideo *Mohammedem* diem jejunii *Aſhura*, i. menſis decimum, quem à *Judæis* acceperat, in *Taſua*,

[d] In Beit Joſeph. ibid. [e] V. & Lebuſh. ib. [f] Ceſeph. Miſn. [g] V. Cl. V. H. Hammond: in N. T.

Taſua, i. nonum mutare voluiſſe, كراهة الموافقة باليهود, *hoc reſpuens ut ipſi cum* Judæis *conveniret*. Nec aliam ob rationem optimum cenſeri, ut quis tam nono quam decimo jejunet, monet Commentator in *Abi Iſaaci Shirazenſis* inſtitutiones juridicas, quam النفي التشبيه باليهود, *ne* Judæis *aſſimiles videantur*, quam etiam rationem hic tenere, ſatis probabile eſt. Quare autem interpretatio iſta, quâ πυγμὴ de ea corporis parte quæ ablutione mundanda erat, intelligatur, cæteris quæ ab interpretibus afferuntur præferenda videatur, melius, ni fallor, patebit, ubi & in cætera, quæ inter lavandum obſervabant, oculos conjecerimus, ad quæ igitur jam pergimus.

Aquam è loco ſeu conceptaculo ſuo in vas aliquod [h] huic uſui idoneum transferendam diximus; quærendum jam quomodo è vaſe iſto manibus ſumenda, hoc enim inter ea collocat *Maimonides*, de quibus, כל הנוטל ידיו צריך ליזהר, *ſollicitus eſſe debet quiſquis manus ſuas lavare velit*. Atque de eo [i] ipſe (cum reliquis) ſic ſtatuit, אין נוטלין לידים אלא מן הכלים ומכח הנותן, *non lavant manus niſi aquâ è vaſis, idque vi præbentis, affuſâ*, hoc ergò requiritur, שיהיו המאים באין מכח נותן, *ut veniant aquæ à vi præbentis*, [k] nam ſi vel manus aquæ hauſtæ è vaſe, vel alicubi repoſitæ immergeret, vel eas eadem jugi impetu & ſponte ſua fluente ablueret, nihil hoc illi ad munditiem prodeſſe cenſebatur, quamvis ſint qui בשעת הדרק, [l] *urgente neceſſitate* permittunt manus in vas (modo terræ affixum non fuerit) intingere, docente *Shulcan Aruch*. p. 1. num. 159. §. 8. Id vero ſponte vel ordinariè facere vetant. Quod ordinarie fieri ſolitum, eſt primò ut lavanti aqua ab altero miniſtretur, atque ad hoc præſtandum quilibet idoneus cenſetur, אפילו חרש שוטה וקטן, *etiam ſurdus, fatuus & puer, &c.* Imo ex aliorum quos ſequitur *Maimonides* ſententia, vel הקוף *etiam Simius*, contradicente interim *R. Joſe* [m] in *Miſne* ipſa, aliiſque in *Gemara* qui requirunt ut fluat aqua, מכח גברא *vi viri*, [n] quam ob rationem excludunt nonnulli, non ſolùm ſimium, ſed & puerum ſex annis minorem. Alii verò vocem גברא *viri*, nec ad hominem, nec ad majorennem reſtringi volunt, ſed idem tantum valere ac ſi dixiſſent, מכח נותן *vi dantis* [cujuſlibet.] [o] Quod ſi quis alterius qui aquam ipſi affundat ope deſtituatur, quid tum illi faciendum, ſic ut ſuis ſibi manibus id præſtet, docent textus *Miſnicus*, *Maimonides*, cæterique, ſcil. vel hydriâ inter genua ſua collocatâ, vel in alterum latus quo manibus incumbat inclinatâ, vel unâ manu alteri miniſtrante, hæc enim omnia כח גברא, *vim hominis* audire. Quod ſi altero latere in terram reclinato, vaſi effluxerit aqua, eâ manus abluere, nihil proderit; ut nec ſi ex eodem alicubi pertuſo continuo [p] impetu eruperit, eidem ipſas admoviſſe; niſi ejuſmodi ſint vaſa, quæ ſiphunculis inſtructa fuerint, & epiſtomiis, quibus apertis aqua ad libitum lavantis, quoties opus fuerit, elicitur, dein verſatis obſtruitur; quæ enim ita depromitur aqua, בכח גברא *non niſi vim admovente homine*, effluit. Atque ita comparatum olim fuiſſe labium æneum in tabernaculo autumant, [q] הכיור אינו מקלח תמיד אלא היו בו ברזאות וכל כהן שרצה לקדש ידיו ורגליו היה פותח לו הברזא ומקדש, *Labium non emittebat continuè aquam, ſed fuerunt illi ſiphones; quivis autem ſacerdos qui manus & pedes ſuos lavare volebat, aperto ſibi ſiphone lavabat*. Atque ex his etiam de hydriis iſtis quarum mentio fit *Joannis* ii. 6. [ἦσαν δὲ ἐκεὶ ὑδρίαι λίθιναι ἓξ κεῖμεναι κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρητὰς δυὸ ἢ τρεῖς] conjecturam ſumere licet, ſcil. vel iſtiuſmodi ſiphonibus inſtructas fuiſſe, quos ſibi quivis manus mundaturus recluderet, vel majora ſaltem fuiſſe vaſa, è quibus in minora depromeretur aqua in convivarum uſum: utrivis generi ſatis congruet dictum quod ſequitur ἀντλήσατε νῦν.

Huic autem aquæ rite manibus effundendæ, addi debet eandem tam ante quam poſt cibum rite excipiendi cura, in qua nobis deſcribenda diſcrepant aliquatenus Magiſtri: orta autem videtur differentia præcipuè ex aquarum ראשנים & שניים *primarum & ſecundarum* quarum meminit textus *Talmudicus* diverſa interpretatione; dum *Maimonides* non ad cibum communem capiendum, ſed ad *Terumah* tantum requiri illam ſecundò affundendam putaverit, ſecus alii. *Maimonides* ergo (ut primas ille teneat) aquam, modo juſtæ fuerit menſuræ, manibus, vel מעט מעט [r] *paullatim*, vel integram *Rebiit*, בשטיפה אחת, *uno ſimul impetu* affundi permittit hoc; cibum profanum

[h] Miſn. Yad. 17. §. 2. [i] Yad. Mikra. cap. xi. §. 1. [k] Berac. cap. vi. 6. [l] Mik. ibid. & Berac. ib. §. 14. לא עלתהלו נשילה. [m] Ibid. §. 13. Miſn. Yadaim, cap. i. §. 5. [n] Cholin. Rab. Abraham Ben David & Arb Turim, &c. [o] Lebuſh, p. 1. n. 159. §. 12. Shulc. Aruc. ib. §. 11. [p] Arba Tur. ibid. ut & Shulc. Ar. & Lebuſh. [q] Lebuſh. ib. §. 7. [r] Yad. Berac. cap. vi.

num capturo ſufficere. At cum cuipiam comedenda fuerit *Terumah*, [s] tum poſtquam *Rebiit*, ſeu quartam *Logi*, manibus primò affuderit; צריך לחזור וליטול פעם שנייה במים שניים כדי להסיר המים שעל גב ידיו שהרי המים שנטל בהן תחילה והן הנקראין מאים ראשנים נטמאו בידיו, *opus eſt ut rem repetat, & alterâ vice manus ſuas lavet aquâ ſecundâ, quò amoveat aquam quæ manibus ipſius adhæſerit, aqua enim quâ primò lavit, quæ vocatur* aqua prima, *immunditiem contraxit à manibus ipſius.* In eundem ſenſum idem in ſua ad tractatum *Miſnicum Yadaim* præfatiuncula, אלא כאנת ידי אלאנסאן מנגוסתין וצב עליהא אלמא ליטהרהא ומקדארה לא יכון אקל מן רביעית פאן ידיה תתטהר לכנהא תנסל בעד דלך במא אכר והיניד יאכל בהא אלתרומה לאן אלמא אלדי נסל בה ידיה אנתגס בידיו וצאר תחלה כמא בננא פתנסל בעד דלך במא אכר ליתטהר מן נגאסה אלמא אלדי נגע בידין אד ואנתגס מן אגל ידיה ודלך אלמא אלדי תטהר בה אלידין אולא יתסמי מים ראשנים ואלמא אלדי תנסל בה בעד דלך יתסמי מים שניים, *Quando pollutæ fuerint cujuſpiam manus, atque illis ad ipſas purgandas aquam affuderit, quæ menſurâ* Rebiit *minor non fuerit, mundæ fiunt manus ipſius, verum & aliâ rurſus aquâ abluendæ ſunt & tum comedat* Terumah. *Nam aqua quâ manus ſuas lavit, immunditiem à manibus ipſius contraxit, & facta eſt initium* [pollutionis] *ſicuti oſtendimus; quare & aliâ rurſum aquâ ablui debent, quò purgetur ab immunditie aquæ quæ manus ipſius tetigit, cum à manibus ipſius polluta ſit. Aqua autem iſta, quâ primo mundantur manus, appellatur* aqua prima, *ea quâ poſtea proluuntur,* aqua ſecunda. [Eadem ferè in præfat. ad eundem tractatum, quæ in *Miſnaioth Venetiis* in 8º cum ſcholiis, editis habetur, occurrunt.] Ex his quænam fuerit de aquæ in primam & ſecundam diſtinctione, & de utriuſque uſu, *Maimonidis* ſententia facilè patet, ſcil. ad cibum communem primam tantum requiri, ad *Terumam* etiam ſecundam, uti & annotat *Joſeph Karo* in *Ceſeph Miſneh*, [t] ad cap. xi. tr. *Mikvaoth.* Contra quam inſurgens *R. Abraham Ben David*, ſe *Talmud Hieroſolymitani* authoritate muniens, Imo (inquit) אף לחולין *etiam ad cibum communem*, צריך להפסיק, *opus eſt ut diſtinctè agat*, ſcil. חוזר ונוטל מאותו רביעית עצמו, *ut qui lavat, rurſum lavet ejuſdem* Rebiit *parte*, vel primò partem aliquam menſuræ iſtius manibus ſuis affundat, quæ aqua prima cenſeatur, deinde reliquâ lotionem repetat, quæ ſecunda vocetur; quod idem ſenſiſſe videntur & alii, ſcil. author *Arba Turim*, *R. Mordechai*, &c. quibus (ut ultimo laudati verbis utar) עיקר דין הנטילה הוא שישפוך האדם מן הכלי שני פעמים על ידיו הראשונים מעבירין הטומאה מן הידיה ונטמאו והשניים מטהרין את הראשונים מטומאתן, *Fundamentum ritus lavandi manus eſt, ut quis è vaſe bis aquam ſibi effundat; prima amovet immunditiem à manibus & ipſa immunda redditur, ſecunda primam purgat ab immunditie ſuâ.* Quod interim de eo intelligi volunt, שידיו נקיות, *cujus manus puræ ſunt* [à ſordibus.] Nam ſi inquinatæ fuerint. tum neceſſe eſſe, לשפוך עליהם שלשה פעמים, *ut ter illis aquam affundat*, primo לא לשם טהרה, *non munditiæ gratiâ*, ſed רק להסיר הלכלוך שעליהם או כל דבר החוצץ, *ad auferendam ſpurcitiem ipſarum aut quidlibet diſcriminans*, ſive quod interventu ſuo aquam impediat quo minus ad aliquam manuum partem pertingat, ſecundo ad immunditiem amovendam, eamque aquam immundam reddi, tertiò denique ad mediam illam aquam purgandam. Ad tres vices iſtas ſufficere *Rebiith* unam; quòd ſi non ſordibus aliquibus inquinatæ fuerint manus, nec ſit iſtiuſmodi quid diſcriminans, licere manibus ſuis totam *Rebiit* uno impetu affundere, nec requiri aquam (quam vocant) ſecundam. Sin inquinatæ fuerint, ipſique plus quam *Rebiith* aquæ adfuerit, tum ſufficere ut ad ſordes abluendas primo parum aquæ affundat, dein integram ſimul *Rebiith*, nec aliquam tertiò affundendam relinquat. Porrò præcepto è *Talmude* tr. *Sotah*, cap. i. petito monent, שיגביה ידיו למעלה שמא יצאו מים חוץ לפרק ויחזרו ויטמאו את הידים, *Manus attollere, ne prodiens aqua ultra* Perek [ſeu compagem] *dein reverſa manus* [iterum] *polluat.* Quo in explicando diſcrepant qui de *Perek*, ſeu compage illâ quam lotionis terminum ſtatuunt, diſcrepantes amplectuntur ſententias. Qui enim illam quâ digiti metacarpio inferuntur intelligunt, jubent dum aqua primo effundatur, ראשי אצבעות, *digitorum ſummitates*, erigi ſcilicet ne à palmâ ad digitos refluens prior, quæ à ſecunda purgari non cenſetur, ipſos denuò immundos reddat: ſic *Rabbi Salomo* ad *Sotah*, cap. i. Sic author *Turim*, ſic *R. Mordechai* in *Lebuſh*; nec non *Moſes Iſarlis*, qui, quod in *Shulc. Aruc* dicitur, צרין להגביה ידיו, *opus eſt ut manus ſuas attollat*, exponit דהיינו

[s] Id. in tr. Mik. cap. xi. 3.

[t] Et ad Beracoth cap. vi. §. 10.

דהיינו ראשי אצבעתיו, i. e. *ſummitates digitorum ſuorum.* Quod ita etiam intelligi volunt, ne, ſi primò eas elevaverit, poſtea demittat antequam exiccatæ fuerint; ac præceptum cum conditione, non abſolutè, datum. Nam ſi משפילן מתחלת הנטילה עד סופה, *ab initio lotionis uſque ad finem manus demiſerit*, rectè hoc ex multorum ſententiâ, fieri; nec ibi periculum eſſe ab aquæ primæ reliquiis, quæ reverſæ pollutionem ſecum in manus deferant. Obſervandum etiam hoc monent cum bis manibus aqua affundatur; quod ſi vel unâ vice, unoque impetu ipſis injiciatur integra *Rebiit*, quò ſimul ac ſemel purgentur, vel è contra in tres partes ſeorſim affundendas diſtribuatur, ut periculum non ſit ne tantillum aquæ terminum lotionis pertranſeat, non eſſe quod quis ſollicitus ſit, לא בהגבהת ידיו ולא בהשפלתם, *de manibus vel ſurſum levandis, vel demittendis.* Atque hæc ex eorum præcipuè, qui ad metacondylos manus abluere ſatis ducunt, mente dicuntur. Qui verò uſque ad brachiale eas lavandas præcipiunt, aliter rem explicent neceſſe eſt, atque [v] integras manus, dum eas vel elevare vel demittere jubent, non digitos tantum, intelligant. Eorum ergò ſententia ubi obtineat, affirmantibus authoribus *Shulcan Aruc* & *Lebuſh*, &c. אינו צריך לא להשפיל ולא להגביה, *neque manus attollere, neque demittere neceſſe ducitur*, quamvis יש חולקין *ſunt* (inquiunt) *qui diſſentiant.* Fuſius hac de re in [x] *Beith Yoſeph* diſputatur: & quæritur quomodo non ſe planè deſtruat, ac tantum non inter ſe pugnantia contineat hoc de manibus inter lavandum ſurſum levandis præceptum, dum & cavere jubet ne aqua, quæ ultra carpum fluxerat, refluens manus de novo polluat, atque ita interim manus componere ut neceſſe ſit aquam in brachium defluere, quæ cum ob veſtes quibus pars iſta tegitur, abſtergi atque exiccari non poſſit, in manus poſtea diſtillans rurſum ipſas inquinet. Quanto ſatiùs fuiſſet, שישפיל ידיו במים ראשונים כשם שאמר במים אחרונים, *etiam ante cibum capiendum, uti poſt cibum captum fieri jubent, præcipere ut manus demittantur?* Ad hæc inter ſe concilianda, oſtenditur eam quæ requiritur manuum elevationem non eſſe הגבהה גמורה, *elevationem omnimodam*, ſed הגבהה קצת, *quâ ex parte* eriguntur, i. e. ſitum quendam medium, quo nec in altum tollantur, nec verſus in terram pronæ demittantur, quoque revera caveatur, non tantum ne refluat aqua ſemel affuſa, ſed כדי שלא יציאו חוץ לפרק, *ne omnino inter affundendum ultra carpum defluat*, quo ullius ab ea pollutionis metus ſit. Plura apud eundem authorem, aliòſque his de rebus legere eſt, quibus omnibus ex diametro oppoſita videntur ea, quæ de hoc ritu habet Illuſtriſſimus *Scaliger*, ubi cum per πυγμὴν tale intelligi dixiſſet manus [y] *Schema* quod colligitur pollicis ungue cum quatuor digitorum ſummitatibus conjuncto, addit, "Cum igitur manus ſic configuratæ "fuerint, attolluntur ita ut aqua, quæ "inter lavandum manibus hæſerit, una "cum ſordibus per exteriores partes "manuum ad cubitum uſque defluant, "& mox manibus, eodem ſchemate ma"nente, terram verſus pronis demiſſis, "ab cubitis in terram decidant: Ita"que in lotione manuum tria fiunt. "Lavantur manus ita ut omnes ſordes "eluantur: Componuntur deinde in pug"num: Poſtremo elevantur & demit"tuntur." At hoc eſt quod nullo modo permittunt, ut vidimus, *Judæi*, ut manus poſtquam ſemel elevatæ fuerint, ante lotionem peractam, atque aquam abſterſam, demittantur: immunditiem hoc pacto augeri, non tolli. Pergit Illuſtriſſimus Vir, *Inde vides quare elevatio manuum vocata ſit accurata illa* χειρολαβία, *qua ab antiquis uſque temporibus hactenus utuntur Judæi.* Ita enim, נטילת ידים, ipſo interpretante eſt, *Elevatio manuum*, χειραρσία. Notus eſt equidem verbi נטל, ſignificatus quo elevare denotat, at num ille, quo & manus lavare ſignificat, ab eodem fluat, quod ſcil. inter lavandum elevari debeant, dubitari non immerito poſſit, cum de ea etiam lotione dicatur, in qua manus ſurſum levare nefas ſit, viz. de ea quâ poſt cibum ſumptum purgantur, (de quâ præceptum eſt non temerandum, אחרנים צריך שישפיל ידיו, *ad aquam poſt cibum* [excipiendam] *neceſſe eſt ut quis manus demittat. Sotah*, cap. i. *Yad. Berac.* cap. vi. 16, *& Arb. Tur. part.* 1. *n.* 162.) Nam & ea נטילה *netilah* vocatur.

Obſervari autem poteſt varia ejuſdem verbi, quâ apud *Rabbinos* dum his de rebus agunt, occurrit, conſtructionis ratio, aliàs enim cum præpoſitione ל dativi notâ conſtructum reperitur, aliàs accuſativum ſibi adjunctum habet, priori formâ tollendi & ferendi intellectum ſibi vendicare videtur, ut cum dicunt, בכל כלים נוטלין לידים, quod reddi poteſt,

[v] ידיו ממש, Manus propriè dictas, Beith Yoſeph. [x] Part. 1. n. 162. [y] Elench. Trihæres Serrarii, cap. vii.

Omnibus vaſis aquam tollunt, apportant, afferunt, vel *deſumunt manibus.* Reſpici enim poteſt vel actio ea, qua aqua hunc in uſum loco ſuo tollitur atque hauritur, vel qua vaſi jam impoſita affertur aut tollitur ad affundendum manibus. Ubi cum accuſativo ſimpliciter conſtruitur, lavare ſonat, ut cum dicunt, נטל ידיו, *Lavit manus ſuas*, in qua tamen ſignificatione etiam cum ל aliquando conſtruitur, ut in principe illa hujus ritus traditione quam è tractatu *Miſnico Chagigah*, cap. ii. §. 5. laudavimus, נוטלים לידים לחולין, *Notelim leyadaim*, &c. *Lavant manus ad cibum communem, &c.* Ac forſan cum frequenter hoc ſenſu uſurpari cœperit verbum, tum demum ל illud omiſſum eſt. Nec obſcura interim ſignificatuum priorum hîc veſtigia ſunt, cum ea propriè lotio נטילה vocetur, quæ fit aquâ prius è loco ſuo hauſtâ, ac è vaſe in altum levato, vi præbentis effusâ, deſcribentibus, uti vidimus, Magiſtris, atque ita à טבילה, quæ manuum in aquam immerſatione peragi ſolet, diſtinguitur. Porrò urceolus, vel vas, unde manus lavantur, נטל *Netal*, vel נטלא *Natla*, ſive נטילא *Netila* audit. Atque ab hoc vaſe volunt (inquit [z] Clariſſimus *Buxtorfius*) nomen נטילה dictum, pro lotione manuum ex iſto vaſe. Sic *Lebuſh*, part. 1. n. 4. לשון נטילה הוא על שם הכלי שרוחצין ממנו שהידה נקרא אנטל בלשונם והידה מחזיק רביעית. *Nomen* Netilah [Lotioni attributa] [a] *eſt à nomine vaſis è quo lavant, quod vocatur* Antal, [vel *Netilah*] *ac* Rebiith *capiebat.* Quæ *Etymi* ratio ſi cui placeat, accipiat ad ſententiam ſuam confirmandam etiam in lingua *Arabica* نطل ejuſmodi ferè vas ſignificare, & نطا *Natala*, aquam paullatim è vaſe effundere, unde & نطول cum male affecti capiti liquor aliquis ex præſcripto medici è gutturnio paullatim affunditur. Sequitur apud magnum *Scaligerum*, *Sordes autem & ſi quæ in manibus adhuc cum aqua adhæſerint, vocantur*, חוצצי טבילה τὰ λεπτὰ τῆς λύσεως. Quamvis hîc de נטילה *Netilah*, ſeu ablutione manuum, non de טבילה *Tebilah*, ſeu merſatione ſermo fuerit, perinde tamen ſe habet, cum apud ipſos regula ſit, כל שחוצץ בטבילה חוצץ בנטילת ידים, *Quicquid diſcriminat ſeu impedit in merſatione, impedit etiam in ablutione manuum.* Ab iſtiuſmodi rebus manus purgaturum ſollicite cavere jubent, ſcil. ne poſt aquam primò affuſam in manibus relinquantur, tum enim fruſtra ſecundam affundi, utpote quæ aquæ primæ eam ſolummodo partem purget, quæ manui, non quæ rei alicui alii adhæſerit: quare autem quæ ejuſmodi ſunt, τὰ λεπτὰ τῆς λύσεως reddat, non ſatis capio. חצץ *Chatzats*, (ſi eò forſan reſpexerit) certe aliàs *Scrupum, lapillum, calculum* denotat. Quid vero hic per חוצצין *Chotſetſin* intelligant, facilè percipimus, ut ex iis quæ de ipſis tradunt, ita è diſertis *R. Tanchum* verbis, dictum prius laudatum, כל שחוצץ, *Quicquid*, &c. ſic explicantis, يعني بحجز بين الجسم والما بان يكون على الجسم شي ملاصق بمنع الما الواصل لذلك i. e. *Quicquid inter corpus & aquam diviſuum intervenit; dum* ſcil. *corpori adhærens res quæpiam impediat aquam quæ ad eam pertingit* [à contactu corporis:] vel ſi quis eadem Hebraice malit, ita habeat prout in *Beith Yoſeph*, è l. *Torath habbeit* adducuntur. ומה הן הדברים החוצצים הדברים שהם נדבקים ביותר אל הידים ומונעים את המאים מלבוא שם כמו טיט היון טיט היוצרים, *Quænam ſunt* Hachotſetſim, *res quæ diſcriminant? Res quæ manibus tenaciter adhærentes impediunt aquam quo minus eò pertingat*; e. g. *Lutum ordinarium, lutum figulinum, lutum albumine ovorum maceratum, gummi aridum, & ſordes quæ ſub unguibus ubi ultra carnes excreverint.* His accenſent & annulum, quem inter lavandum exui jubent qui lotionis terminum, cibum etiam communem capturis, vel ad metacondylos, vel brachiale extendunt; nam qui ſufficere aiunt, ut ad condylos lavent, haud neceſſe eſſe ſtatuunt, ut exuantur annuli, cum infra articulum iſtum geſtari ſoleant. Atque hoc præcipue affirmant cum annuli מהודקים, ſeu *anguſtiores* fuerint. Sin רפוין *laxiores*, retineri in manu poſſe, tutius tamen judicantibus aliis, ut omnino deponantur. Diſtinctè tradunt alii quæ de קיסם וצרור, *feſtucis & calculis* ſollicitè in prima lotione amovendis monet *Miſne*; *Maimonides* verò (obſervante *Joſepho Karo*) ejuſmodi omnia ad caput החציצה *diſcriminationis*, ſeu ſeparationis, cujus meminimus, reducit, & ſub eo comprehendi vult. Atque ex his de הדברים החוצצים, quæ *Scaliger* τὰ λεπτὰ τῆς λύσεως, vertit, judicare liceat.

Porrò ex iis quæ inter lavandum obſervari jubent, eſt etiam שפשוף *Shiphſhuph*, affrictus, confricatio, ſeu defricatio. *Maimonides* traditionem è *Toſiphta* producens ſic explicat, תבין פי אלתוספתא [c] אנה הנוטל ידיו צריך לשפשף יעני אן יחך בעצמא

[z] Lex Talmud. [a] Id. num. 159. §. 20. [b] Part. 1. n. 161. [c] In Præf. comm. in Yadaim.

בעצהא כבעז, *Declaratum eſt in* Toſiphta *oportere lavantem manus ſuas* Leſhaphſheph, i. *alteram alteri affricare*, quæ primo obtuitu favere forſan videantur illi verborum πυγμῇ νίπτεσθαι interpretationi, quæ ſonare ea vult pugno in cavum manus alterius immiſſo defricari, (quod ſanè fieri ſolitum putat *Scaliger*, licet aliud hîc innui dicat) at penitius inſpecta, & ex *Rabbinorum* mente explicata, nihil minùs quam eo tendere reperientur, nam nec defricatio, quam requirunt, ſordium tenaciùs adhærentium abſtergendarum gratiâ, nec tam manibus in pugnum flexis quam expanſis, fieri ſolita videtur. Huc ſpectant quæ dicunt, הנוטל ידיו צריך לשפשף שפשפה בחבירתה טמאה בראשו או בכותל טהורה, *Qui manus ſuas laverit, neceſſe eſt, ut eas affricet, ſi alteram alteri affricuerit, immunda fit, ſi capiti ſuo vel parieti, munda eſt:* è quibus hoc elici docet *Joſephus Karo*, neceſſariam eſſe quidem manuum defricationem, at, contra ac ſonant *Maimonidis* verba, non שצריך לשפשף שתי ידו זו בזו *neceſſe eſſe, ut manuum ſuarum alteram alteri affricet*, cum vel capiti, vel parieti eas affricare liceat, ideoque nihil aliud ex nonnullorum mente requiri ait [d] quam לקנח מים שעל ידיו במפה או בשאר דברים, *ut abſtergatur aqua quæ manibus adhæſerit, ſive mappâ, ſive re quapiam aliâ* ob illud quod in *Talmude* dictum eſt, כל האוכל פת בלא ניגוב ידים כאילו אוכל לחם טמא [e] *ſi quis comederit panem non exiccatis manibus, perinde eſt, ac ſi immundum comediſſet.* Ex iiſdem non minus perſpicuè quæ diximus elici videntur. Affricationem iſtam manibus expanſis, non in pugnum contractis, fieri ſolitam, inde patet, quod earundem ad caput vel parietem defricandarum meminit: ad quod neutiquam idonea erit, quæ ita flexa fuerit manus. Deinde nec ad ſordes ſollicitiùs purgandas confricanda manus, cum à manu ad manum tranſferri aliquando confricatione immunditiem, non tolli, doceant. Ideoque cavendum ne niſi utræque prius aquâ perfuſæ confricentur, quod ut his verbis obſcuriùs innuitur, ita [f] à *R. Mordechai* (ut alios omittamus) in *Lebuſh*, perſpicue traditur, qui manum unam aquâ madidam, alteri eâdem non ſimul perfuſæ affricare, lotioni rectè peragendæ contrarium eſſe docet; at ſi ſimul eâ perfuſæ fuerint manus etiam poſt affuſionem primam licere ipſas confricare, cum pro una jam habeantur. Quòd ſi integrâ *Rebiith* ſimul affusâ ambas proluerit, aut eâ in tres, ut in ſuperioribus explicatum, partes totidem vicibus affundendas diſtributâ, tum, צריך לשפשף ידיו זו בזו כדי לקנח יפה כל המים קודם ניגובם במטפחת שבזה נטהרו יפה, *oportere ut manuum alteram alteri affricet, quo totam aquam diligenter abſtergat, antequam ipſas mantili exiccet; ita futurum ut optimè mundentur.* Hoc interim cavendum monens, ne inter confricandum partem aliquam contingat ad quam non pertigerit aqua; ſecus enim refluente humore illas ſe invicem polluturas. Ex his facile ſtatuere eſt cujuſmodi ſit de qua loquuntur [g] Magiſtri, manuum affricatio, quæ ab ea, quæ pugno alterius manus palmæ inſerto fiat, ſatis diverſa, & vix eam admittere videatur.

Quæ hactenus dicta ſunt ad eam præcipuè lotionem ſpectant, quam מים ראשונים, *aquam primam* vocant, quâ ſcil. antequam cibum capere liceat purgandæ ſint manus; quam rurſum in primam, ſecundam & tertiam diſtinguunt, prout vel tota ſimul, vel binis, vel ternis (ut vidimus) vicibus, affuſa fuerit, quas tres lotiones pro una habitas fuiſſe veriſſimum eſt. [h] Præter hanc, מים אחרנים *aquæ poſterioris*, ſeu quâ poſt cibum ἀπονίπτεσθαι ſolebant, mentionem etiam injecimus, de qua adhibenda non minus quam de priori ſolliciti erant; imo vel magis. Nam cum permiſſum aliquibus aliquando fuerit priorem omittere, poſteriorem iſtam ſemper obſervare tenebantur. [i] Ideoque quod in textu Talmudico dicitur, milites in caſtris, פטורין מרחיצת ידים, *ad lavandas manus non teneri*, explicat *Gemara*, לא שנו אלא מים ראשנים אבל אחרונים חובה, *Non intelligendum hoc niſi de aqua prima, poſteriorem autem debitum eſſe.* Utriuſque rationem reddit [k] *Maimonides.* Ad priorem lotionem non tenentur, מפני שהן טרודין במלחמה, *quod belli negotiis anxiè occupati ſunt*, poſteriorem negligere vetantur, מפני הסכנה, [l] *ob periculum.* Hujus e. lotionis neceſſitatem non tam à præcepto aliquo quam à periculi metu eſſe volunt; hoc eſt quod in *Talm.* c. *Col. Habbaſar* dictum eſt, מים ראשנים מצוה והאחרונים חובה, *Aqua prior præceptum eſt, poſterior debitum*, ſcil.

[d] שפשוף לשון קנוח הוא, Significatus Shipſhuf eſt abſterſio, Beith Yoſeph. [e] Sotah, cap. i. [f] Part. 1. n. 162. §. 5. [g] Alii ut de re quæ ad arbitrium poſſit, alii ut de re quæ debeat fieri. [h] V. Bez. [i] Irub. cap. i. §. ult. [k] Beraca. cap. vi. [l] V. Lebuſh. n. 181. part. 1. אפעג שאינו מצוה ככ' מ' הוא חובה.

ſcil. משום מלח סדומית, *gratiâ ſalis* Sodomitici,[m] cui vim oculis valdè noxiam ineſſe ſcribunt, ac cæcitatem inducere. Quo igitur à periculo quod inde oriri poſſet, ſi iſtiuſmodi ſalis, vel pani, vel cibo admiſti aliquid manibus adhæreret, caverent, cúmque præceptum ſit, אחר כל אכילתך אכול מלח,[n] *poſt omnia quæ comederis, comede ſalem*, quicquid in manibus eſſet affuſâ aquâ ablui juſſerunt. Quod & tum obſervatu commodum eſſe monet *R. Mordechai*, cum ſal *Sodomiticus* in uſu non ſit, ſcil. quòd יש לחוש מפני מלח אחר שטבעו כמלח סדומית,[o] *Juſpicari liceat alium ſalem ejuſmodi cum Sodomitico naturæ eſſe*, imò & cum ſalem poſt cibum ſeorſim comedere moris non ſit, atque aliam etiam ob rationem, ſcil. quod cum non jam ſit in uſu שמן ערב *oleum ſuave* (quo olim manus ſuas ungebant ad ſordes tollendas, eáſque ante benedictionem mundandas) יזהרו במים אחרונים להסיר הזוהמה מן הידים לנקוה במקום השמן ערב, *aquam poſteriorem vice unguenti adhibeant ad tollendas à manibus ſordes, quo mundæ ſint ad benedicendum*, ſeu antequam Deo pro cibo ſumpto gratiæ agendæ ſint. Hodiè tamen cum penitus ceſſaverint, & in deſuetudinem abierint rationes illæ, ob quas olim ſedulò obſervabatur ritus iſte poſt cibum lavandi, ipſum etiam[p] in deſuetudinem apud pleroſque abiiſſe monent. Ea quæ aquam iſtam poſteriorem ſpectant ab iis, quæ in illa ante cibum affundendâ vel excipiendâ obſervabantur, in non paucis diſcrepant, neque enim de vaſe è quo manibus affundenda erat, adeo ac in priori, ſolliciti erant, at in quod à manibus deflueret, magis. Aqua enim prior[q] ſive in terram, ſive in vas decideret, perinde erat; at à cibo lavantibus neceſſario ſupponendum erat pollubrum, vel aliud ſaltem aliquid quo exciperetur, quod à manibus decideret. [r] Prior aquâ, vel calidâ, vel frigidâ peragebatur, ad poſteriorem æquo calidiorem non adhibebant; in priori attollendæ, eo quo vidimus modo, at in poſteriori neceſſario demittendæ erant manus, quò quicquid adhæreret ſalis Sodomitici, vel ſordium aquæ vi deferretur. Ejuſdem terminus medii digitorum articuli ſtatuuntur, & unica, vel aquæ, vel alterius cujuſlibet liquoris (vino excepto) affuſio ſatis ducitur, cum adhibita fuerit, non (ut prior) לטהרה מידי טומאה, *purificationis gratiâ ad immunditiem legalem tollendam*, ſed לנקיות משום סכנה, *ad munditiem, reſque noxias manibus* abluendas, & periculum ab hominibus depellendum. Sed & alia adhuc, quam mediam appellare liceat, lotio eſt (מים אמצעיים, *aquam intermediam* vocant Magiſtri) quâ ſcil. בין תבשיל לתבשיל, inter fercula, [s] cum ab uno ad alterum cibi genus tranſirent, utebantur: Hanc רשות *Reſhuth*, *Rem planè liberam* eſſe dicunt: רצה נוטל רצה: אינו נוטל, *ſi libuerit lavabit, ſin minus, abſtinebit* (inquit *Maimonides*) quod tamen ita intelligendum volunt alii, ut ſint eſculenta iſta ejuſdem generis, ſin diverſi fuerint, e. g. ſi poſt aliquid è caſeo confectum, carnes, vel poſt aliquid è carnibus confectum, caſeum comedere velit, [u] tum neceſſe eſſe ut abluantur manus, nec non inter carnes & piſces. Lotio iſta media pleraque cum poſteriori communia habet, niſi quod in hac animum magis advertere deceat, nec eum alio transferre, ac majorem etiam manibus abſtergendis curam adhibere; nec alio quam aquâ liquore uti. His perpenſis fatendum eſt equidem *Judæos* crebrò lavare ſolitos; nec tamen hinc πυγμῆ, pro πυκνῆ, vel πύκα, &c. quod *ſæpiſſimè* denotet, hoc loco uſurpari, colligi poteſt; neque enim hîc de cæteris, ſed de ea tantum lotione, quâ cibum capturi manus purgabant, quæ ſæpe unâ, plurimùm trinâ aquæ affuſione peragebatur, ſermo eſſe videtur. Eam religiosè admodum obſervâſſe ipſos oſtendunt quæ diximus, quibus addi poſſent & id genus alia quamplurima, ut quod nec itinerantibus, vel alicubi morantibus, modo intra quatuor mille paſſuum ſpatium aquæ aliquid ad quod progrediendo, vel unius ad quod retroëundo pertingere poſſint, reperiatur, antequam inde ſibi quo manus abluant ſumſerint, quicquam guſtare permittant; nec vel ſi manus mappâ involvere, aut cochlear, aut furcillam adhibere, aut aliud quodvis commentum excogitare velint, quo cibum manibus intactum ori ingerant. Tum demum ubi intra hujuſmodi ſpatium nulla occurrat aqua, licebit illoto, manibus linteo tectis, aut mediante cochleari, non aliàs, cibum ſumere. Quin nec ab alio cibum ori ſuo ingeſtum niſi prius loto comedere fas eſt, quamvis illi qui alium paverit haud neceſſarium ſtatuant manus abluere.

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[m] שמסמא העינים, qui oculos occœcat. Arba Tur. n. 181. part. 1. [n] Lebuſh. ibid. [o] Arba Tur. ibid. [p] Lebuſh. ib. §. 9. [q] אין צריכין כלי, non opus eſt vaſe, Id. n. 181. [r] Ib. & Shulc. Ar. & Rambbæm. Berac. cap. vi. [s] Talm. c. Col. Habbaſar. [t] Berac. cap. vi. [u] Shulc. Ar. part. 1. n. 173. & Lebuſh. ib.

abluere. Adde quod asserunt, אפילו אין לו מים אלא כדי שתייה נוטל ידיו במקצתם ואחר כך אוכל ושותה מקצתו, [x] *Etiam si non fuerit ipsi plus quam ad bibendum sufficiat, parte ejus manus lavabit, dein reliquo ad edendum & bibendum utetur.* Ex his atque ejusmodi aliis certissimum esse patet quod ait *Syrus* interpres, lavâsse ipsos, בטילאית ἐπιμελῶς, nullâ non adhibitâ diligentiâ, ita tamen ut & ipse magis quid fecerint *Judæi*, quam quid dixerit *Evangelista* expressisse videatur. Hæc autem fecisse dicuntur, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων. Atque hæc certè in ipso *Talmude* ratio redditur, quare illotis manibus panem edere nefas ducant, *viz.* quod mos antiquorum traditione & præcepto sancitus fuerit. Occurrit c. *Col. Habbasar* jam non semel laudato, נטילת ידים לחולין מפני סרך תרומה ועוד משום מצוה, *Abluendæ sunt manus ad cibum communem, tum ne* Terumam *quis manibus pollutis comedat* [atque ita [y] mortis cœlitùs infligendæ reus fiat,] *tum ob mandatum.* Quodnam autem mandatum? מצוה לשמוע דברי חכמים, *Mandatum quod sapientum verba auscultare jubet.* Quamvis enim ritum istum aliquo modo in lege fundari volunt, & ad verba ista, וידיו לא שטף במים, *& manus suas non laverit*, Levit. xv. 11. referant, non est hoc tamen aliud quam אסמכתא בעלמא, *probatio minimè valida*, & שאינו אלא מדרבנן, [z] *non aliunde quam à Doctoribus profectum* fatentur, [a] quorum tamen verba cum jubente lege (ut volunt, *Deut.* xvii. 11.) in omnibus sequi decet, perinde est quod ab ipsis profectum, ac si in ipsa lege disertis verbis præceptum esset, nec minori curâ ac diligentiâ observandum. [b] Hanc certe traditionem ne quis neglectui haberet, ipsam monitis, minis atque exemplis munitam dederunt. צויים הרבה צוו חכמים והזהירו על הדבר, *Multa dederunt præcepta sapientes & cavere homines jusserunt*, inquit [c] *Maimonides*, quo quæ inde proveniunt commodis allicuntur, illud *R. Chasdæ* inculcant, [d] אנא משאי מלא חפנאי מיא ויהבו לי מלא חפנאי טיבותא, *Lavanti mihi quanto caperent pugilli mei aquæ, dederunt* [cœlitus sc.] *plenos pugillos felicitatis*; quo quæ neglectum ejus consequuntur malis absterreantur, dicunt [e] כל המזלזל בנטילת ידים חייב נדוי ובא לידי עניות ונעקר מן העולם, *Quisquis parvi pendit lotionem manuum, reus est excommunicationis, pervenit ad paupertatem, & è mundo extirpatur.* Hâc culpâ meruisse *R. Eleazarum*, ut excommunicaretur. Dicunt etiam [f] מאים ראשנים האכילו בשר חזיר ואחרונים הרגו את נפש [neglectus] *in causa fuit ut ederetur caro porcina, aquæ posterioris, causa homicidii.* Historias quibus hoc confirmant legere est *Latine* versas in *Synagoga Judaica* Clariss. *Buxtorfii*, cap. vi. Hinc est quod *R. Akiba* cum in carcere detento haud satis aquæ esset ad bibendum, manibus tamen potius eam affundi jusserit, dicens, מוטב אמות מיתת עצמי ולא אעבור על דעת חברי, *Præstat meipsum siti enecare, quam majorum meorum instituta transgredi:* vertente *Buxtorfio*, apud quem ibidem habetur è tr. *Talmudico Yoma* petita hæc historia, cujus exemplo quid aliis faciendum statuant jam è *Maimonide* vidimus, ut & quomodo, ubi non nisi magna difficultate parari aqua possit, violari tamen non debeat ipsorum mandatum. Quod si quis fuerit, במדבר או במקום סכנה ואין לו מים *in deserto, vel loco periculi* [pleno] *nec sit ipsi aqua, tum demum*, פטור מנטילת ידים, [g] *Liber est à lotione manuum*, דלא חייבוהו במקום שאינו יכול, *utpote quam non necessario requirunt in loco ubi præstari non potest.* Ut autem tantam sibi hoc majorum institutum observandi necessitatem incumbere olim putaverint, cur tamen perpetui illud juris esse velint, atque hoc etiam tempore observari, quo sublato *Terumæ* usu penitus cessaverit ipsius ratio, quæ à *Terumæ* (ut vidimus) rite edendæ curâ petita est, quærat forsan aliquis. Respondent, ואע"ג שאין עכשיו לנו תרומה לא בטלה הגזירה משום שיבנה בית המקדש במהרה בימינו ונחזור לארצנו ויהיה לנו תרומה ונדע ליזהר בה, *Quamvis non sit nobis jam* Terumah, *non tamen abolita est constitutio ista, quoniam cito ædificabitur Sanctuarium in diebus nostris; ac tunc in patriam nostram revertemur, eritque nobis* Terumah, *cujus ritè tractandæ* [hoc pacto] *periti erimus.* Τῶν πρεσβυτέρων, seu *Seniorum*, quibus accepta fertur hæc traditio, titulus *Hebraico* זקנים *Zekanim* propriè respondere videtur, quo nomine indigitabantur, ut cujusvis post *Mosen* ævi Senatores, ita aliàs privatim è doctoribus, אלמתאחרין בעד עזרה, *illi qui* Ezra *posteriores erant*, teste *Maimonide*, ad tract. *Misnici Yadaim*, cap. iv. §. 3. Ubi

[x] Rambam Berac. c. vi. §. 19. [y] האוכל תרומה טמאה חייב מיתת בידי שמים, Qui Terumam immundam comedit, reus est mortis cœlitus infligendæ. Leb. part. 1. n. 158. [z] Ibid. [a] Arb. Tur. ibid. [b] V. Rambam ut supr. [c] Ib. §. 19. [d] Talm. Sahb. cap. vi. f. 62. [e] Ibid. & Arba Tur. Shulc. Ar. Lebush. part. 1. n. 158. [f] Talm. c. Col. Habbasar. f. 106. Yoma, c. 8. f. 83. [g] Shulc. Ar. & Lebush. part. 1. n. 168.

distinguuntur זקנים *senes*, vel *seniores*, à נביאים *Prophetis*. Verba *Misnæ* sunt, מצרים מעשה זקנים ובבל מעשה נביאים, Decimæ secundæ *in* Ægypto [iolvendæ] *factum* [seu decretum] *est seniorum*, [in] *Babele*, *Prophetarum*. Eo autem hîc intellectu sumenda vox πρεσβύτεροι videtur, ut veteres quoslibet Doctores comprehendat, quorum authoritate traditiones quaslibet ἀγράφους tuebantur, quocunque demum sæculo floruerint, & quoscunque aliis aliàs insignitos titulis, reperies, sive רבנים *Rabbanim*, sive חכמים [h] *sapientes* sive סופרים *scribas*, sive & חברים *Socios*, seu *Doctores*, vocitatos. Dicitur enim hæc traditio, ut vidimus, מדרבנן *à Doctoribus nostris* [profecta constitutio] nec non מצות חכמים *Decretum Sapientum*, & in verbis *R. Akibæ* דעת חברים *Sententia Sociorum*, seu *Doctorum*, & passim מדברי סופרים *è verbis Scribarum esse:* quamvis authorem ipsam habuisse *Salomonem* [i] autument; licet ab aliis qui longo post ipsum intervallo floruerunt novis subinde auctam ritibus. Ipsum enim & בית דינו *ipsius Senatum* tantum respectu קדש, seu ad res sacras comedendas, ritum hunc instituisse, dein חכמים שאחריו [k] *Sapientes ipso posteriores* אף לתרומה, *etiam ad* Terumam idem fieri jussisse, ואחר כך גזרו על אכילת חולין שצריך נטילת ידים, *postea* [succedentes alios] *statuisse vel ad cibum communem capiendum, abluendas manus.* Porrò præter hanc quâ ad cibum capiendum parabantur, alia etiam est lotio qua manus quisque quam primum è lecto manè surrexit aquâ (אם יש לו, *si ipsi adsit)* purgare debeat quo lectionem *Shemaah*, quam vocant, rite peragat & oraturus purum se Deo sistat, neque enim טהור *mundum* seu purum, audire hominem antequam, שיביא ידיו במים, *manus aquâ perfuderit*, quod & exemplo Sacerdotum Sanctuario ministrantium confirmant, qui non prius cultus sacros præstabant quam è labro ibi in eum usum posito, affusâ aquâ loti essent, in locum autem cultuum ab ipsis peragi solitorum succesisse lectionem *Shemaah* & preces mane, [m] atque aliàs, Deo fundendas. Non est cum de *Judæorum* lotionibus instituatur sermo, hæc cum priori illa temere confundenda. In multis enim ab ea discrepat, [n] cum ad hanc haud eadem vel aquæ, qualis aut quanta fuerit, vel vasis è quo præbenda sit, cura requiratur, imò si nulla [o] præsto fuerit, satis censeatur, ut manus quis בצרור או בעפר, *gleba terræ aut pulvere*, vel re quapiam aliâ, quâ mundari possint, defricet: reliqua ob quæ lavari jubent ut omittam, utpote ab instituto nostro aliena, videat cui lubet apud *Josephum Karo* in *Shulcan Aruc* & *R. Mordechai* in *Lebush*, part. 1. n. 4. §. 18. enumerata [p]. Atque ab his, quæ à *Judæis* tam religiose observata, accepisse etiam *Mohammedanos* solennem istam, quâ se oraturi purgant, lotionem (الوضوا *Awoduan* vocant) & vicariam ipsi التيمم, *Al Tayammom*, seu manuum, &c. pulvere (ubi non adsit aqua) defricationem, cæteràsque, quibus aliis de causis utuntur, ablutiones, nullus dubitabit qui superstitiosos utrorumque ritus inter se contulerit. Utrisque commune esse, ut non minimam religionis suæ partem in iis sitam arbitrentur, patet tum ex iis quæ hîc Christi discipulis eorum negligentioribus à *Pharisæis* objiciuntur, tum è citerioris ævi atque alterius sectæ scriptore *Ismaele Abul Feda*, qui in historia sua, de *Christianorum* sectis & moribus agens, hæc habet, ولا يتوضون للصلاة وينكرون الوضو على المسلمين واليهود ويقولون الاصل طهارة القلب, *Neque lavant ad preces*; Mohammedanis *autem* & Judæis *lotiones suas exprobrant, dicentes radicem* [seu illud quod præcipuè curandum est] *esse munditiem cordis.*

Pergit *Evangelista* in eorum superstitione describenda, Καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι] *Et à foro, nisi baptizentur* [vel *loti fuerint*,] *non edunt.* Hæc de corpore universo intelligi volunt docti, ut quod præcessit, de manibus [q]. Quorum sententiæ, unamini ferè Interpretum consensu receptæ, ut non temerè contradixerim, ita cur nec in eandem protinus descendam, sunt quæ faciant, suadeántque & hanc lotionem manuum propriam statuendam: sive eam quæ ipsarum in aquam immersione, sive quæ aquæ in easdem affusione præstaretur, intelligamus. Inter has enim aliquid est discriminis, & utram earum hic innui velit lector, nisi utramque malit, ipsi, ubi ea quæ in medium adduxerimus perpenderit, judicandum relinquimus. Totius

[h] חכמים ראשונים, Sapientes priores, Yad. Ter. c. ult. [i] Gemar. Sabb. cap. i. & Yad. Mikva, cap. viii. §. 8. & Harabad. ib. [k] שמאי והלל גזרו שומאה על הידים, Shammai & Hillel decreverunt manus immundas fore. Gemar. ib. f. 14. & v. sup. p. 321. [l] Lebush, part. 1. n. 4 §. 1. [m] Nam & aliàs ante preces lavandæ manus. Yad. Tephillah. cap. iv. §. 2. [n] Quamvis eadem ferè in utráque observanda statuat, Maim. ibi. aliíque si fieri possit. Shulc. n. 4. §. 7. [o] Scil. intra spatium sup. definitum. Maim. [p] Si è latrina, si è balneo prodierit, si ungues præciderit, calceos sibi exuerit, pedes suos tetigerit, caput scaberit, inter sepulchra ambulaverit, mortuum tetigerit, vasa sua purgaverit, cum uxore rem habuerit, vermiculum tetigerit, corpori suo manum admoverit. [q] Beza, Drus. Grot.

tius autem corporis ablutionem colligunt (inquit[r] *Druſius)* ex *Græco* verbo βαπτίζεσθαι. At niſi alia producantur argumenta, parum eſt in hoc momenti. Plus eſt (aiunt) βαπτίζεσθαι quam χερνίπτειν. Fateor, ita & טבל *Tabal* quam נטל *Natal*, (quorum illud priori, hoc alteri propriè reſpondet) eſtque, ut loquuntur, מעלה יתירה[s] *gradus quidam* [purgationis] *ſuperior*, at non qui neceſſariò totius corporis merſationem indicet, ſed de manibus aliquando ſolis dicatur. Quas (ut diximus) erat cum aquâ affusâ lavarent, & cum aquæ ipſas, purgandi gratiâ, carpo tenus immergerent: utrumque ex Majorum inſtituto, quod, ſi ſententiam [t]*Miſnicam*, quam partim prius laudavimus, integram jam appoſuerimus, facilè patebit. Eſt ea prout *Chagigah*, cap. ii. §. 5. habetur נוטלין לידים לחולין ולמעשר ולתרומה לקודש מטבילין ולחטאת אם נטמאו ידיו נטמא גופו, *Aquâ affusâ manus abluunt ad cibum communem, decimas* [*ſecundas*] *& Terumam, at ad ſacra immergunt; reſpectu* Chataath [ſeu aquæ luſtrationis] *ſi pollutæ fuerint manus cujuſpiam, totum corpus pollui cenſetur:* quæ verba quoniam ad illud de quo loquimur illuſtrandum apprimè faciunt, quid ad ea annotent Magiſtri paucis videamus. Scholia ergò quæ titulo *Caph Nachat* à *R. Iſaaco Gabbai* edita ſunt, ſic breviter, verbis è *R. Salomone* deſumptis, rem enarrant [נוטלין *lavant*] i. e. חולין ומעשר ותרומה די להם נטילה, *Ad profana & decimas & Terumam ſatis eſt, ut lavent manus* (aquâ affusâ) [ולקדש *at quod ad res ſacras*] i. e. אם בא לאכלו צריך טבילה, *ſi ad eas comedendas acceſſerit, opus eſt immerſione* [ולחטאת, *& ad aquam aſperſionis*] i. e. ליגע במי חטאת להזות מהם על טמאי מתים יש מעלה יתרה, *ut tangat aquam luſtrationis quò eâ immundos contactu mortui aſpergat, gradus adhuc ulterior eſt.* [נטמאו ידיו, *ſi pollutæ fuerint manus ipſius*] וכל הגוף צריך הטבילה, *Etiam toti corpori immerſione opus eſt. Maimonides* (ut ea quæ de manuum ad profana, decimas & *Teruma*, etiamſi haud certò noverit quis eas immundas eſſe, lotione dicit, utpote in ſuperioribus memorata, omittam) quæ de rebus ſacris aſſerit, ſic explicat, בשר קודש או לחם קודש מטביל ידיו והיניד ינגע בה, *Quod ad carnem ſacram, aut panem ſacrum, manus in aquam prius immerget ac tum ea contrectabit. Chataath*, autem cujus hic mentio fit, הי פרה אדומה אלתי קאל אללה פיהא חטאת היא ונעל לרמאדהא דרגה פוק אלקדש, *Eſt* (inquit) *vacca rufa, de qua dixit Dominus* Caataath hi [*expiatio pro peccato eſt*] *cujus cineribus gradum ſupra res ſacras tribuit*, viz. quòd אדא אנתגסת ידיה לא יגוז לה ינגע בשי מן אפר הפרה חתי יטבול במי מקוה לא יטביל ידיו פקט כמא יפעל לגירהה מן אלאמור אלתי תחתאג אלי טהארה, *ubi pollutæ fuerint cuipiam manus, non liceat ipſi cineribus vaccæ rufæ manum admovere, donec in aquam conceptaculi ſe immerſerit. Non autem manus tantum ſuas merſabit, ut ad reliqua quæ munditiem requirunt.* Idem in præfatione ad ſuos in tr. *Yadaim* commentarios hoc obſervari jubet, אן נטילת ידים גיר טבילת ידים, *aliud eſſe* Netilat Yadaim, i. e. *manuum aquâ affusâ ablutionem, aliud* Tebilat Yadaim, i. *Manuum in aquam immerſionem:* cumque ad cibum etiam communem, neceſſarius ſit prior ille gradus (idque ſive pollutæ fuerint באחד אלטומאות אלתי תנגס אלידין, *immunditie aliquâ ex earum numero quæ manus immundas reddant, ſive negligentiùs tantum eas habuerit*, etiamſi haud certo noverit ipſas immunditiem aliquam contraxiſſe) idemque ad *Terumam* etiam rite adhibitus ſufficiat: ad אלקודש *res ſacras*, פלים תגזיה נטילת ידים אלא טבילת ידים סוי כאנית ידה מנגוסה או מגפולא ענהא, *non ſufficere ut quis aquam manibus affundat, ſed requiri ipſarum immerſionem, ſive pollutæ fuerint ipſius manus, ſive tantum negligentiùs habitæ.* [Obiter etiam obſervari poteſt quam inter duos hoſce ablutionis gradus ſtatuat differentiam, quod ſcil. prior במאים שאובים *aquâ hauſtâ*, & è vaſe in manus effusâ præſtari debeat, alter במי מקוה, aquâ conceptaculi alicujus quod ארבעים סאה, *quadraginta ſata* contineat.] His adde terminum etiam immerſionis iſtius manuum purgandarum gratia, eundem ſtatui qui & lotionis alterius, hoc eſt quod aſſerit *Maim.* in præfat. modo laudata, וטבילת ידים ונטילת ידים בין לחולין בין לתרומה עד הפרק, *tam* Tebilat Yadaim, *quam* Netilat *Yadaim, ſive ad profana, ſive Terumam, eſt uſque ad* Perek [compagem illam de qua quid ſtatuant vidimus.] [u] Eâ enim terminari manuum immunditiem, nec ad reliquum corpus ſe diffundere, teſtante *Miſna* in *Yadaim*, cap. ii. §. 3. Adeo ut טהר *mundus* reliquo corpore eſſe poſſit, cujus manus immundæ ac pollutæ.

[r] De tribus ſectis, lib. 2. cap. xv. Beza. מדברי סופרים, Yad. Mik. cap. xi. 1. cap. x. §. vi.

[s] V. R. Obadiam. ad Chagig. cap. ii.

[t] נטילת ידים ושבילתן

[u] V. Ceſeph. Miſn. ad Yad. Ab. Tum. cap. viii. Yad Ab. Hattum.

lutæ. Quod quâ ratione, quarúmque rerum contactu contingat, docet *Maimonides in* præfat. ad *Yadaim*, אלאמור אלתי תנגס אלידין פקט אדא אנצמת בהא לא נמלה אלנסם הי אוכלין טמאין ומשקין טמאין ומא שאבההא מטמאות קלות, *Res quæ manus duntaxat polluunt, cum eas tetigerint, non autem corpus universum, sunt cibi & liquores immundi, & id genus alia è numero immunditierum leviorum.* Idem in l. *Yad.* tract. *Aboth Hattumaoth*, cap. viii. fusius prosequitur, כל הנוגע בידיו בראשון לטומאה בין שהיה אותו ראשון אדם או כלי או אוכל או משקון טמאין נטמאו ידיו בלבד עד הפרק וכן המכנים לאויר כלי חרס שנטמא באב הטומאה או שהכנים ידיו לבית מנוגע נטמאו ידיו וטומאת הידים מדברי סופרים, *Si quis tetigerit manibus suis aliquid quod est primum ad immunditiem* [propagandam] *sive primum illud fuerit homo, aut vas, aut esculentum, aut liquores immundi, polluuntur ipsi manus ad* Perek *duntaxat, similiter si quis manus suas indiderit in aerem* [seu concavum] *vasis testacei, quod pollutum fuerit à patre pollutionis, aut in domum leprosi, immundæ fiunt manus ipsius. Manuum autem immundities est â verbis scribarum, &c.* In his quæ produximus est quod ea quæ initio diximus abunde confirmet, esse scil. טבל (quod βαπτίζεσθαι significat) ulteriorem purgationis gradum quam is qui per נטל, seu χερνίπτειν intelligitur, nec tamen totius corporis mersationem, necessario indigitare: cum vel graviſſima ac manifesta manuum immundities τῷ *Perek*, seu eâ quæ ad brachiale est junctură finiatur, ac manuum eousque mersatione tollatur, [x]quò quis vel ad ea, quæ maximâ curâ contrectanda sunt, edenda mundus, atque idoneus censeatur; neque ergò è vi vocis βαπτίζεσθαι (quod nihil gravius quam טבל notat) firmiter concludi, *Judæos* è foro venientes totum corpus antequam panem gustarent abluere solitos. Demus (quod tamen de vulgo hominum, imò de *Phariſæorum* numero credi non potest, quod de *Joanne* filio *Gudgedæ*, ut è multis millibus uno narratur) ipsos continue cibum communem, על טהרת הקדש, *eâdem curâ quâ res sacras comedisse*, vel ad hoc tamen manus in aquam immersisse suffeciſſet. Sententiam quam innuimus *Misnicam*, ad rem magis illustrandam integram apponemus, quæ *Chagiga*, cap. ii. §. ult. occurrit, בגדי עם הארץ מדרס לפרושין בגדי פרושין מדרס לאוכלי תרומה בגדי אוכלי תרומה מדרס לקודש בגדי אוכלי קודש מדרס לחטאת יוסף בן יועזר היה חסיד שבכהונה והיתה מטפחתו מדרס לקודש יוחנן בן גודגדא היה אוכל על טהרת הקדש כל ימיו והיתה מטפחתו מדרס לחטאת, *Vestes plebeiorum sunt calcatio* Phariſæis, *Vestes* Phariſæorum, *calcatio edentibus* Terumam, *vestes edentium* Terumam, *calcatio* [edentibus] *res sacras, vestes edentium sacra, calcatio* [respectu] *aquæ lustrationis.* Joseph Joazari *filius sanctissimus erat Sacerdotio* [fungentium] *cujus tamen linteum calcatio erat, respectu rerum sacrarum,* Johannes *filius* Gudgedæ *comedebat cum munditie ad res sacras* [requisitâ] *per totam vitam suam, ipsius tamen linteum calcatio erat, aquam lustrationis contrectaturis.* Quid sit, מדרס [*calcatio*] cum de pollutione loquantur, discimus ex *Maimonidis* in verba Commentario; sensus verborum, Calcatio *Phariſæis*, &c. אנהם אדא דנו מן תיאבהם אנתגסו כמן דנא במדרס הזב ויחתאגון טבילה, *est ipsos vestibus eorum propiùs admotis pollui non secus ac qui ad illud, quod calcaverit* Gonorrhaicus, *accesserit, & mersatione opus habere.* Quid item de *Johanne* filio *Gudgedæ* hic affirmetur, scil. illum comediſſe cum munditie rerum sacrarum, scil. eâdem munditiei curâ quâ tractari debent res sacræ, ut sciamus, obſervanda quam statuit idem inter eum qui cibum communem, על טהרה, *cum munditiæ cura comedet*, & eum qui eundem, על טהרת הקודש, *munditie rerum sacrarum*, scil. quod ille, יתהפט מן כל מא ינגס אלחולין חתי תכון תלך אלחולין טאהרה, *ab omnibus caveat quæ cibum communem immundum reddant, quò sit cibus iste communis mundus*; hic vero, יתהפט מן כל מא ינגס אלקודש ויגעל תלך אלחולין כאנהא בשר חטאת או אשם, *caveat ab omnibus quæ res sacras polluant, eodemque modo profana ista* [seu cibum communem] *tractet, ac si hostiæ pro peccato vel delicto oblatæ caro esset.* His præmiſſis, quid de *Phariſæis*, quid de *Johanne* isto affirmetur liquet. De *Phariſæis*, non sine magna munditiæ cura eos unquam cibum suum contrectâsse, ideoque nec illotis manibus; non tamen necessario aquæ immersis, cum vel decimas, vel *Terumam* edentibus, quibus majori cautelâ opus erat, sufficeret aquâ affusâ lavare: de *Johanne Gudgediade*, ut raræ atque insolitæ munditiæ exemplo, prædicatur, ipsum non minorem semper ad cibum communem munditiæ curam adhibuisse, quam ad carnes sacratas alii. Nihil ergò est quod *Phariſæos* (nedum *Judæ-*

[x] V. Ceseph. Misn. ad Ab. Tum. cap. viii.

Judæorum vulgus, quibus quod hic dicitur cum *Phariſæis* commune videtur) à foro venientes, non niſi poſt corpus univerſum aquâ ablutum ediſſe probet. Si objiciatur, vix fieri potuiſſe quin ibi veſtes tangerent plebeiorum, quæ rei à *Gonorrhaico* calcatæ inſtar illis cenſebatur, ac totius corporis ablutioni obnoxios redderet, in promptu eſt quod regeratur; ſollicite caviſſe *Phariſæos* ne id ipſis contingeret, omnem plebeiorum in plateis occurrentium contactum vitantes, aſſerente *Maim.* tr. *Ab. Hattum.* cap. xiii. §. 8. שהפרושין הן שמהלכין בצדדין כדי שלא יתטמאו במגע עמי הארץ, *illos ad latera viarum incedere ſolitos, ne plebeiorum contactu polluerentur:* neque erat quod ejuſmodi merſatione ſe purgarent metu ne inſcii ipſorum veſtes tetigiſſent, nam (teſtante eodem) [y] אם נסתפק זה הפירוש אם נגע בבגד עם הארץ אם לא הרי הוא טהור, *Si dubitaverit* Phariſæus *utrum veſtes plebeii alicujus tetigiſſet necne, ecce mundus eſt.* Sciens autem (ut diximus) volenſque earum contactu ſe pollui minime pateretur, cui indoctus, & è plebe quilibet בחזקת טמא, [z] *ſub præſumptione immudi erat*, ſeu immundus habebatur, adeo ut cibos quoſvis, vel liquores veſtium ipſius contactu pollui cenſeret, neque ipſi, נאמן על הטהרות, *fide dignus in iis quæ munditiem ſpectant haberetur*, עד שיקבל עליו דברי חבירות, *donec in ſe ſuſcepiſſet leges ſocietatis* [quas obſervant [a] *Chabarim* Socii i. docti, ſapientes, à mutuo qui inter eos eſt amore ſic dicti] obſervandas, inter quas ſunt, שיקבל עליו שיהא נזהר בטומאות שלא יטמה בהן ובטהרות שלא יטמא אותם ויזהר בנטילת ידים ובטהרתן שלא יקח מעה' דבר לח ולא יתארח אצלו ולא יארחו אצלו בכסותו, [b] *ut in ſe ſuſcipiat cautum fore ſe de rebus immudis ne eis polluatur, nec non de mundis ne ipſas polluat, atque ſollicitus ſit de lotione manuum earúmque munditie, adeo ut à plebeio liquidum aliquid non accipiat, neque apud ipſum diverſetur, vel ipſum hoſpitio excipiat veſte ſuâ indutum,* vel *niſi mutatâ veſte.* Qui tanta cum diligentia ac perpetuo munditiæ ſtudio ſibi ab aliorum conſortio caverent, haud facile commiſſuros quis credat, ut quoties in forum exirent iis ſe obnoxios redderent, à quibus merſatione purgandi eſſent antequam cibum capere liceret. Quinimo ſi quis aliquid quod à *Gonorrhaico* (ut diximus) calcati inſtar eſſet reſpectu immunditiei tranſmittendæ, tetigiſſet, vel patrem (ut vocant) pollutionis, adeo ut univerſi corporis merſatione procurandâ

[y] Ad Taharoth. cap. iv. 12. [z] Yad. Miſcab. vemoſhab. cap. x. 1. [a] Qui plura de titulo Chabarim, quo apud Judæos inſigniti ſunt Docti, deſiderat, adire poteſt CC. VV. Joannem Buxtorfium, Conſtantinum L'Empereur, & Johannem Cochium ad Sanhedr. p. 308. Nolo hic ab iis tradita repetere. Quia verò Conſtantinus L'Empereur in ſuis ad Benjaminem notis tales quodammodo eos fuiſſe autumat quales ſunt in Anglia Collegiorum Socii, libet hîc pleniorem eorum deſcriptionem è R. Tanchum adducere, ut, ſi tales olim fuerint apud Judæos Socii, caveant noſtri jam melius inſtituti ne appellatione iſtâ minus ſe dignos præſtent. Ille igitur rationem ob quam nomen illud ſortiti ſunt, hanc reddit, אן כל ואחד מנהם חבר ללאכר בצפא בואטן ועדם גש ומראיאה בל כל ואחד מנהם נאטר אלאכר באלעין אלדי ינטר בהא נפסה ולדלך תגד אלעלמא אלמחקקין אלדי יסתחקו אן יסמו חכמים עלי אלחקיקה אצחאב ואחבאב כתירין אלאתפאק לא כלף בינאתהם ולא מנאזעה ולא מעאראה דלך לאן מקצד אלגמיע אלחק לדאת אלחק מן גיר נראעה מאלוף ולא מיל אלי הוי ולים לאחדהם חט נפס ירומה דון צאחבה ולא כבר פי נפסה ולא טלבה ריאסה ירום לאנלהא תנקין צאחבה ליטהר פצילתה דונה ולא לאחד מנהם מקצד ולא גרץ גיר מא ללאכר והו אלתעאון עלי נזל אלכמאל אלחקיקי ואלוצול אלי אלחיאה אלאבדיה במא יצלו אליה מן מערפה אללה ומחבתה וכל ואחד מנהם ירי אן רפיקה עוץ מן אעוצאה ואן כאנו מתפרקין פי אלנסמאניה ומתעדדין פאן תעדדהם כתעדד אעוצא אלשכין אלואחד אלדי גמיע אעוצאה באדמה לנפס ואחדה פי אתמאם אלמשיה אלאלהיה ללגמלה וכל ואחד מנהם מעין ללאכר בפעל יתם בה צלאח אלמגמוע כדלך האולא כל ואחד מנהם מעין לאכר באמר יחצל אלמנפעה בה ללגמע ולדלך חירת טהר אלחק אצטחבו עליה גמיעהם פהם חברים עלי אלהקיקה ויסמו כביר אלבלד ומקדמהא אלדי אליה יגתמעו אלגמיע ויצטחבו בחסן סיאסתה ותדבירה חבר עיר מקום שיש בו חבר עיר והו ראיסהא ומקדמהא אלדי אנקיאדהם ואגתמאעהם אליה, *Quòd unuſquiſque eorum alteri ſe ſocium* [præbeat] *affectuum ſinceritate, ſepoſitis dolo & hypocriſi, dum quilibet alterum eodem oculo, quo ſeipſum, intuetur. Ideoque reperies doctos veritatis ſtudioſos, qui ſapientes re vera appellari merentur, ſocios atque amicos eſſe, admodum inter ſe concordes, nullâ inter ipſos intercedente diſcrepantiâ, contentione vel inimicitiâ; idque quod omnium ſcopus ſit veritas ſui gratiâ abſque ullo conſuetudinis reſpectu, vel quo ducit affectus inclinatione; quin nec cuilibet ipſorum commodum privatum eſt, quod appetat excluſo ſocio ſuo, neque ſuperbia, vel prioritatis deſiderium, cujus gratiâ ſocio ſuo detractum eat quò illo ſe præſtantiorem oſtendat, neque cuilibet ipſorum alius eſt quam aliis ſcopus, aut intentio; eſtque ſcopus iſte ut mutuò ſibi auxilium ferant, ad acquirendam perfectionem veram, vitamque æternam obtinendam eâ quam aſſequantur Dei cognitione, ejuſque amore, dum & unuſquiſque ipſorum ſocium ſuum tanquam ex membris ſuis unum reſpicit, etiamſi corporibus diſtincti ſint, numeroque diverſi. Neque enim eorum inter numerandum diſcrepantia, ſecus ſe habet ac diſtinctio membrorum ejuſdem individui, quæ omnia uni animæ inſerviunt, quo à toto perficiatur voluntas Dei, unoquoque interim alteri opem ferente ad actiones* [præſtandas] *quæ ad totius bonum conducant: ita & iſtorum quilibet alteri opem fert in iis quæ univerſo cœtui ſunt profutura; ideoque ubi ſe exeruerit veritas, omnes in ea* [amplectenda] *ſocietatem ineunt; ſuntque hi re verâ Socii. Principem autem & Præfectum provinciæ, ad quem omnes ſe recipiunt, cujuſque bono ſub ductu & moderamine ſocietatem ineunt,* Chabar Ir. *appellant, ubicunque ſit* Chabar Ir. *eſtque is princeps, & præfectus ipſorum, cui obſequium præbent, & ad quem ſe recipiunt.* [b] Yad. Miſcab. vemoſhab. cap. x. 1.

curandâ purgatione opus haberet, non video quomodo inter eos, de quibus hîc ſermo eſt, collocandus ſit, cum qui ita ſe habeat, poſt corporis ablutionem non ſecus ſe habeat ad ea quæ cum munditiæ curâ comedi debeant, ac qui illotis adhuc manibus eſt, ſcil. כשני לטומאה, *ut ſecundus ad immunditiem propagandam*, [c] uſque ad occaſum ſolis, adeo ut ante illud tempus *Terumâ* ipſi veſci minime liceret. Jam verò de manibus pollutis nihil gravius pronuntiarunt, quam ut eſſent כשני לטומאה, *inſtar ſecundi ad polluendum*, adeo ut nihil immerſio iſta ad cibum communem capiendum promoviſſe videatur, quo nullibi interdicunt immundis, & ad quem nullibi requiritur à magiſtris totius corporis ablutio. Hîc autem, ut dictum eſt, de eo quod ordinariè ante cibum fiebat, ídque tam ab aliis quam à *Phariſæis*, loquitur, ad quem ex more nihil gravius poſtulari videtur, quam manuum aquâ affusâ lotio, imò nec ex vi vocis βαπλιζεσθαι, ſi quam maxime urgeatur, & de ipſo *Joanne* f. *Gudgedæ* cibum capturo ſermo eſſet, plus quam earum in aquam immerſione purgatio. Quid eſt igitur quod cum prius verbo νίπτεσθαι uſus eſſet, hic de venientibus à foro [d] βαπτίζεσθαι uſurpet? Dicam quod ſentio; cibum ordinarium capturis liberum erat ſive manus in aquarum juſtæ menſuræ conceptaculum, vel fontem immergere, ſive eaſdem eo quem deſcripſimus modo, aquâ affusâ lavare: docentibus paſſim *Miſnâ* & *Gemarâ*, & ex ipſis, *Maimonide*, his verbis, כל הצריך נ' והטביל ידיו במי מקוה אינו צריך דבר אחר, [e] *Quiſquis opus habet ablutione manuum, ſi ipſas in aquam conceptaculi intinxerit, non eſt ipſi opus ut aliquid aliud faciat.* Imo immerſionem iſtam pro gradu quodam eminentiori purgationis habitam patet ex iis quæ diximus, cum etiam ſacris contrectandis eas idoneas redderet, ad quæ aquæ affuſio ſufficere non cenſebatur. Atque inde eſt quod ait author *Lebuſh*, כיון שנטילה מועיל לידים כש' טבילה, [f] *Cum aquæ affuſio proſit* [manibus purgandis] *multò magis immerſio* [ad idem valet.] Cum ergò utram mallent harum lotionum adhibere poſſent, & ſatis probabile ſit ex iis qui majorem ſanctimoniæ ſpeciem præ ſe ferrent, fuiſſe qui (quod de *Joanne* iſto, cujus meminimus, aſſerunt) eam quæ graviſſima putabatur obſervarent, non ſine magna ratione uſurpatum videatur verbum quod utramque comprehenderet. Nam quamvis βαπτίζεσθαι ei revera quæ immerſione fit, præcipuè competat, non tamen de ea ſolùm, vel neceſſariò, dici, patere arbitror ex illo quod occurrit *Lucæ* xi. 38. *Phariſæus autem videns admiratus eſt*, ὅτι ὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου, *eum non priùs ablutum fuiſſe ante prandium.* Ad quæ verba annotat *Grotius* ἐβαπτίσθη *idem eſſe ac* ἐνίψατο τὰς χεῖρας. Optimè, licet rei quam reddit, rationem haud ſatis *Judæorum* diſciplinæ congruam eſſe ex iis quæ ſuperius in medium adduximus liquet. Mallem ergò Rev. *Bezæ* verbis dicere, τὸ βαπτίζεσθαι *idem hic declarat atque* τὸ λούεσθαι ϗ χερνίπτειν; modo ita interpretari liceat, ut eo innuatur manus vel merſatione, vel aquæ affuſione purgare. Cum utrovis modo id præſtare liceret, quod tam hunc quam illum comprehenderet, adhibitum videtur vocabulum. Neque enim ſi vel ſolùm aquâ affusâ lavâſſet Chriſtus, fuiſſet quod admiraretur Phariſæus, ne ipſi quidem Phariſæi plus præſtabant. Nec ſi totum corpus merſaſſet, magis idoneum hoc ad prandium commune ſumendum reddidiſſet. Neque tamen hoc conceſſo, ſupervacaneum videtur quod ab Evangeliſta ponitur, qui prius, quid ante cibum ſumendum ordinariè facere ſolerent, narraverat; hîc quid à foro venientes facerent, edicit. Emphaſis enim in verbis ἀπ' ἀγορᾶς, magis quam in verbi νίψωνται in βαπτίσωνται mutatione latere videtur. Cujus vim ut percipiamus, obſervanda eſt & alia adhuc Magiſtrorum regula, quam his verbis nobis ob oculos ponit *Maimonides*, tractat. *Beracoth*, cap. vi. (ſæpius laudati) §. 17. נוטל אדם ידיו שחרית ומתנה עליהם כל היום ואינו צריך ליטול ידיו לכל אכילה ואכילה והו שלא יסיח דעתו מהן אבל אם הסיח דעתו מהן צריך ליטול ידיו בכל עת שצריך נטילה, [g] *Lavabit quiſpiam manus ſuas manè, eâ conditione ut ſufficiat ipſi* [lotio iſta] *ad totum diem, neque opus ipſi eſt ut quotieſcunque edat manus ſuas lavet: quod tenet, ſi animum ſuum ab illis aliò non averterit. Quòd ſi animum ſuum alio averterit opus eſt ut manus ſuas lavet, quoties lotione opus fuerit.* Hoc animadverſo, facile patebit, tum quare ex Seniorum dogmate, à foro venientibus neceſſe eſſet manus lavare, tum quare ejuſdem etiam mentio ab Evan-

[c] Yad. Ab. Tum. cap. x. 1. [d] Lebuſh, part. 1. n. 159. §. 14. [e] Yadaim. cap. i. 3. Chag. 2. §. 9. Gemer. c. Col. Habbaſar. Yad. Berac 6. §. 5. [f] Part. 1. n. 159. §. 14. [g] V. & Arb. Tur. Shulc. Ar. & Lebuſh. part. 1. n. 164. 1.

Evangeliſta facta fuerit. Niſi πυγμῇ lotis edere nequaquam illis licebat: at hoc ut quis vel ſemel, ídque manè, faceret, ſi domi ſe contineret, & ab immunditia manibus ſuis caveret ad totum diem ſufficeret. Quod ſi in forum prodiret, aliiſque ſe negotiis immiſceret, opus erat ut eas denuo ablueret, quò cibo capiendo idoneus eſſet. Ratio manifeſta eſt. Manus quis neſcit eſſe עסקניות *negotioſas?* quis, cui alia peragenda ſunt negotia, perpetuò eâ quam requirunt diligentiâ, ipſas obſervare poterit; ibi præſertim ubi alia forſan ſponte, alia caſu contrectanda eſſent, quæ priorem earum ablutionem irritam redderent? Multa enim erant, & ubique obvia quæ manus contaminarent, à quibus etiam vel domi manentibus, ſi quid inter lotionem & eſum moræ intercederet, cavere vix poſſent. Si vel cruri, vel femori, aliive cuilibet corporis ſui parti, quæ tegi ſolet, [h]manum admoviſſet, vel caput ſibi ſcalpſiſſet, lotio illa repetenda erat. Obiter notare liceat, inter ea quæ manus polluerent numerari legis etiam Sacræ volumina, modo אשורית *Aſſurith* exarata fuerint (i. e. literis quas Aſſyriacas vocant illi, nos jam vulgo Hebraicas) non autem ſi עברית *Ebrith*, ſeu *Hebraicè* [i. e. characteribus, quos Samaritanos appellamus, quos olim annotat cum aliis *R. Tanchum* uſui communi & civili adhiberi ſolitos, cum Aſſyrii libris rebuſque ſacris deſcribendis adhiberentur, nec profanis uſibus inſervirent, ut nec alteri illi ſacris, niſi למא אלזמוא בכתאבה אלתורה ללכותיים כתבוהא להם בולך אלכט, *poſtquam coacti ſunt legem Cuthæis deſcribere. Tum enim ipſam iis illo characterum genere ſcripſiſſe*, nec eo ipſos poſtea uſos eſſe, ne eſſet inter ſe & Samaritanos, כלטה ומשארכה פי כט ואחד, *conſortium & communio in ejuſdem Scripturæ genere*; atque ex eo tempore, characteres iſtos, quos Rabbinicos vocant, ab Aſſyriis deflexos reperiſſe. Ut hæc obiter ex eo producere liceat.] Imo nec ספרי אפיקורוסים, *libros Epicuræorum*, [i] ſeu profana quælibet ſcripta, eas contaminare voluerunt, quod à Saducæis ipſis objectum, teſtante *Miſna*, tract. *Yadaim*, אומרים צדוקים קובלין אנו עליכם פרושים שאתם אומרים כתבי הקדש מטמאין את הידים מפרי המירם אינם מטמאים את הידים, *Dicunt Saducæi, Excipimus nos contra vos Phariſæos quod dicatis, libros ſacros polluere manus, libros profanos* [ſeu ut legunt alii המירם [k] *Homeri*] *non polluere manus.* Ut ergo ad illud quod his probatum voluimus redeamus: Cum tam difficilè eſſet manus ab iis quibus contaminarentur etiam domi, continere, vel eas non aliquando negligentiùs habere, aliis animum diſtrahentibus: ideoque cuipiam, qui eâ conditione manus laverat ut toti diei ſufficeret, tutius judicârint nonnulli ut, ſi ſuppeteret aqua, iterum eas ante cibum ablueret: nil mirum ſi à foro venientes (ex eorum inſtituto) eas lavarent; imò neceſſe erat ut hoc faceret, etiam de plebe quilibet; multo magis *Phariſæi*; quos ergò ob religioſiorem purgationum exteriorum obſervantiam, meritò à [l] *Juſtino Martyre* (quod ex ipſo ad hunc locum produxit *Beza*) βαπτιστὰς ipſos inſignitos concedimus, præſertim ſi qui *Joannis Gudgedæ* morem imitarentur. Neſcio tamen an ab ea quâ, quò cibo capiendo idonei eſſent, ſe pararent lotione, ἡμεροβαπτίσται quos vocant, appellationem iſtam meruerint; ἡμεροβαπτίστης [m] enim, ſi vim vocis capio, propriè Hebræorum, טבול יום, exprimit, quod eo die lotum denotat: qui ſcil. patre (ut loquuntur) pollutionis aliquo pollutus ſe merſare deberet, nec niſi poſt occaſum ſolis, *Terumam* vel ſacrum aliquod contrectare, ex lege poterat. Si qui quotidiè ſæpius πρὸς ἁγνείαν lavando nomen illud commeriti ſint, nec hoc ipſos ad cibum quâvis diei parte idoneos reddidiſſe, ex inſtituto majorum, aut idem ab aliis præſtari debuiſſe, ex vi vocis probari poſſe arbitror.

Ignoſcet, ſpero, Lector, quod in his deſcribendis, & traditionum quæ apud *Judæos* extant veſtigiis eruendis, prolixior fuerim, ubi perpenderit viris magnis, quod ad eorum partem tantum animum adverterint, erroris (licet in re levioris momenti) cauſam fuiſſe, neque ſibi, niſi expenſis cæteris, liberum fore de diſcrepantibus interpretum ſententiis judicare, aut facilè à cujus partibus veritas ſtet dignoſcere. Porrò ex prædictis (ut obiter notare liceat) de uſu vocis βαπτίζεσθαι hæc duo fiunt perſpicua, primò, haud neceſſariò eam, cum vel ad graviorem lotionis gradum *Tebilah* exprimendum adhibeatur, totius corporis in aquam immerſionem indicare; cum de eo qui vel manus duntaxat intinxerit ex frequenti traditionis & diſciplinæ *Judaicæ* uſu dicatur. Secundò, eandem aliquando de leviori illo, qui aquæ affuſione peragitur, uſurpari & utrique indifferenter competere.

[h] Lebuſh, ibid. [i] V. Yad. Ab. Tum. cap. ix. §. 11. [k] V. Bux. Lex. in מרם. [l] Quam tamen lectionem in Juſtino corrigendam putat Grotius. [m] Grot. ad Marc. vii.

tere. Quod forsan contra illos qui vim verbi, ubi de Baptismi Sacramento disputatur, morosiùs urgent, non inutile erit observare.

Hâc autem, quam hactenus descripsimus, curâ, corporum suorum munditiæ studebant; quàm in iis quæ ad supellectilem, & quibus uterentur, vasa spectant, superstitiosi essent, indicant sequentia, Καὶ ἄλλα πολλά ἐστιν, ἃ παρέλαβον κρατεῖν, [n] βαπτισμοὺς ποτηρίων, καὶ ξεστῶν, καὶ χαλκίων, καὶ κλινῶν, *Et alia multa sunt, quæ acceperunt tenenda, nempe lotiones poculorum, sextariorum, & æramentorum, & lectorum.* Complectitur hæc omnia, cum aliis, nomen *Hebraicum* כלים *vasa.* Vasorum autem septem enumerant genera, quibus ex legis præscripto immunditiem competere volunt, nempe, בגדים וכלי עור והשקין וכלי עצם וכלי מתכות וכלי עץ וכלי חרש, [o] *vestes, vasa coriacea, saccos, vasa ex osse, metallo, ligno, & testacea.* Loca quæ præcipuè ad sententiam suam confirmandam adducunt, sunt *Lev.* xi. 32. ubi mentio fit vasorum ligneorum, vestis, pellis, & sacci; & 33. ubi testaceorum: *Num.* xxxi. 22, 23. ubi metallorum rerumque quæ ignem sustinere possint, atque ejusdem cap. v. 20. ubi dum, כל מעשה עזים, *omnis operis caprarum* meminit, comprehendi volunt, כלים העשויין מן הקרנים ומן הטלפים ומן העצמות של עזים והוא הדין לשאר מיני בהמה וחיה, *vasa confecta è cornibus, ungulis, & ossibus caprarum, eandémque legem reliquis bestiarum & animalium generibus communem esse.* Jam vero quæ polluta atque immunda censentur, [p] בין שנטמאו טומאה חמורה של תורה בין שנטמאו בטומאה של דבריהן אין להן טהרה אלא בטבילה במים הנקיין בקרקע, *sive polluta fuerint immunditie legis gravi, sive eâ quæ ex verbis eorum* [scil. Scribarum] *est, non purgantur nisi immersione in aquam mundam in terra* [congregatam.] Tali immersione vasorum, quæ diximus, reliqua si immunditiem contraxerint, יש להן טהרה, *ad munditiem redeunt*, exceptis testaceis & storeâ, quibus, אין לו טהרה אלא שבירה, *non est alia purgatio quam confractio.* Utut autem fuerit vasis aliquibus ex lege pollutio & purgatio, quantum tamen ex Magistrorum traditione legis mandato accesserit, vel ex his quæ jam diximus patet, dum peculiare de iis quæ à *Midianitis* anathemate devotis cepissent, monitum ad vasa quælibet & supellectilem usus communis transferunt, dum ea quæ de cilicio dicuntur, vasis ex osse confectis communia esse volunt, & verba legis perspicua glossis suis ad miros sensus detorquent: quibus si & alia, quæ vel de istorum, vel aliorum quibus nullam ex lege immunditiem competere fatentur vasorum pollutione, ejusque vel admittendæ, vel propagandæ ratione subtilius disputant, & מדברי סופרים, *è verbis Scribarum* (ut loquuntur) esse volunt, addiderimus, facilè patebit merito ipsos hac etiam ex parte à *Christo* reprehendi, ob legem Dei derelictam, quò traditionibus hominum plus quam æquum est deferrent. Hæc si plenius prosequi vellemus, transferenda huc essent tum quæ in ipso *Talmude*, tum in *Maimonide*, tam tractatu *Celim* [seu de vasis] quam alibi de iis dicuntur, sine magno forsan operæ pretio: quibus igitur omissis, pauca quædam, quæ Evangelistæ verbis lucem aliquam afferre poterunt, adducemus. Βαπτισμοὺς (inquit) ποτηρίων. Ποτήριον *Hebraicè* כוס *poculum*, quod inter ea quæ pollutioni obnoxia sunt, & ablutione purganda recensetur apud *Maimonidem*, in *Yad.* tract. *Mikva*, cap. iii. §. 1, 2, &c. Atque inter pocula celebre est כוס של ברכה, *poculum benedictionis*, quod Deo post cibum sumptum gratias acturi vino impletum manu tenebant, de quo religiosè abluendo hæc tradit idem tract. *Berac.* cap. vii. §. 15. צריך שידיח כוס של ברכה מבפנים ולשטוף אותו מבחוץ, *necesse est ut poculum benedictionis interiùs aquâ colluat, exteriùs in aquam immersum abluat.* Quod sequitur ξέστης *Sextarius*, Originis licet *Romanæ*, non in *Græciam* modo, sed & Orientem transiit, nam hinc & *Judæis Caldaizantibus*, & *Syris*, קסטא *Kesta*, *Arabibus* قسط *Kesto*, facili literarum metathesi. Quarè licet à *Latinis* proprium ac primarium vocis intellectum discere oporteat, ad reliquos tamen, ut quem apud ipsos usum obtinuerit, sciamus, recurrendum erit. Libri *Aruc* author eam per לגין *lagenam* explicans, eámque è quâlibet materiâ confectam, ad linguæ *Arabicæ* authoritatem provocat, quibus (ut videtur) tunc temporis in usu communi fuit. Illos igitur si consulamus, sic interpretantes habemus, esse scil. مكيال يسع نصف صاع وقد يتوضا فيه, *mensuram quandam quæ dimidium Seæ capiat, nec non* [vas] *è qua aqua ad lavandas manus præbeatur.* Atque aliàs, المقدار والرزق الميزان والكوز *quantitatem, alimenti portionem debitam, libram*, & *Al Cuz* (quod est puto authori *Aruc*, *Lagena*) *Urceus.* *Bar Ali Syrus*, quid

[n] Vulgat. baptismata calicum & urceorum. [o] Yad. Celim cap. i. §. 1. [p] Yad. Mikva. c. i. §. 1.

quid apud ſuos denotet קסטא *Keſto*, ſic *Arabicè* effert, eſſe ſcil. القسط من الشراب والعسل او الدهن واهل الشام يسمون الكوز بهذا الاسم [vas quod *Arabes*] *Keſt* [vocitant] *vini, mellis vel olei, atque hoc nomine* Syriæ Damaſcenæ *incolas* Al Cuz, *ſeu Urceum, appellare*, nec non رطل ويكون مكيال ونصف *menſuram denotare quod ſeſquilibram contineat.* Si cui apud *Hebræos* antiquiores nomini reſpondeat, quæratur, reperietur forſan idem ſonare ac צלוחית *Tſeluchith*, cujus quod ad immunditiem ejuſque purgationem eandem eſſe ferè cum כום præcedenti rationem, patet ex *Maimonide* (loco prius laudato) vel, quod perinde eſt, idem ac צנצנת *Tſintſeneth*, hæc enim Synonyma eſſe docet *Kimchius*, nominis צלוחית, quod 2 *Reg.* ii. 20. occurrit, interpretationem ſtatuens, כמו צנצנת ותרגום צנצנת צלוחית, *eodem modo ſe habere ac* Tſintſenet, quod *Exod.* xvi. 33. habetur, ubi ut & rurſum Epiſt. ad *Hebræos*, cap. ix. ver. 4. (ubi locum iſtum citat Apoſtolus) Syrus interpres, pro *Tſintſenet* habet קסטא *Keſto.* Obſervat etiam *Druſius*, קסטא à *Jonathane*, *Lev.* xix. 36. uſurpari pro ea menſura quæ הין *Hin Hebræis* eſt (quam *Hieron.* Sextarium vertit) apud eundem rurſus reperiri, *Deut.* xxv. 15. קסטין דקשוט, *Sextarii juſti*; ubi in *Hebr.* nihil aliud eſt quam איפה שלמה וצדק, *Epha perfecta & juſta*, quod per מכילן שלמין, *Menſuras perfectas* expreſſerat. Atque his perpenſis, dicendum videtur cum Clariſſ. *Beza*, licet aliàs nomen iſtud menſuram declaret duarum heminarum apud *Romanos* capacem, aliàs vas ejus menſuræ capax, hoc tamen loco (ut & alibi, ex eo quem apud Orientales obtinuit uſu) cætera tum majora, tum minora quotidianis uſibus deſtinata comprehendere, ex quibus videlicet vinum aut aqua fundebatur.

Sequitur, ᾗ χαλκίων. *Et Æramentorum.*] Obiter obſervari poteſt tam nominis quam ſignificatus quæ inter *Græcum* iſtud χαλκίον & *Hebraicum* קלחת *Kalachath*, *Ahenum*, intercedit affinitas, quæ caſu magis quam certo hominum conſilio eveniſſe videatur. Ipſum interim etiam nomen χαλκίον è *Græcia* in *Orientem* migravit. Apud *Arabes* enim citeriores (nam apud antiquiores aut in authoribus *Arabiſmi* ſtudioſioribus, vix reperiri credo) خلقين, pro *Aheno* uſurpatur. Ita *R. Tanchum* vocabulum לבס *Lebes* (quod etiam civitate donarunt *Judæi* poſteriores) explicans, ait eſſe, כלקין כביר או קמקם מתסע אלפם יסכן פיה אלמא ותוצע פי אלאואני אלצנאר אלדי נחתאג נסמטהא מן אלחמץ ללמצה או מן אסתעמל אלגום להא, χαλκίον *magnum ſeu* [cucumam] *vas æreum magnum, ore lato, in quo calefiat aqua quò diffundatur in vaſa minora, quæ purganda ſunt à fermento, ad azyma* [conficienda] *aut cum iis uſi fuerint Ethnici:* vel, ut author *Aruc* uſum ejus paulo aliter deſcribit, מחמין בו המים ומכניסין בו הכלים כגון קיתונות ודומה להם להריחם במים חמים, *in quo aquam calefaciunt, atque in ipſam vaſa injiciunt, veluti cyathos & id genus alia, quo ipſa aquâ calidâ abluant*[q]. Sic & in fabellis, quæ *Locmano* authori adſcribuntur, legimus fab. 5. خلاقين *Ollas.* Τὰ χαλκία autem, ſive intellectu latiori ſumatur appellatio, ut è vaſorum quæ, כלי מתכות, *vaſa ex metallo confecta* vocant Magiſtri, genere plura comprehendat, ſive ſtrictiùs, ut לבס *Ahenum* & קומקום *Cucumam*, quorum in *Miſna* tr. *Celim.* cap. xiv. fit mentio, privatim denotet, inter ea erunt quæ pollutioni, ex Majorum decreto, merſione abluendæ obnoxia erant.

Supereſt ᾗ κλινῶν, *& lectorum:* Κλίναι, *Mittoth.* Inter vaſa lignea quæ pollutioni obnoxia ſunt recenſentur השלחן והטבלה והמיטה, *Menſa, Tabula, Lectus, &c.* quorum, atque id genus cæterorum, pollutionem (exceptâ ea quæ à calcatione *Gonorrhaici* eſt) non eſſe ex legis ſententia, ſed מדברי סופרים, *Scribarum additamentis*, fatentur. Eſt enim regula *Miſnica*, כלי עץ וכלי עור וכלי עצם וכלי זכוכית פשוטיהם טהורים ומקבליהן טמאים[r], *Vaſa lignea, coriacea, oſſea, vitrea, quæ plana, munda ſunt, quæ ad res recipiendas* [cava] *pollutioni obnoxia.* Quam explicatiùs his verbis enarrat *Maimonides* in l. *Yad.* tract. *Celim.* cap. i. §. 10. פשוטיהן כגון הלוחות והכסא והעור שאוכלין עליו וכיוצא בהן אין מקבלין טומאה אלא בדברי סופרים[s], *Eorum quæ plana ſunt*, e. g. *tabulæ, ſedile, pellis quæ edentibus ſternitur, atque ejuſmodi alia, non ſunt pollutioni obnoxia, niſi ex verbis Scribarum.* Lectus autem quando primum huic legi obnoxius evadat, docet idem, ibid. cap. v. §. 1. verbis *è Miſna* deſumptis, כל הכלים אין מקבלין טומאה עד שתגמר מלאכתן וכלי עץ מאימתי מקבלין טומאה המטה והעריסה משישופם בעור הדג גמר שלא לשוף מקבלין טומאה[t], *Nulla vaſa pollutionem recipiunt antequam abſoluta fuerit ipſorum factura. Vaſa igitur lignea quando pollutionem recipiunt? Lectus & ſponda ex quo fricuerit ea pelle piſcis.*

[q] Adde è Maimonide in c. xiv. Celim, ad ea abluenda & emundanda, להריחם ולנקותם. [r] Celim. cap. 2. §. 1. [s] V. Eund. in com. ad textum Miſnæ citatum. [t] Celim. cap. xvi. 1.

Quod ſi ita ea perfecerit ut fricare non velit, ſtatim pollutioni obnoxia ſunt.

Porrò, conſideranda eſt & lectorum materia. Nam ſi teſtacei eſſent, neque ex verbis legis, neque ex Scribarum inſtituto immundi habebantur, teſtante eodem. Ea ergo omnia quæ hîc ab Evangeliſta recenſentur, in eorum quæ communi כלים, ſeu *vaſorum* appellatione apud [u] Magiſtros comprehenduntur, numero eſſe videmus, ob quorum lotionem, non quâ à ſordibus, ſi quas contraxerant, purgarentur, & quæ ruſticitati contraria eſt, ſed ſuperſtitioſam illam, quâ pollutioni imaginariæ, ritibus hominum ingenio confictis, cultus Deo grati & ſanctimoniæ, quam interim corde minime fovebant, prætextu, occurrere ſe putabant, à Chriſto reprehendi palam eſt. Superſtitionis iſtius paſſim occurrunt veſtigia, tum ubi de vaſis privatim, tum ubi de pollutionis & purgationis legibus ac ritibus agunt. Inter ea forſan cenſendum, quod in more fuiſſe dicunt, ut poſt feſta, vaſa quæ in Sanctuario eſſent omnia merſatione abluerent, מפני שנגעו בהן עמי הארץ, [x] *quod ea tetigiſſet vulgus:* quódque vas aliquod quod aſſereret è vulgò quis ab aliis immunditiæ generibus immune eſſe, ídque ita ſe habere ipſi crederent, nihilominus, מטבילין אותו משום טומאת עה', [y] *abluerent ob immunditiem* Am haaretz, *populi terræ*, ſeu plebeii: [z] nec non quòd ſi quis vas aliquod vel apud plebeium quempiam vel artificem, etiam quem *Terumam* rite edere noſſet, deponeret, non tamen eo uteretur, niſi rei a *Gonorrhaici* calcatione pollutæ ritu prius purgato; ut & ſi vel duntaxat coram Idiotâ idem poneret, eíque ejus ſervandi curam mandaret: quódque ſi talem quempiam in domo ſua ad ipſam cuſtodiendam relinqueret, אפילו היה כפות או כרות ידים ורגלים הכל טמא, [a] *etiamſi interim vel vinctum, vel manibus truncatum*, adeo ut nihil quæ ibi eſſent vaſorum contrectare poſſit; univerſam ſupellectilem, ut immundam, abluere deberet; & quòd ſi doctus aliquis plebeio lectum ad dormiendum commodatò daret, [b] in quo intra ipſius docti ædes decumberet, tum lectus, tum omnia intra ſpatium quo plebeius iſte manum extendens pertingere poſſet, immunda cenſerentur; [c] quódque ſi in eodem atrio cum plebeio degeret, quæcunque in atrio relinquerentur vaſa ei legi obnoxia fierent: quibus id genus alia, quæ in eorum ſcriptis quamplurima occurrunt, qui addiderit, facilè percipiet quam ferè perpetuò neceſſarii illis, qui ſanctimoniæ ſtudioſiores apud ipſos erant, poculorum, urceorum, æramentorum, lectorum & quicquid aliud vaſorum appellatione indigitant, βαπτισμοὶ à Scribis inſtituti eſſent, & quotam religionis partem ipſis implerent. Quos tamen, quamvis ſuperſtitionis nimiæ ac religionis circa exteriora inaniter occupatæ indicia manifeſta, eſt quod obtendant Judæi, fuiſſe inter inſtituta & decreta iſta, quæ ſtatuerunt Majores, ut eſſent סייג לתורה, *Sepes legi* (ut loquuntur) quæque [d] ירחיקו האדם מן העבירות, *Homines ab ejuſdem violatione longiùs abducerent*, & ne illicita patrarent, etiam à licitis cohibendo, caverent. At erant alia ab iiſdem traditione accepta, nec minori religione obſervata, quæ mandata legis graviſſima plane irrita facerent. Tale illud cujus vv. 9, 10, 11 & 12, mentionem ſubjungit, juſtáque indignatione ipſis exprobrat *Chriſtus:* honoris nempe, qui non tacito tantùm naturæ, ſed expreſſo Dei mandato, parentibus debebatur, vi traditionis ipſis denegati. *Et dicebat illis, Bene irritum facitis præceptum Dei, ut traditionem veſtram ſervetis. Moyſes enim dixit, Honora patrem tuum, & matrem tuam; & Qui maledixerit patri vel matri morte moriatur. Vos autem dicitis,* Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ κορβᾶν (ὅ ἐστι, δῶρον) ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς. *Si dixerit homo patri ſuo aut matri,* Corban *(quod eſt donum) quodcunque ex me tibi profuerit* [Beza, *quo à me juvari poſſis.*] *Et ultra non dimittitis eum quicquam facere patri ſuo aut matri.* Verba hæc cum prioribus hoc commune habent, quod eorum neutra niſi conſultis *Judæorum* traditionibus facile intelligi poſſint. Atque erat olim cum in traditionem, cujus hic mentio, primo incidens mirarer ipſam ab iis quos videram N. T. interpretibus in medium non adductam; poſtea verò eò ubi major erat librorum copia reverſus, inveni à Cl. Viro *Lud. Capello*, ex ipſo textu *Talmudico*, ejuſque interpretibus, ac *Maimonide* diligenter erutam, ac fuſius explicatam, ad cujus ergo Diatriben, qui pleniorem ejus enarrationem velit, remitto. Neque tamen penitus actum acturus mihi videor, ſi & quæ ipſe aliquando ad verborum iſtorum elucidationem congeſſeram, paucis produxero. Ob oculos igitur nobis hìc ponuntur mandatum Dei, & *Judæorum* traditio quâ ei vis illata. Mandatum à Deo per *Moſen* erat, *Honora patrem tuum & matrem tuam*; qui

[u] Yad. Celim. cap. i. §. 8 & xviii. §. 1. [x] Yad. tr. Miſhcab. & Moſhab. cap. xi. 11. [y] Ib. §. 12. [z] Ib. cap. xii. 1. [a] §. 2. [b] §. 7. [c] §. 18. [d] Pirk. Ab. cap. i.

contra fecerit morte moriatur. *Judæorum* doctrina, במסורת הקבלה, *per traditionem* (ut volebant) *à Senioribus derivata*, Si dixerit quiſpiam patri vel matri *Corban*, i. Munus, eſto quocunque à me juvari poſſis, Supplet *Beza*, ἀναίτιος ἔσῃ, *Inſons erit*, convenientius forſan traditionis dialecto [e] ſupplebitur אסור *interdictus* eſt, ſeu voto interdicti obſtrictus ne illis benefaciat, vel אסורין בהנאתו, *interdictum eſt illis ab ipſo utilitate* capienda.

Legem *Moſaicam* unà cum mandatis ſub ea contentis, diſpeſcit [f] *Joſ. Albo* in tres partes, ſcil. Primò, דברים *verba*; quo nomine ea vocat quæ vera nos de Deo ſcire & cogitare docent. Secundo, חוקים *Decreta*, è mandatis, ſcil. ea quorum ratio nos fugit. Tertiò, משפטים *Judaica*, ea nempe quæ ut æqui ac juſti inter homines obſervandi norma eſſent, tradita ſunt. Eſt illud de quo hîc agitur, ex horum [g] *Miſhpatim* numero, non Deo magis, quam ratione, ipsáque (ut diximus) Naturâ dictantibus, neutiquam violandum: quo (quantum ad præſens inſtitutum faciat) obſervare licet, ex Magiſtrorum ſententia, præcipi liberis ut Parentes foveant, alant, veſtiant, eorumque, quibus poſſint modis, inopiam ſublevent. Quæ tamen omnia perverſæ traditionis effato illis denegantur, dum vetatur qui vel iracundiæ, vel avaritiæ, vel impii cujuſpiam affectus impetu abreptus voto ſe temerè obſtrinxerit, ne Parentes ullâ ex re quæ penes ipſum ſit commodum percipiant, aliquod ipſis pietatis officium præſtare. Sunt enim verba iſta, Κορβᾶν ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς, nihil aliud quam ſolennis voti apud *Judæos* formula, quam verbis ex eorum diſciplinâ deſumptis ſic efferre liceat, קרבן כל מה שתהנה ממני, *Corban eſto omne ex quo à me commodum percipere poſſis*; Tam tibi vetitum ſcil. atque illicitum aliquâ ex re quæ penes me eſt, utilitatem capere, ac cuipiam aliquid *Corban*, ſeu muneris, nomine Deo conſecratum, in uſus ſuos convertere.

[*Ludovicus Capellus* formulam voti formalis, quam apud ipſos uſitatam fuiſſe putat, ſic effert, קרבן שאני נהנה לך, quod ex ipſius mente ſonabit, *Corban eſto, illud quo tibi utilis eſſe poſſum*, quam licet in *Miſna* toto tractatu *Nedarim* non occurrat, ſed hæc ejus vicaria, קונם שאיני נהנה לך, paſſim tamen apud commentatores *Talmudis* eo loco inveniri dicit. De voce prima, ſive *Corban*, ſive *Conam* (quæ ipſi כנוי (ut loquuntur) vicaria ſeu Synonyma eſt) ſtatuatur, perinde ſe habet, nec multum refert שאני an שאיני, cum in diverſis exemplaribus [h] promiſcuè occurrant, legatur; eodem res recidit. At in reliquis explicandis non poſſumus Doctiſſimo Viro aſſentiri, nam quod ille, נהנה לך, *tibi utilis ſim*, reddi vult; è contrario ſonare videtur, *ex rebus tuis utilitatem capiam:* patet hoc è perpetuo *Miſnæ* per totum illum de votis tractatum uſu, & uno vel altero exemplo allato extra dubium ponetur. Ejuſmodi eſt quod tractatus iſtius, cap. iii. §. 11. occurrit, ubi ſi quis hæc verba protulerit, קונם שאיני נהנה לישראל *Konam* [vel *Korban*] *quod non ſim Neheneh Le Iſrael*, ipſi incumbere ſtatuunt ut ſit, לוקח ביותר ומוכר בפחות, ſeu *caro emat & vili vendat*, ſin è contra, קונם שישראל נהנין לי, *Corban* [ſit] *quo Iſrael Nehenin li*, tum לוקח בפחות ומוכר ביותר אם שומעין לו, *ut vili emat, & caro vendat, ſi ipſi auſcultare velint:* hinc igitur manifeſtum eſt *Neheneh Le Iſrael*, reddendum eſſe, *utilitatem cepero ex* Iſraele, ſeu *Iſraelitis*, & שישראל נהנין לי, *quo* Iſraelitæ *à me* [ſeu rebus meis] *juvari poſſunt*; non ex mente *Capelli*, ſi *utilis fuero* Iſraelitis, &, *quo* Iſraelitæ *mihi prodeſſe poterunt*. Nam qui caro emit, & vili vendit, aliorum magis commodum quam ſuum reſpicit, & è contra, qui vili emere cupit, caro autem vendere, ſi hoc ſibi emptor ſuaderi patiatur, ſuæ magis quam alterius utilitati conſulit. ל ergò in his loquendi formulis idem valet ac ב, vel מן, ac proinde à *R. Obadiah*, & in *Caph Nachat* exponitur לישראל non [Iſraeli] ſed משל ישראל, *ex iis quæ Iſraelitarum ſunt*, & לי non [*mihi*] ſed משלי *è rebus meis*, ut ſit prioris membri ſenſus, Voto *Corban me obſtringo* nullum me ex *Iſraelitarum* rebus commodum perceptu-rum [res ſcil. eorum mihi ut *Corban* ſtatuendo, quo minùs, &c.] poſterioris, Voveo me *Iſraelitis* nihilo quod penes me eſt [res meas illis inſtar *Corban* ſtatuendo] profuturum. Eandemque in cæteris, quæ paſſim ibi occurrunt parili formâ conceptis votis, particulæ iſtius vim eſſe patet. Addat cui libet è cap. xi. §. 3. fœminæ votum, קונם שאיני נהנה לבריית, quo ſe obſtrinxiſſe ipſam ne à quopiam mortalium utilitatem caperet, indicant ſequentia, quæ docent nihilominus potuiſſe ipſam, ליהנות בלקח ושכחה ופאה, *Spicilegii, manipuli, & anguli in agris*, Dei juſſu, pauperibus relinquendi *beneficio frui*, ideoque formæ iſtius intellectum fuiſſe, non ſe

[e] Vel forſan ſimpliciter, Votum eſt; vel, Voto obſtrictus eſt. [f] Serm. 3. cap. xxiii. [g] Rambam. l. Mitzv. Abarb. Bechai Arba. Tur. Shulc. Ar. Lebuſh, &c. [h] V. R. Niſſim & Toſaph ad Nedar. cap. i. §. 1.

ſe nulli hominum utilem futuram, ſed à nullo utilitatem captaturam. Quare ſi hanc formulam ad Evangeliſtæ verba aptare velimus, dicendum non erit, קרבן שאני נהנה לך; eſſet enim illud *Corban eſto illud quo à te juvari poſſem*, & qui ita voviſſet, fuiſſet אסור בהם, *voto obſtrictus, ne aliquid à parentibus commodi captaret*. Sed mutatâ perſonâ, קרבן שאתה נהנה לי (quæ ipſiſſima verba, niſi quod pro קרבן eſt ejus vicarium קונם, ejuſdem tract. cap. viii. §. 7. occurrunt) [i] *Corban eſto, quo tu à me juvari poſſis*, quo pacto eſſent parentes (vel quoſcunque allocutus eſſet) אסורין בו vel בהנייתו, [k] *omnium quæ ab ipſo* expectare poterant officiorum ſpe excluſi; atque hæc certè formula iis quæ jam in textu *Miſnico* reperiuntur congruentior eſt. Alteram tamen illam, quâ cum מן conſtruatur verbum (quam adhibuit etiam Doctiſſimus Vir *Joh. Cochius)* quod Servatoris verba magis κατὰ πόδας exprimere videatur, appoſuimus: nihil interim eſt in ſenſu diſcrepantiæ, & judicio ſuo utatur lector. Sed à diverticulo in viam redeundum.]

Si cui impium hoc verbum ἔρχεσθαι ὀδόντων temerè fugiſſet, ut ſolennis voti vinculo obſtrictum, non ſinebant, niſi eo ab ipſis priùs ſolutum, illi cui ex ſe utilitate capiendâ interdixerat, quocunque prætextu benefacere, ſcil. ne voti violati reus fieret; non quod hoc pacto aliquam facultatum ſuarum partem Deo, vel abſolutè, vel ſub conditione conſecraret, aut pridem conſecratam indicaret, quæ tamen opinio, ex interpretibus melioris notæ non paucos in errorem (ſi magnorum virorum pace dicere liceat) induxit, & locum per ſe ſatis clarum obſcurum reddidit. Contrarium planè docent *Hebræorum* (ad quæ in genuino hujus loci ſenſu eruendo recurrendum ipſi fatentur) ſcripta. Res exemplo, ex ipſo [l] *Talmudis* textu petito, clarior fiet. Impio cuidam *Beth-Horonitæ* erat pater, מודר הימנו הנאה, *interdictus omni ex ejus rebus utilitate capiendâ.* Ille cum ad convivium nuptiale, quod filio ſuo inſtruxerat, patrem invitatum cuperet, nec tamen voto ſe penitùs ſolvi, hunc excogitavit dolum, ut ad amicum quendam triclinii & cœnæ jus à ſe transferret tantiſper dum veniret Pater, atque unà cum illis cœnaret; quod factu prorſus illicitum ſtatuunt, niſi bonâ fide res iſtas amico contuliſſet, nullâ Patris, cui nullo modo prodeſſe tenebatur, invitandi conditione expreſſâ. Hinc interim liquet, ipſum facultates ſuas Deo neutiquam voto iſto conſecrâſſe, cum eas alii dono dare potuerit, quod in eaſdem jus, ſi quid patri ex illis ſubminiſtraſſet, nequaquam perdidiſſet, ſed voti ſolummodo violati reus factus fuiſſet. Nihil ergò aliud valet hac in loquendi formâ *Corban*, vel δῶρον, quam אסור, i. *vetitum prorſus*, nefas atque illicitum. Eſto ſcil. אסור בקרבן, *Non minus vetitum quam Corban*, attingere. Nihil enim referre tradunt in his votis (quæ איסר *Eſar* interdicti vocant) utrum ea ſimpliciter per vocem אסור *Aſur*, aut ejuſmodi aliam, *illicitum* denotantem efferrentur, ſive ita ut quod aliàs licitum, rei cuipiam ab uſu communi ſemotæ aſſimilaretur, hac ſolum lege ut ejuſmodi eſſet res ea quam & licite conſecrare, eâdemque nondum conſecratâ liberè uti poſſet; veluti pecus quæpiam munda, quam Deo in oblationem voto הקדש *Hekdeſh* (quo nomine alteram votorum ſpeciem appellant) ſeu *Sanctionis*, conſecrandi poteſtatem haberet; cum rei ex inſtituto legis prorſus vetitæ (carnis, puta, porcinæ aut animalis cujuſpiam immundi) mentio, [m] voti nuncupandi formam non ingrederetur. Nam ſi diceret quis, Sit hoc mihi caro porcina, vel tam illicitum ac carne porcinâ veſci, nullo tenebatur voto; ſin autem, Sit hoc mihi *Corban*, munus vel holocauſtum, quæ è rebus erant ante dedicationem licitis, rei quam his aſſimilatam voluit, poteſtate ſe in poſterum exuebat, ipsámque eo reſpectu, in eundem cum *Corban*, quod in uſus privatos convertere nefas erat, ſtatum redigebat. Hæc vocis *Corban* & ſimilium in votis concipiendis vis & ratio. En igitur mandato Dei, traditionem ipſorum ex Diametro oppoſitam! Pater, ad inopiam lapſus, filii opem expoſcit. Reſpondit filius (ὄρκῳ τὴν ἀγριότητα πιεσθέν τῶν ἠθῶν, ut loquitur *Philo)* voto ſe impediri quo minus hoc præſtet. Provocat pater ad mandatum Dei promiſſis & minis undique munitum, quo ſibi in filii bona id juris conceſſum quo à nemine mortalium ſpoliari debeat. Opponit filius traditionem ſapientum (ad quorum verba magis quam ad verba legis attendendum) quâ ipſi votum ſuum, vel hujus vel alîus cujuſvis mandati neglectu ac contemptu, præſtandum docent, ideoque ſedulo cavere jubent, ne ad patrem aliquid

[i] V. Mai. ad cap. xi. 3. [k] Excerpt. Sanhed. p. 273. v. Maim. comm. & eundem in Yad. Nedar. cap. i. §. 8. [l] Nedar. cap. v. §. 6. [m] Miſn. Nedar. cap. ii. §. 1.

aliquid ex bonis ſuis commodi perveniat. Hoc eſt quod ipſis improperat Chriſtus, Καὶ οὐκ ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ, ἢ τῇ μητρὶ αὐτοῦ, Ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ παραδόσει ὑμῶν ἣ παρεδώκατε. Quod non immeritò illis ab ipſo exprobratum patet vel ex eo, qui etiamnum hodie apud ipſos legitur, ex traditione antiqua derivatus, Canone, quo ſancitum eſt, שהנדרים חלים על דברי מצוה, *Vota cadere in res mandati*, [n] ſeu locum habere etiam in rebus lege præceptis, æquè ac in דברי רשות, *rebus quæ uniuſcujuſque arbitrio* permittuntur, iiſque obſtringi poſſe aliquem, ne liceat illi ſine gravi peccato facere quæ lex facienda præceperit: adeo, ut אם נדר נדר שעל ידי כך יבא לבטל מצוה נדרו קיים ומבטל את המצוה, *Si votum nuncupaverit, quod, ut ratum fiat, abrogandum ſit mandatum, ratum fieri debeat votum ipſius, & abrogari mandatum* [o]. Subtilius autem hìc inter juramentum & votum diſtinguunt; & quod de voto aſſerunt, de juramento negant: negant enim hoc in דבר מצוה, *res à Deo præceptas cadere*, ut ſi quis mandatum quodvis ſe non præſtiturum juraverit, hoc excuſari poterit, verum שבועתו בטלה ולוקה עליה וצריך לקיים המצוה, *juramentum ipſius irritum eſſe, ipſúmque ob idem pœnis afficiendum, mandatúmque neceſſariò præſtandum:* atque latere ברבר זה סוד, *in hoc arcanum aliquod* (ait *R. Mordechai*) *myſterium* (quod cum ipſe non proferat, relinquamus & nos intactum) eſſe tamen quæ pateat, rei rationem. Nempe quod juramento præcedaneo à majoribus in monte *Sinai* jam olim ſuo ac poſterorum nomine præſtito, teneantur *Iſraelitæ* omnes ad mandata Dei obſervanda, ואין שבועה חלה על שבועה [p], *neque juramentum cadat in juramentum* (ut loquuntur) viz. ut quis libertatem ſibi novo juramento adimat illud faciendi, quod antea facturum ſe juraverat, adeoque juramenta locum habeant duntaxat בדברי רשות *in rebus quæ in jurantis poteſtate ſunt*, vota autem quibus quis non tam ſe (ut in juramento fit) à re facienda impediat, quam rem ſibi factu illicitam faciat (miro diſtinctionis acumine) etiam in ea cadant, quæ vi præcepti obſervatu neceſſaria ante facta ſunt, & voventis libertati pridem adempta; adeo ut ſi ea præſtet, [q] pœnas luere debeat. Atque ita ἄτοργος iſte, qui meritis ob votum illegitimè conceptum pœnis ab illis affici debuiſſet, & ad debitum Dei mandato, & parentibus poſt Deum colendis, obſequium præſtandum cogi, pius eſſe impia lege vetatur, & ad perpetuam mandati violationem vi traditionis obligatur. At ſolvi voto, ſi ejus ipſum pœniteret, poterat. Poterat quidem (tradentibus Magiſtris) ita tamen, ut quæ de votorum diſſolutione docent, majorem eos authoritatis & traditionis ſuæ, quam Dei aut gloriæ aut mandati, hâc etiam ex parte, curam habuiſſe oſtendant, & juſtæ Chriſti reprehenſioni vel magis adhuc obnoxios reddant. Quod tum quomodo hanc in aliorum conſcientias authoritatem, quâ iis pro arbitrio laqueos nectunt vel ſolvunt, ſibíque perpetuò obnoxias detinent, ſibi arripuerint, tum quomodo arreptâ utantur, conſideranti facilè liquebit. Primo enim nullum eſſe iſtiuſmodi authoritatis ipſis divinitus delegatæ in lege ſcriptâ veſtigium fatentur Magiſtri. Sic *Maimonides*, דבר זה אין לו עיקר כלל בתורה שבכתב [r], *Rei huic* (ſcil. homines votorum & juramentorum, quorum hac ex parte eadem eſt ratio, nexu ſolvendi authoritatis) *nullum eſt omnino in lege ſcripta fundamentum.* Quo igitur jure illam ſibi vendicant? Docet idem, אלא כך למדו ממשה רבינו מפי הקבלה שזה הכתוב לא יחל דברו שלא חלל הוא בעצמו, *Verùm à* Moſe, *Doctore noſtro, per traditionem accepimus illud quod ſcriptum eſt*, [s] *Non profanabit* [ſeu irritum faciet] *verbum ſuum* [ita intelligendum] *ut ipſe* [qui protulerit] *illud non faciat irritum*, אבל אם נחם וחזר בו חכם מתיר לו, [t] *quod ſi pœnitentia ductus illud revocare cupiat, Sapiens quis ipſum ei ſolvet.* Quid non eodem artificio è qualibet materia ſubſtrata elicere licebit? Hæc tamen interpretatio traditionis fide à *Moſe* derivata paris erit cum quolibet, quod in lege *Moſis* ſcriptum eſt, præcepto authoritatis, iiſque ad quicquid ab ipſo ligatum ſit ſolvendum, vel quicquid liberum relictum ligandum, poteſtatem conferet. Cum igitur voto ſe quis vel arctiſſimo obſtrinxerit in re maximè licita, & in qua irritum fieri quod pronunciatum eſt vetuerit Deus, ſi ejuſdem ipſum pœniteat, aut aliqua de cauſa infectum mallet; ואפילו נדר באלהי ישראל, *imo ſi* vel [teſte invocato] *Deo Iſraelis voverit*, ipſius tamen tum mandato, tum reve-

[n] Maim. Yad. Nedar. cap. iii. §. 1. Arba Tur. & Shulc. Ar. part. 2. n. 215. [o] Lebuſh. ibid. [p] Maim. Yad. tr. Nedar. cap. iii. §. 7. [q] Cum perſonas, non res obliget juramentum montis Sinai, עצמו מושבע בהר סיני ואותו הדבר אינו מושבע בהר סיני. [r] Yad. tr. Shebuoth. cap. vi. 2. [s] Num. xxx. 3. [t] Arba Tur. è Talm. f. 22. cap. iv. Nedar. & Shulc. Ar. part. 2. n. 228.

reverentiâ ſuſque deque habitis, חכם מומחה, *Sapientem aliquem probatum*, vel ſi talis in propinquo non fuerit, שלשה הדיוטות, *tres plebeios bonæ notæ adeat*, qui ipſum voto ſuo ſolvant, ita fiet, שיהא הנדר נעקר מעיקרו כמו שמתיר את הקשר שהוא כאילו לא היה קשור מעולם, [u] *ut votum radicitus evellatur, ut cum quis nodum ſolvit, ita ut non aliter ſe habeat, ac ſi nunquam ligatus fuiſſet.* E contra, ſi quis formâ ex iis quibus vota concipi volunt aliqua temere prolatâ, vel contra mandatum Dei expreſſum iverit, vel ſi harum rerum minus gnarus ſit, talem enuntiaverit formam, quæ reverâ nullam apud ipſos obligandi vim habet, voto tamen eum teneri pronuntiant, quod niſi eo quo diximus modo ipſi remiſſum, nullo pacto violare debeat. Nam & hoc paſſim docent, ſi quis עם הארץ [x] *Idiota* aut indoctus aliquid ore protuliſſet, quo ſe voto obſtrictum putaret, cum revera illud nihil minus quam votum eſſet, non hoc ipſi patefaciendum, ſed ut voti reum habendum, donec ſolvi ſe vinculo illo putatitio impetraverit, ac ſi quis arcanum illud ipſi detexerit, anathemate feritur. [y] מי שמורה לו שאינו צריך שאלה משמתינן ליה, *Si quis indicaverit ipſi, non opus eſſe ut ſolvi ſe roget, excommunicamus ipſum* (ut verbis *R. Mardochai* utar.) Quis non in his videt plus Sapientum honori & traditionis authoritati, quam aut Dei gloriæ & mandato, aut hominum bono tribui? Idem ex methodo etiam qua in votis relaxandis utebantur perſpicuum fit. Ne ad alia divagemur exempla. Si quis voto, quo caverat ne quid unquam ab ipſo boni acciperent parentes, ſolvi cuperet, ac viam quo id fieri poſſet ſibi monſtrari, [z] poſſent quos eum in finem adierat, aliud ipſi oſtium, ut loquuntur, aperire, אין פותחין בכבוד אביו ואמו, *ab honore patris & matris non aperiunt* (uno *Eliezere* contradicente) i. e. non licet honoris ipſis debiti mentione injecta anſam illi pœnitentiæ ac remiſſionis petendæ ſuggerere [ut volunt, ne falſo ſe illo moveri dicat, cum nemo tam perfrictæ frontis ſit, ut palam profiteri velit ſe nullo illos honore proſequi velle] eandemque ob cauſam, & à portis hiſce, ſeu votorum ſolvendorum locis [in quibus comminiſcendis ac pœnitentia voti ducto, vel duci ſe cupienti, ſuggerendis non minima cernebatur Sapientis peritia] Dei etiam & Præceptoris honorem excludunt. Ita (quicquid prætendi poſſit) eorum honos qui nullo voto temerari legitimè poſſet, ne votum illegitimè conceptum, ideoque naturâ ſuâ irritum, appareret, atque ita ſapientum & traditionis honos una rueret, loco cedere cogitur, nec in rationem venire permittitur, & quicquid fit, non in parentum, ſed filii qui quod ipſi jam moleſtum, mutato animo, videtur, voverat, gratiam fit, idque ita ut poteſtatem mandato jam obſequendi, non ipſi mandato, ſed traditioni à Magiſtris eidem prælatæ, debeat. Confirmatur idem alio quod apud ipſos occurrit exemplo. Inter vota, quæ, ſi mulier nuncupaverit, quæritur num à marito irrita fieri poſſint, ponitur exempli cauſa in *Miſna Nedar.* cap. xi. §. 4. illud quo voverit, è nihilo quod ipſa fecerit, commodi aliquid percepturum vel ſuum vel mariti patrem: ac ſtatutum eſt, אינו יכול להפר, *non poſſe votum hoc à marito diſſolvi.* Ratio (quam & innuit Doctiſſ. *Cochius* in notis ad *Gemar Sanhedrin*, licet aliter paulo explicatum è *R. Salomone* in loc. de votis) è *Maimonide* in *Yad.* tract. cap. xii. §. 11. aliiſque peti poteſt, viz. quod non ſit in hoc voto עינוי נפש *afflictio animæ*, i. e. nulla hic oriatur uxori afflictio, cum vota, quibus eam ſolvere poſſit maritus, ea ſola ſint, [a] שיש בהן עינוי הנפש או שהן בדברים שבינו לבינו, *in quibus ſit* [ipſi] *afflictio animæ, atque de rebus ſint quæ inter illum & ipſam intercedunt.* Quanta interim hinc patri afflictio oriatur, nihil refert. Sublevari à filia in poſterum non poteſt, non permittunt eam Magiſtri quicquam ipſi præſtare. Tantò votum impium traditionis authoritate munitum, expreſſo Dei mandato præponderat. Plura eodem ſpectantia congerere liceret, ſed abunde ſufficere videntur, quæ produximus, tum ad oſtendendum quam merito Scribis & *Phariſæis* mandata Dei abrogata, quo traditiones ſuas ſtabilirent, à *Chriſto* exprobrentur, tum ad genuinum earum, quarum hîc mentio, traditionum ſenſum eruendum.

[u] Lebuſh. Nedar. n. 228. §. 7. [x] Rambam. Nedar. cap. i. §. 27. & iii. §. 12. Shulc. Ar. part. 2. n. 205. 1 & 208. 2, &c. [y] Lebuſh. part. 2. n. 208. §. 2. & v. eund. n. 204. 2. & 205. 2. [z] Miſn. Nedar. cap. ix. 1. Arba Tur. Shulc. Ar. Lebuſh. part. 2. n. 228. §. 11. [a] Yad. ibid. §. 1.

מקדמה שרח מסכת מנחות להרמבם

R. Mosis Maimonidis [a] *Præfatio in ſuos in tractatum* Menachoth *Commentarios.*

VISUM eſt mihi huic etiam tractatui quædam præmittere, ſicut in illo de ſacrificiis feci. Dico ergo, *Menacoth, oblationes*, vel *munera*, partitione primariâ bifariam diſtribui, viz. in oblationem, quæ unà cum ſacrificio igne conſumitur, eſtque ipſi conſequens (eam ſcil. quæ appellatur oblatio libaminum, quæ ſacrificio iſti neceſſario adjungenda eſt) & oblationem quæ ſeorſim offertur; nec eſt oblatio libaminum. Oblatio autem libaminum comprehendit tam eam quæ totius cœtus, quam eam quæ privati cujuſpiam eſt. Siquidem jam oſtendimus in præfatione ad tractatum de ſacrificiis, genera ſacrificiorum omnia, tam cœtus quam privatorum, quatuor eſſe, Holocauſtum, Sacrificium pro peccato, Sacrificium ob delictum, & Pacificorum. Atque hæc quatuor genera, è quinque animalium generibus deſumuntur, viz. ovibus, bobus, capris, turturibus, columbis, iis quas ibi deſcripſimus conditionibus. Jam ergo dico ad ſacrificium quod è volucribus fuerit, haud requiri oblationem libaminum ullo prorſus modo. Textus *Sifri* eſt, *Poteſtne fieri ut holocauſtum è volucribus requirat libamina? dicere vult, è bobus aut ex ovibus:* qui textus eſt in ſectione *Neſacim.* Eodem modo, cum ſacrificio pro peccato, aut ob delictum, non neceſſe eſt ut adducatur oblatio libaminum, eò quod dicit in ſectione de libaminibus, [b] *Ut ſolvatis votum, aut ſponte veſtra, aut in ſolennitatibus veſtris.* Et cum dicunt, quicquid adducitur ex voto aut oblatione ſpontanea, requirit libamina, excipiunt ſacrificia pro peccato, & delicto, quæ non offeruntur vi voti aut oblationis ſpontaneæ. Eandemque prorſus ob rationem neque cum primogenito, neque decimis beſtiarum, neque paſchate requiruntur libamina, quoniam horum nihil vel ob votum vel ut ſpontaneum affertur. Ex his omnibus quæ præmiſſa ſunt patet, ad quodlibet è pecoribus holocauſtum aut ſacrificium pacificum requiri libamina, ſive privati alicujus ſive totius cœtus oblationes fuerint, at ad ſacrificium pro peccato aut delicto, non requiri, excepto tantum ſacrificio pro peccato aut delicto leproſi, quemadmodum jam oſtenſuri ſumus. Illud autem quod appellatur Oblatio libaminum, eſt ſimila oleo perfuſa, libamina autem vinum quod unà cum holocauſto aut etiam pacificis offertur; hoc eſt quod dicit, [c] *Et vinum in libamen.* Hæc omnia, viz. ſimilam [cum oleo] commiſtam, & vinum, appellant libamina, per ſynecdochen, cum nec vinum ſine ſimila requiratur, nec ſimila ſine vino, at ſimul adhibita ſint ex appendicibus oblationum, *viz.* holocauſti & pacificorum,

[a] V. p. 363. [b] Num. xv. 3. [c] Ibid. ver. 5.

corum, quemadmodum oſtendimus. Quantitas autem ſimilæ & vini, quæ afferri debet cum holocauſto, eadem eſt quæ & cum pacificis affertur. Diſcrepat autem ſecundum diſcrepantiam ſpeciei ex qua affertur oblatio, & diſcrepantiam ætatis ejus quod offertur; adeo ut ſit triplex quantitatis [differentia;] primò cum fuerit oblatio è genere caprino (perinde autem eſt ſive major ſive minor fuerit [pecus]) aut è parvis generis ovini, viz. agnus anniculus, tum oblatio libaminum, quæ ad harum unamquamque requiritur, ſive plures ſive pauciores fuerint, decima ſimilæ, perfuſa quartâ parte *Hin* olei, cum vini ad libamen quarta parte *Hin*, ſive fuerit oblatio holocauſtum, ſive pacificorum; quod ſi holocauſtum illud vel ſacrificium pacificorum, fuerit ovis grandior, quæ *Ail* ſive *aries* audit, tum oblatio ad ipſum requiſita conſtat duabus decimis [ſimilæ] perfuſæ tertiâ parte *Hin* olei, vinique ad libamen tertiâ parte *Hin*: atque hæc eſt ſecunda quantitas oblationum libaminum. Tertia eſt, ut cum fuerint holocauſtum aut pacifica è genere bubulo (ſive grandior ſive minor fuerit bos, perinde eſt) ſit [*Minchah*] oblatio ad quodlibet eorum requiſita tres decimæ (partes *Ephæ*) perfuſæ dimidio *Hin* olei, cum vini ad libamen dimidio *Hin*, quæ quantitates duplicantur ſecundum numerum oblationum particularium, ſive privati alicujus fuerint, ſive totius cœtus. Dixit Dominus [d], *Secundum numerum quem facietis, ita facietis ſingulis ſecundum numerum eorum.* Neque eſt quod ab hâc [regula] excipatur, neque ei addunt vel detrahunt, excepto agno illo qui offertur die feſto *Azymorum* ſecundo, die quo elevatur manipulus qui eſt *Holocauſtum*, uti diximus, de quo expreſſè dicit ſcriptura, fore [*Minchah*] oblationem ipſius duas decimas perfuſas tertia parte *Hin* olei, & libamina ad ipſum requiſita, quartam *Hin* vini, ſicut & agni cujuſlibet. Exceptâ etiam leproſi oblatione pro peccato, & delicto, quorum cum utroque [offertur] decima pars *Ephæ*. Eſt enim oblatio leproſi quemadmodum explicabimus, duo agni maſculi, cum fœmellâ unâ, quæ ſunt oblatio pro peccato, holocauſtum, & oblatio pro delicto, de quorum *Minchah* dixit, *& tres decimæ*, &c. Atque hæc eſt *Minchah* libaminum, quæ comburitur una cum oblatione, viz. vel cum integro holocauſto aut cum partibus pacificorum. Atque hæc ſunt libamina quæ requiruntur ad omnes oblationes, quorum mentionem fecimus, cap. v. *Shekalim*. Hîc autem ad eadem plenius deſcribenda reverſi ſumus. Atque hæc una eſt *Mincharum* [oblationum] diſtinctio: Diviſio ſecunda eſt, earum quæ non ſunt ſacrificii alicujus appendices, ſuntque duarum ſpecierum, vel Oblatio privati, vel Oblatio cœtus. Oblationes cœtus tres ſunt; quarum una eſt [e] *Omer* [*Manipulus*] *elevationis*; qui offerebatur feriâ ſecundâ *Paſchatis*, cujus ritus omnes hoc tractatu deſcri-

ואלשלמים כמא בינא ואלמקדאר
אלדי ילזם אן יגאב מע אלעולה מן
אלסמיד ואלכמר הו בעינה אלדי יגאב
מע אלשלמים והדא אלמקדאר יכתלף
באכתלאף אלנוע אלדי יגאב מנה
אלקרבן וכסן אלקרבן והי תלתה
מקאדר אלאול אן יכון אלקרבן מן נוע
אלמאעז ולא פרק בין כבירה וצגירה
או מן צגיר נוע אלצאן אעני אן יכון
כבש בן שנתו פמנחת נסכים אלתי
תלזם כל שכין מנהא כתר אלעדד
או קל עשרון סולת בלול ברביעית
ההין שמן ויין לנסך רביעית ההין סוי
באן אלקרבן עולה או שלמים ואן
כאנת אלעולה או אלשלמים מן כביר
אלצאן והו אלדי יתסמי איל פאלמנחה
אללאזמה לה שני עשרונים בלול
בשלישית ההין שמן ויין לנסך שלישית
ההין והדא הו אלמקדאר אלתאני מן
מנחת נסכים ואלמקדאר אלתאלת
הו אן תכון אלעולה או אלשלמים
מן נוע אלבקר ולא פרק בין כביר
וצגיר פאלמנחה אללאזמה לכל קרבן
שלשת עשרונים בלול בשמן חצי
ההין ויין לנסך חצי ההין והדה
אלמקאדיר תצאעף בעדד אשכאץ
אלקרבנות כאנת ליחיד או לצבור
קאל תעלי כמספר אשר תעשו ככה
תעשה לאחד במספרם ולא ישוי מן
הדא שאד ולא יזאד פיהא ולא
ינקץ מנהא גיר אלכרוף אלדי יקרב
תאני חג המצות יום תנפת העומר
אלדי הו עולה כמא דכרנא נץ
אלכתאב פיה אן תכון מנחתו שני עשרונים
והי תלת בשלישית ההין שמן ואלנסכים
אללאזמה לה רביעית ההין יין מתל
כל כבש וכדלך איצא שית חטאת
מצורע ואשמו אן מע כל ואחד מנהמא
עשרון לאן קרבן מצורע כמא בינא
הו שני כבשים וכבשה והי חטאת
ועולה ואשם וקאל פי מנחתם
ושלשה עשרונים וכו' פהדה הי מנחת
נסכים אלתי תחרק מע אלקרבן אמא
מע גמלה אלעולה או מע אמורי
שלמים והדה הי אלנסכים אללאזמה
לגמיע אלקראבן וקד תקדם לנא
דכרהא פי כאמס שקלים ואחלנא
עלי תתמים וצפהא הנא והדא הו
אלקסם אלואחד מן מנחות אמא
אלקסם אלתאני והי אלמנחות אלתי
לא תתעלק באלקרבן פהי נועין אמא
מנחת יחיד או מנחת צבור ומנחות
צבור תלתה אחדהא עומר התנופה
והו אלדי יקרב תאני חג הפסח וסתבין

[d] Ibid. ver. 12. [e] Levit. xxiii 11.

גמיע אחכאמה פי הדה אלמסכתא
והו יקרב מנה קומץ לגבי המזבח
ויאכל אלכהנים אלבקיה ואלמנחה
אלתאניה שתי הלחם והי אלתי תנאב
יום עצרת וקד ذכרנאהא פי אול זבחים
קאל אללה פיהא ממושבותיכ' הב'
לחם תנו' וסמאהא מנחה קאל
בתקריבכם מנחה חדשה ליי' כשבוע'
וכי' ואל מנחה אלתאלתה לחם הפנים
אלדי יאכלה אלכהנים כל יום סבת
והי שתים עשרה חלות שני עשרונים
יהי החל' האחת והי אלתלאת דוחין
את הטומאה ולכנהא לא תאכל אם
באה בטומאה כמא תבין פי סאבע
פסחים ומנחת העומר וחדהא הי
אלתי תדחה שבת כמא יבין פי הדה
אלמסכתא ומנחת יחיד הנקסם במסה
אקסאם אלקסם אלאול אן תלזמה
עלי נדב ונבה ואלקסם אלתאני אן
ילזמה דלך עלי חק יריד יצלה ואלקסם
אלתאלת אן ילזמה דלך מע קרבן
מעלום תעין עליה והדא פי הסמיתה
מנחה תסאמח וסנבין דלך ואלקסם
אלראבע הי אלמנחה אללאזמת לכהן
גדול כאצה או הדיוט מרה ואחדה
כמא נבין ואלקסם אלכאמס אן יתנרע
בדלך ולזמה נפסה אמא אלקסם
אלאול פהו אן יכון קד שגג פי טומאת
מקדש וקדשיו או שגג פי שבועת
בטוי או חנת שבועת העדות בין בשוגג
בין בזדון פאן אלמתעדי על אחד הדה
אלארבע דנוב ילזמה קרבן כמא
וצפנא פי צדר כלאמנא פי מסנת
זבחים פאן לם יקדר עלי דלך אלקרבן
פיקרב עשירית האפה סולת לא תלת
בזית ולא יגעל עליהא לובאן והדה
תתסמי מנחת חוטא וסמאהא אללה
חטאת וחכמהא אן יקרב מנהא קומץ
ויאכל אלכהנים אלבקיה ואלקסם
אלתאני הי אלמנחה אללאזמת ללשוטה
ואנפצלת ען אלמנחות כלהא בכונהא
מן דקיק אלשעיר והי איצא דון זית
דון לובאן יקרב מנהא קומץ לגבי
המזבח ויאכל אלכהנים אלבקיה כמא
בינא פי תאני שוטה והי תתסמי מנחת
קנאות וכדלך סמאהא אלנץ ואלקסם
אלתאלת אן ילזמה דלך מע קרבן
מעלום ודלך באן יכון אלאנסאן אלזם
נפסה קרבן תודה או ידור בנזיר ותתם
איאם אלנזירות וקד ذכרת לך פי
כאמס זבחים אן יקרב מע אלתודה
אנואע מן אללחם וכדלך מע איל נזיר
והדה אלאנואע אלתי תנאב מע
אלתודה ואיל נזיר מא סמאהא

describuntur, ejus autem pugillus in altari offerebatur; reliquum comedentibus Sacerdotibus. Secunda eſt duorum panum, qui die convocationis offerebantur, cujus meminimus, cap. i. *Zebachim.* De ea dixit Dominus: *Ex habitaculis veſtris offeretis panem elevationis:* eandemque oblationem *Minchah* nominavit, dicens, *Cum offeretis Minchah novam Domino in hebdomadibus veſtris.* Tertia eſt, Panes propoſitionis, quos comedebant ſacerdotes ſingulis diebus Sabbati, qui erant duodecim placentæ, quarum ſingulæ conſtabant duabus decimis partibus *Ephæ:* atque hæ tres repellunt immunditiem; nec tamen comeduntur, ſi immundæ adducantur, quemadmodum cap. vii. *Peſachim* oſtenſum eſt. Sola autem oblatio manipuli repellit Sabbatum, ſicut hoc tractatu declarabitur. Porrò oblatio privati in quinque ſpecies diſtinguitur. Prima eſt, cum ea ipſi offerenda ſit ob peccatum aliquod à ſe commiſſum. Secunda, cum ob rem aliquam, quam obtinere cupiat. Tertia, cum adducenda ipſi ſit cum certo aliquo ſacrificio, quocum offerenda decernitur, quæ dum *Minchah* appellatur, tralatitia locutio eſt, uti oſtenſuri ſumus. Quarta, ea quæ ſacerdoti ſummo privatim offerenda incumbebat, aut etiam privato ſemel, quemadmodum oſtenſuri ſumus. Quinta, cum quis eam ſponte adducit, ſibique offerendam imponit. Harum ſpecierum prima (offerenda eſt) cum quis per errorem deliquerit in immunditie Sanctuarii aut rerum ejus ſanctarum, aut in juramento quod ore protulerit, aut cum pejeraverit in juramento ad teſtimonium confirmandum, ſive ex ignorantia, ſive ex ſuperbia. Si quis enim aliquo quatuor peccatorum tranſgreſſus fuerit, ſacrificium offerre tenetur, quemadmodum initio ſermonis noſtri ad tractatum *Zebachim* diximus: cui offerendo ſi non ſit, offerat decimam partem *Ephæ* è ſimilâ oleo non perfuſâ, nec thure ipſi impoſito; atque hoc appellatur *Minchath Chote*, oblatio peccantis; appellavit autem Deus ipſam *Chataat*, Oblationem pro peccato, ſtatuitque ut de eo pugillus offeratur, reliquum comedentibus ſacerdotibus. Species ſecunda eſt, quam offerre debuit mulier declinans [adulterii ſuſpecta] quæ à cæteris oblationibus quibuſvis eo diſtincta eſt, quod ſit è farina hordeacea, eſtque etiam ea abſque oleo aut thure, & offerendus ex ipſo ſuper altari pugillus, reliquum comedentibus ſacerdotibus, uti cap. ii. tract. *Sotah* oſtendimus; appellaturque *Minchath* [oblatio] *Zelotypiæ*, quod nomen ipſi impoſuit textus Biblicus. Species tertia eſt, cum ipſam quis cum ſacrificio aliquo definito offerre debeat, e. g. Si quis ſe ad ſacrificium Euchariſticum offerendum obliget, vel *Naziræatum* voverit, ac completi ipſi fuerint dies *Naziræatus.* Jam enim tibi indicavi, cap. v. *Zebachim*, offerri cum ſacrificio Euchariſtico diverſas panis ſpecies, & ſimiliter cum ariete à *Naziræo* (offerendo.) Has autem ſpecies, quæ unà cum ſacrificio Euchariſtico & ariete *Naziræi* offeruntur, nequaquam appellavit

אלכתאב מנחה בוגה ולא היי מן גמלה
אלמנחות ואל ברהאן עלי דלך אן אלכהן
אדא נאב תורה או איל נזיר פיאכל
אלכבז אלדי יקרב מעהמא מתל ישראל
ולו כאנת מנחה ללזם חרקהא כמא
נא אלנץ וכל מנחת כהן כליל תהיה
לא תאכל לכן אלחכמים סמוהא
מנחת תסמח והדה אלמסכתא איצא
תבחת עץ צנאעה הדא אלכבז וכיף
יעמל וכם מקדארה ואלקסם אלראבע
הו אלדי יתסמי חביתי כהן גדול ודלך
עשירית האפה יקרב נצפהא מע תמיד
של שחר ונצפהא מע תמיד של בין
הערבים והי תחרק כלהא קאל אללה
פיהא חק עולם ליי כליל תקטר פדה
הי אלמנחה אללאזמה לכל כהן גדול
כל יום והי איצא תתסמי מנחת כהן
משיח לקולה פיהא אשר יקרוב ליי
ביום המשח אותו ואמא אללאזמה
לכל כהן מרה ואחדה פהי עלי מא
אצף ודלך אן אלכהן אדא כבר ואראד
אלדכול ללעבודה סוי כאן כהן גדול
או כהן הדיוט פאול מא יעמל אנה
יניב עשרון סולת ויקרבה מנחה והו
יחרק כלה לאנהא מנחת כהן
כמא קדמנא ואלאשארה אלי דלך פי
קולה זה קרבן אהרן ובניו אשר יקריבו
ליי ביום המשח אותו עשירית האפה
פאנה אשמל פי הדא אלפסוק מנחת
כהן גדול אלדי יקרב כל יום ומנחת
כל כהן אול מא ידכל ללעבודה ואעלם
אן מע כון אלכהן מנד תלזמה אלמצוות
כשר לעבודה לכן לא היו אחיו הכהנים
מניחין אותו לעבוד עד שיהא בו
עשרים שנה ואלקסם אלכאמס אן
יתברע בדלך וילזמה נפסה והדה
תתסמי מנחת נדבה כמא סיבין והי
כמסה אנואע אמא סמיד מלתות בזית
והדה תתסמי מנחת הסולת או מאפה
תנור והי נועין אמא חלות או רקיקין
או מנחה על המחבת או מנחת
מרחשת והדה כלהא נצוץ אלתורה
פאי נוע אלזם נפסה לזמה וכדלך אי
מקדאר ולא אקל מן עשרון כמא יבין
והדה אלכמסה אנואע תחתאג לבאן
וזית וכלהא סמיד יקרב מנהא אלקומץ
ותוכל אלבקיה ואלבקאיא אלתי הבקי
מן אלמנחות בעד תקריב אלקומץ
תתסמי שירי מנחות והי תאכל לכהנים
אלא אן תכון מנחת כהן פאנהא
תחרק כלהא וסיאתי פי הדה אלמסכתא

Scriptura nomine *Minchah* [oblationis] neque è numero oblationum cenſentur, cujus rei demonſtratio eſt, quòd ſacerdos, cum ſacrificium Euchariſticum aut arietem *Naziræi* offerret, panem una cum illis oblatum comederet, æquè ac *Iſraelitæ*. Quòd ſi *Minchah* eſſet, comburere ipſum oporteret, ſicut in ſcriptura dicitur, *Omnis autem* Minchah *ſacerdotis igne cremabitur, non comedetur.* Sapientes autem ipſas *Minchah* nominarunt per Metalepſin, quare & inquirit tractatus iſte de ratione panis iſtius conficiendi, quomodo faciendus ſit, & quænam ejus menſura. Species quarta, ea eſt quæ vocatur *Chabite, oblationes in ſartagine frixæ*, Sacerdotis ſummi; eſtque decima pars *Ephæ*, cujus dimidium offertur unà cum ſacrificio jugi matutino, dimidium cum ſacrificio jugi, quod inter duas veſperas offertur, totaque comburitur. De ea dicit Dominus, [f] *Statutum perpetuum Domino, tota ſuffietur.* Atque hæc oblatio unicuique Sacerdoti ſummo quotidie offerenda incumbit, eademque *Oblatio ſacerdotis uncti* appellatur, ideo quod de ea dicit, *Quam offeret Domino eo die quo unctus fuerit.* Ea autem quæ cuilibet ſacerdoti ſemel offerenda eſt, eo ſe habet, quem deſcripturus ſum, modo, nempe quòd ſacerdoti, ubi ad ætatem pervenerit, ac miniſterium [illud] ſuſcipere velit, hoc primum omnium faciendum ſit, ut decimam [partem *Ephæ*] ſimilæ afferens ipſam in *Mincham* [oblationem] offerat, eamque totam adoleat, cum ſit *Minchah* ſacerdotis, quemadmodum præmiſſum eſt; atque hoc innuitur dicto ipſius, [g] *Hæc oblatio eſt Ahronis & filiorum ipſius, quam offerent Domino, die quo ungetur, Decima pars* Ephæ: Hoc enim verſu & munus Sacerdotis ſummi, quod quotidie offerebat, & munus cujuſlibet Sacerdotis [ipſi offerendum] cum primo miniſterium in ſe ſuſcipit, comprehendit. Scias autem quod etſi Sacerdos, ex quo mandatis præſtandis obnoxius eſt, miniſterio idoneus ſit, non permitterent tamen fratres ipſius ſacerdotes, ipſum miniſterio fungi, donec annorum eſſet viginti. Species quinta, quam quis ſponte præſtat, eamque ſibi imponit, vocatúrque *Minchath Nedebah* [munus voluntarium] quemadmodum oſtendetur. Eſtque generis quintuplicis; vel enim offertur ſimila oleo perfuſa, atque hoc appellatur Munus ſimilagineum; vel opus coctum clibano, quod & duarum eſt ſpecierum, vel è placentis, vel laganis; [vel Munus in craticula; vel Munus in ſartagine, paratum.] Quæ omnia exerta ſunt legis verba; & quamcunque harum ſpecierum ſibi impoſuerit, ea ipſi offerenda incumbit, nec non quamcunque menſuram; modo decimâ [parte *Ephæ*] minor non fuerit, uti oſtendetur. Quinque autem generibus iſtis, thure & oleo opus eſt, ſuntque è ſimila cujus pugillus offerendus eſt, reliquum comedendum.

Quæ autem ſuperſunt de oblationibus poſt oblatum pugillum, appellantur Reliquiæ oblationum, quas comedunt ſacerdotes, niſi munus ſacerdotis fuerit; tum enim

[f] Ibid. 22. [g] Ibid.

צפה צנאעה הרה אלמנחות כלהא
ומקאדרהא ואלפסאדאת אללאחקה
להא וגמלת אחכאמהא וען דלך הו
אלבחת פי הדה אלמסכתא וקד תבין
לך אן אלמנחות כלהא סמיד גיר
מנחא העומר ומנחת שוטה פאנהא
מן אלשעיר ומנחת שוטה כאצה מן
דקיק אלשעיר ואן ליס מנהא מא יחרק
גיר מנחת חנוך ומנחת כהן כאנת מא
כאנת וכדלך מנחת נסכים כאנת למן
כאנת וסאיר אלמנחות יקרב מנהא
אלקומץ ויאכל אלכהנים אלשירים
ויעמהא כלהא אלאשיא אלתי דכרנא
אנהא תעם אלזבחים פי צדר כלאמנא
עלי זבחים ולם יבקי עלינא שי ממא
נריד תקדימה גיר תבייז מקדאר
אלעשרון ומקדאר אלהין אללדין בהאדין
אלמכאלין נקדר גמיע אלמנחות
ואלנסכים פאקול אנא קד דכרנא פי
אכר פאה אן אלמכיאל אלדי יכון פי
פצאדה ארבע אצאבע טולא וארבע
אצאבע ערצא וארתפאעה אצבעין
וסבעה אעשאר אצבע ותכון אלאצבע
אלתי יקדר בהא אלאבהאם מן יד
מעתדלה פאן הדא אלמכיאל יתסמי לוג
ורבעה יתסמי רביעית ואלהין אלמדכור
פי אלתורה אלדי בה קדר אלכתאב
אלנסכים וזית אלמנחות ברבעה ותלתה
ונצפה פהו יחמל אתני עשרה לוג פקד
באן אן נסכי כבש שלשת לוגין ונסכי
איל ארבעת לוגין ונסכי שור ששת
לוגין ובהדה אלמקאדר מן אלזית ילת
אלסמיד כמא תקדם וקד דכרה פי
אול מסכת עדיות אני עמלת מכיאל
אלרביעית ותחריתה פיה מא אמכנני
ודכרת אני וגדתה יחמל מן אלכמר
קרבאלסתה ועשרין דרהמא מצרית
ובדלך וגדתה יחמל מן זית אלזיתון
איצא סתה ועשרון דרהמא וחבאת לם
אלתפת להא לקלתהא פיכון וזן מא
יחמל אללוג מן אלכמר או מן אלזית
עלי מא וגדנאה מאיה דרהם וארבעה
דרהם מצריה ואלעשרון הו עשירית
האיפה והו אלעומר והו שעור חלה
וקד בינא מקדאר הדא אלכיל פי תאני
חלה ופי אול עדיות עלי תחריר והנאך
בינת איצא אעני פי עדיות אני וגדת
שעור חלה באלמכיאל אלדי עמלתה
יחמל וזן כמס מאיה ועשרון דרהמא מן
דקיק קמח מצר והדא אלמקדאר בעינה
וגדתה יחמל מן סמיד מצר איצא
ואלדראהם כלהא מצריה פהדא מא
ראינא תקדימה ובעד דלך אכל פי
אלשרח:

enim totum adoletur. Porro ſequentur in tractatu iſto deſcriptio rationis conficiendi munera iſta omnia, ipſorumque quantitates, quæque vitia illis contingant, ac ritus ipſorum univerſi, atque de his in eo quæritur. Jam autem tibi oſtenſum eſt, munera omnia è ſimila eſſe, exceptis munere Manipuli, & munere Mulieris declinantis, quæ ſunt ex hordeo; munus autem mulieris declinantis privatim, ex farina hordeacea. Neque eſt ex iis quod adoleatur, exceptis munere initiationis & munere ſacerdotis, quodcunque tandem fuerit; nec non munere libaminum, cujuſcunque fuerit. E reliquis enim muneribus offertur pugillus; reliquias comedunt ſacerdotes. Porro his omnibus communes ſunt res iſtæ, quas ſacrificiis communes eſſe, initio ſermonis noſtri de ſacrificiis, diximus. Neque jam ſupereſt nobis quicquam ex iis, quæ præmittere volumus, niſi ut quantitatem *decimæ* [partis *Ephæ*] & *Hin*, quibus duabus menſuris omnia libaminum munera metimur, deſcribamus. Dico igitur nos jam [h] cap. ultimo tract. *Peah* dixiſſe menſuram cujus capacitas fuerit quatuor digitos tam longa, quam lata, profunda autem duos digitos cum ſeptem decimis digiti, cum ſit digitus quo menſuratur pollex manus ſtaturæ mediæ, appellari nomine *Log*; ejuſdemque quartam partem vocitari *Rebiith*. *Hin* autem, cujus in lege fit mentio, cujus parte quartâ, tertiâ, & dimidio ſcriptura metitur libamina, & oleum munerum, continere duodecim *Log*. Ac jam liquet libamina agni eſſe trium *Log*, arietis quatuor, juvenci ſex. Atque his olei menſuris perfunditur ſimila, uti dictum eſt; quin & initio tractatus *Edaioth* narravi confeciſſe me menſuram *Rebiit*, idque ſummâ, quâ potui, accuratione, ac comperiſſe ipſam capere vini prope viginti ſex drachmas *Ægyptiacas*; nec non olei olivi pariter viginti ſex drachmas, cum granis, quorum ob paucitatem nullam habui rationem; adeoque eſſe pondus ejus quod capit *Log*; è vino aut oleo, ſecundum id quod comperimus, centum & quatuor drachmas *Ægyptiacas*; *Eſhron* autem [ſeu, *decima*] eſt decima pars *Ephah*, idemque *Omer*; atque eſt menſura placentæ [ſeu è qua tolli debet ſacerdotibus placenta.] Jam autem hujus etiam menſuræ quantitatem, cap. ii. *Challah* [de placenta] & cap. i. *Edaioth* [de teſtificationibus] accurate deſcripſimus, ubi etiam (ſc. in *Edaioth*) oſtendi comperiſſe me menſuram placentæ, eâ quam confeci menſurâ, continere pondus drachmarum quingentarum & viginti farinæ tritici *Ægyptiaci*, eandemque prorſus quantitatem ſimilæ *Ægyptiacæ*, erantque drachmæ etiam omnes *Ægyptiacæ*. Atque hoc eſt quod viſum eſt præmittere; ſupereſt ut explicationem [*Miſnæ*] aggrediamur.

[h] Ubi ſe menſuras capacitate potius quam pondere definire ait; quod rebus materiâ diſcrepantibus aliis tenuiori, aliis craſſiori, commune aliquod pondus aſſignari nequeat.

Soli Deo Servatori Gloria.

A COM-

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tionibus; & modò Parvum, modò Illuſtre & Præcipuum denotare. Obiter etiam Pſal. lxviii. 19. cum Eph. iv. 8. confertur. 134

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A

COMMENTARY

ON THE

PROPHECY

OF

MICAH,

By EDWARD POCOCK, D. D.

Canon of *Chriſt-Church*, and Regius Profeſſor of the *Hebrew* Tongue,
in the Univerſity of OXFORD.

Imprimatur.

RAD. BATHURST,
Vice-Cancel. *Oxon.*

JULY 19,
1676.

MVSEVM
BRITAN
NICVM

TO THE

Right Reverend FATHER in GOD

S E T H

Lord Biſhop of SARUM.

My LORD,

THE *concurrence of ſeveral reaſons, (each of which were ſufficient) have moved me to offer to your gracious acceptance this eſſay.* First, *My duty to your Lordſhip as my Dioceſan, who may juſtly challenge from me ſome account of my employments.* Secondly, *That gratitude which obligeth me to acknowledge your Lordſhip's many favours extended to me and mine. And,* thirdly, *the need of patronage and protection that this Work hath, in regard that there is in it much ſtreſs laid on ſuch part of Learning, (the Oriental I mean,) which of late, if not all along, hath had that unhappineſs, as to be ſcarce able to keep itſelf, not only from neglect, but contempt, as needleſs; at leaſt of no great uſe or neceſſity. In ſome places abroad where it formerly found great encouragement, (if we may believe general complaints,) it hath now little regard, although I doubt not but that it will in good time recover its honour. That it may not be ſo among us at home, it muſt owe to the favour and countenance of men excelling as in authority and dignity, ſo in learning and judgment; in which rank none being more eminent, ſo none will be more ready to afford it then your Lordſhip, who have your ſelf always been a lover of thoſe Studies, and by long experience know and have made known the uſefulneſs of them. I ſhall not here trouble your Lordſhip with giving an account of what is in theſe Annotations done, that being the proper work of the Preface. I ſhall only add, that beſides the former motives, I have a ſtrong encouragement to make this addreſs to your Lordſhip from an aſſured confidence, that whatſover it be that I bring, being the beſt that I have at preſent, and proceeding from thoſe intentions with which it is offered, it ſhall by your Lordſhip be favouredly accepted from the hands of him who is,*

My LORD,

Your LORDSHIP's Moſt Humble Servant,

EDWARD POCOCK.

THE PREFACE.

THE main thing in theſe Annotations endeavoured, is to ſettle the genuine and literal meaning of the Text. Seeing it is often very differently rendred by Interpreters, according to their different judgments, from what we read in our *Engliſh* Bibles; and that in them alſo we have various readings in the Margin, I have laboured, as far as I could, to find out the truth among them, by examining ſuch as I have occaſion to take notice of, by the Original *Hebrew*, which is the ſtanding rule which was at firſt by the goodneſs of God for ſuch delivered to us by the prophets and holy men divinely inſpired, and hath ever ſince, by his wonderful providence, been preſerved uncorrupt and ſincere.

Of any that ſhall queſtion it, we may aſk when it was corrupted, whether before Chriſt's time or ſince? If it be ſaid before, and as an argument alledged for it, that there is a tranſlation of greater antiquity than his time, *viz.* in *Greek*, which ſo much differs from the *Hebrew* copies which we now have, as to ſhew that in the copy which the authors thereof had, many things were read otherwiſe than in theſe, we are not to be moved by it, except three things be firſt made evident, 1. That the copy which they had was a truer copy than any reſerved among the *Jews* which might be derived to us from them. 2. That thoſe Interpreters ſtrictly and preciſely followed the letter of their copy, and did not give themſelves liberty of expreſſing what they conceived to be the ſenſe and meaning, either more largely or in different words, or had not ſome notions of the words which are not now ſo uſually known. 3. That the copies which we have of their verſion be genuine and uncorrupted, as they proceeded from them, without mixture or alteration. Which things have not yet been ſufficiently proved, and I ſuppoſe cannot be.

Again, If it had been before Chriſt's time corrupted, it can ſcarce be doubted but we ſhould have heard of it from him, who ſo often reprehending the *Jews* for their perverſe interpretations of it by the gloſſes of their traditions, we cannot think but he would much more have reproved them if they had corrupted the text it ſelf.

And after his time it is no way probable that it could be altered or corrupted by any concurring malice of the *Jews*, (as it muſt have been done by a general conſpiration for corrupting all the copies, or elſe would have been a vain attempt) ſeeing it cannot be doubted but that among ſo many thouſands of them, of whom many were converted to Chriſt, and among them divers others (we may well ſuppoſe) like *Apollos*, mighty in the ſcriptures (*Acts* xviii. 24.) many had in their hands true copies of it, by which they would have diſcovered any forgery. And from them, that there were copies imparted to other Chriſtians alſo we have reaſon to think, when we find that among them for many years after Chriſt the ſcriptures of the *Old Teſtament* were read in their churches in the *Hebrew* language: for that it was ſo among the *Syrians* we have from a learned [a] man of that nation, who in a book that he wrote in *Arabick*, concerning divers heads of the chriſtian religion, ſpeaking of their manner of reading the ſcriptures in the church, ſaith, كان في القديم تقرا الكتب العتيقة بالعبرية ومنع عن ذلك مار افريم, i. e. *In ancient time the books of the* Old Teſtament *were read in the* Hebrew *tongue, till St.* Ephraim *forbad it:* which we cannot think was for any other reaſon, but becauſe they looked on the *Hebrew* as more genuine and authentick than any tranſlation, not that they had not then tranſlations of the ſcripture in their own language, as we ſhall by and by ſhew to be more than probable.

For theſe and other reaſons, even the care that the *Jews* themſelves (as is by all known and confeſſed) always took of writing it exactly true, as that whereon their own preſervation depended, we cannot on any probable grounds queſtion the integrity thereof. Yea a learned [b] man, who is looked on to have laboured as much as any to queſtion the integrity of the *Hebrew* text, doth confeſs that in Chriſt's time, and *Jonathan*'s the paraphraſt, the *Hebrew* books that they then had were the ſame that we now have. And what then have we farther to be ſolicitous about in this matter? for of thoſe was then the book that our Saviour ſtood up to read in the ſynagogue, and expounded by the ſame Spirit which firſt dictated what was therein written, *Luc.* iv. 16, 17, *&c.* and the reading of which he juſtified by aſking the lawyer, who would know what he might do to inherit eternal life, *What is written in the law? how readeſt thou?* Luc. x. 26. Thoſe the ſcriptures, which he bad the *Jews* to ſearch, as in which they thought to have eternal life, and as which teſtified of him, *Jo.* v. 39. and the ſame thoſe of which he ſaith, that *He came not to deſtroy but to fulfil them: and that till heaven and earth paſs, one jot or tittle ſhould not paſs from them, till all were fulfilled*, Mat. v. 17, 18. and which he ſo often cites and refers the *Jews* to, and the fulfilling of which he made the rule of what he did and ſuffered. Which his divine approbation of them, without queſtioning the copies they then had of them, may juſtly ſeem to us a teſtimony of the integrity of them at that time, of greater validity than any human teſtimony from any different reading

[a] Al Tacriti, c. 29. [b] Lud. Capell. in Crit. defenſ p. 572.

reading in any tranſlation, to make us queſtion it. However theſe arguments may be eluded by ſuch as will be contentious, yet they are ſuch as may well ſway with a ſober mind, that neither before nor after Chriſt's time the *Hebrew* copies were corrupted, and ſo ought to be our undoubted rule.

The forecited [c] author ſaith, that tranſlations are to be examined by the original text, if any copy of it be uncorrupted, and not that by tranſlations: and that is that therefore, which not doubting thoſe copies that we have to be ſo, I have endeavoured in part to do, ſo far at leaſt as may ſerve to juſtify, or to give account of, that tranſlation of our own which we follow; (and deſervedly, it being ſuch and ſo agreeable to the original, as that we might well chooſe among others to follow it, were it not our own, and eſtabliſhed by authority among us:) which could not well be done without comparing it with others alſo, and bringing all to the original *Hebrew*, as the teſt, as hitherto it hath had the honour to be eſteemed, and will ſo ſtill have, having on it that divine impreſs which will maintain its right and dignity againſt all that can be oppoſed.

For the end propoſed it was oft neceſſary to look into the ſignification of the words in that tongue, and what ſeveral ſenſes they are capable of, that it may accordingly appear which of ſuch as by ſeveral interpreters are faſtened on them, will be beſt agreeable to the place in which they occur, and according to the conſtruction they are uſed in. For by the different underſtanding of them is that great variety which is amongſt interpreters, of which account cannot be given, much leſs they be thought oftentimes reconcileable, or that all their different verſions proceeded from one fountain, or at leaſt one reading: but looking thereinto it will be made apparent that the variety proceeded not from any variety in their reading, but from the variety of ſignifications of one word: among which ſome have, according to their different judgment, preferred one, ſome another, yet ſo as that all have thought themſelves to follow the ſame original, and ought not preſently to be condemned, as diſagreeable to it. According to this reſpect, ſeveral places in the *New Teſtament* cited out of the *Old*, which according to the uſual tranſlations ſeem to differ from them, as there now read in the *Old*, will be found not to differ at all from them, according to another ſignification which the word, in which the difference is placed, is as capable of as that by modern tranſlators uſually given it, and by them that follow thoſe tranſlators looked on as having no other. As for example's ſake. Where we find, *Heb.* viii. 9. *And I regarded them not, ſaith the Lord*, cited out of *Jeremy* xxxi. 32. where is in ours and other tranſlations read, *Although I was an huſband unto them, ſaith the Lord:* a man would think that theſe proceeded not from the ſame reading of the *Hebrew* text, till enquiring into the word בעלתי *Baalti* in that language, he find that that hath both theſe ſignifications *to be an huſband*, and to *deſpiſe*, *loath*, or *not have regard to*; and ſo (to omit other examples) in that ſignal place in this prophecy of *Micah*, chap. v. 2. which being cited, *Matt.* xi. 6. *Thou Bethlehem Ephrata art not the leaſt among the princes of Judah*, will ſeem to flow from another reading then what now is read in the prophet, *Though thou be little among the thouſands of Judah*; till upon enquiry it be found that the word צעיר *Tſair*, uſed by the prophet doth ſignify as well *great* or *illuſtrious*, as *little*. Then will the difference appear to be from the interpreters taking, ſome the one ſignification, others the other: and that therefore theſe places might be rendred in the *Old Teſtament* to the ſame purpoſe, that they are in the *New*. One tranſlation therefore is not preſently to be condemned, becauſe it differs from another, but both are to be tried by the original; and when they may both be found to agree to that, neither is raſhly to be condemned, but with due deliberation and diſcretion, that to be followed which may give the moſt convenient meaning to the place; which may oft be ſo doubtful a caſe, as that a man, though of good judgment and a diſcerning ſpirit, may be put to a ſtand, and will not dare raſhly to determine on either ſide.

This having been obſerved by our tranſlators, they have with great modeſty and ingenuity, we ſee, put various readings or rendrings in the margin of our bibles, as doubting which to prefer, and leaving it to the prudent reader which to chooſe; as if the one and the other were (as the *Jews* in ſuch caſes uſe to ſpeak) *both the words of the living God*; both true and agreeable as well to the original words as to the analogy of faith. And ſuch modeſty is by all in interpreting the ſcriptures very imitable, and being obſerved would prevent many quarrels, in which the truth, by raſhly contending for it, is loſt, and ſuch uncharitably cenſured, as forſaking the truth, which did heartily ſeek it, and perhaps did not err from it.

Now for theſe ends, *viz.* both of finding the one or ſeveral ſignifications of ſome words, where there was any dubiouſneſs or difficulty, and the convenienteſt meaning of them in the place, agreeable to the ſcope or context, I have made uſe of (according to my ſkill) the beſt helps as I could meet with, and thoſe of ſeveral kinds. 1. Such are, the comparing of ſuch places, as the word or expreſſion that is to be explained, occurs in, elſewhere in the ſcripture. 2. The inſpection of ſeveral of the moſt approved tranſlations. 3. The uſe, either of ſuch books as give the ſignification of ſingle words, as, *Dictionaries*, &c. or elſe labour to give the meaning of them as joined with others, as, commentators and expoſitors. The tranſlations that have been looked into are both ancient and modern; the more ancient, the *Greek*, (commonly called the *Septuagint*) and the *Latin*, (known by the name of the vulgar *Latin*) and the *Syriack* and the *Arabick* verſions. The *Greek* and *Latin* have been ſo long known in all places in this weſtern part of the world, and ſo much by many hath been ſaid of them, that

[c] Lud. Capell. in Crit. Def. p. 625.

it will be needleſs to give any account of them: but the other, *viz.* the *Syriack* and *Arabick*, though well, and only, known in the eaſtern parts, ſo unknown among us, till the late noble editions of the *Polyglot* Bibles at *Paris* and *London*, that it may ſeem requiſite to give ſome. That the *Syriac* had anciently a tranſlation of the ſcripture into their language, is manifeſt, and ſuch as may challenge priority of the *Greek* it ſelf, if we may believe them. But for making the matter more clear, we may obſerve that they have two tranſlations, the one done out of the *Hebrew*, the other out of the *Greek*. *Gregorius Abul Pharajius* in his Hiſtory, (which was printed at *Oxford* in *Arabick* and *Latin*) thus tells us, that the *Greek* verſion made by the LXXII Elders in *Ptolemeus Philadelphus*'s time, which was received not only by the *Greeks*, but by moſt ſects of the Chriſtians, yet was not followed by the *Syrians*, eſpecially the more eaſterly ones: for that they had a tranſlation which was called the Simple or plain verſion, becauſe the tranſlators did not in it ſo much labour for elegance of words, which was conformable to the copy of the *Jews*: but (ſaith he) the more weſtern have two tranſlations, that Simple one which was tranſlated out of *Hebrew* into *Syriack*, after the coming of Chriſt, in the time of *Addæus* (or *Thaddæus*) the apoſtle; or as others affirm, in the time of *Solomon* the ſon of *David*, and *Hiram*: and another more florid made according to that of the LXXII out of *Greek* into *Syriack*, a long time after the incarnation of our Saviour. For better underſtanding what he ſaith, and the opinion of thoſe of that nation, we may farther take notice of what an ancient biſhop (*Soaded*, Biſhop of *Hadetha*, cited by the learned *Sionita* in his preface to the edition of the *Pſalms* in *Syriack* and *Latin*) ſays, that as to the tranſlation of the ſacred books it was thus, the *Law*, *Joſhua*, *Judges*, *Ruth*, *Samuel*, *David*, (or the *Pſalms*) the *Proverbs*, *Eccleſiaſtes*, *Canticles*, and *Job*, were done in the time of *Solomon*, at the requeſt of *Hiram* King of *Tyrus* his friend. The other books of the *Old* and *New Teſtament* in the time of *Abagar* king of *Syria*, by the care of *Thaddæus* and other apoſtles. Their later verſion I ſuppoſe to have been made by *Thomas Heracleenſis*: for ſo I find in a *Syriack* MS. (of which account is given in the preface to the ſecond Epiſtle of St. *Peter* in *Syriack*, *Greek* and *Latin*, printed at *Leiden*, An. 1630.) a diſtinction made betwixt the tranſlation which was made in ancient days, and the tranſlation of *Thomas Heracleenſis*. And ſo in the *Old Teſtament* in the MS. *Syriack* copy, is there prefixed to one verſion of the ſtory of *Suſanna*, that it was according to ܬܫܥܝܬܐ ܕܗܪܩܠܝ *the tranſlation of* Heracleenſis, (for there are two verſions of that ſtory in the copy, but neither of them may be ſuppoſed to belong to the ancient Simple verſion, as neither probably any of the Apocryphal books; before ſome of which (as the firſt book of *Eſdras*) is put, *That they were conformed to the tradition of the* LXXII, and at the end of it, *that it was not found in the Simple verſion*, and ſo likewiſe before *Tobit*.) When this *Tho. Heracleenſis* lived I have not yet met with any certain narration, only I find him ſignalized in a *Syrian* calendar among their ſaints or holy men, by having his name among thoſe, to whoſe memory the 26th day of *Haziran*, or *June*, is conſecrated, which makes it probable that he is not of late ſtanding; which will farther be confirmed, if he be the ſame (as I ſuppoſe he was) of whom *Schultingius* makes mention in his *Bibliotheca Eccleſiaſtica*, tom. 3. pag. 106. by the name of *Thamas Harchalanus*, giving an account of him out of a catalogue of miſſals made by *Ignatius* patriarch of *Antioch*, that he tranſlated out of *Greek* into *Chaldee* (as he calls the *Syriack*) the miſſals of *John* the Evangeliſt and of *Clement*, about four hundred and ſeven years after Chriſt. But when the *Syrians* contend for the antiquity of their verſion, we ſee it is for that other more ancient. But beſides what they ſay for themſelves, wherein perhaps they may ſeem to go too high, we have not only from the *Greek* fathers, but from all our copies of the LXXII it ſelf undoubted proofs of the very great antiquity of ſome *Syriack* verſion. In all the editions that we have of the LXXII, (except the *Complutenſian*) as well that out of the very ancient copy in the King's library, as the reſt from other copies expreſſed, we have at the end of *Job* theſe words, Οὗτος ἑρμηνεύεται ἐκ τῆς Συριακῆς Βίβλου, &c. *he is interpreted out of a* (or *the*) Syriack *book*, *i. e.* the Bible, (for out of no other book would they have taken words for authentick text.) Which ſhews that there was a *Syriack* book (or tranſlation) ancienter than any of them: and that it was ſo written in thoſe ancienter copies, out of which any of them were tranſcribed; they all of them, though in other things differing between themſelves, agreeing in it. And this plainly gives us to look on the *Syriack* verſion as very ancient, which is that which at preſent we ſay, and withal ſeems a ſufficient proof, that (as we above intimated) there was before St. *Ephraim*'s time ſuch a tranſlation among the *Syrians* in their own tongue, which they might have uſed, if they had not thought the *Hebrew* more authentick, and as ſo, given that honour to it, as to uſe only it in their churches. If they had not then had any, his forbidding them to uſe the *Hebrew* had been a depriving them of any uſe of the ſcriptures of the *Old Teſtament*, which we ſuppoſe was not his mind to do, but only to cauſe them to be read in a more intelligible language, in which he is ſaid to have written comments on it.

But although this be as much as may ſuffice to our preſent purpoſe, yet having fallen on the mention of this matter, it may perhaps not be amiſs by the way, to endeavour to give farther ſome little account of it, which if any think not to be of much concernment, he may paſs it over.

Whereas the laſt chapter of *Job* in the *Hebrew* text, and ſuch tranſlations as follow it, ends with the 17th verſe, and theſe words, *So Job died being old and full of days*, in the *Greek* called the *Septuagint*, are added to the quantity of ſeveral verſes more, and that ſo anciently that ſome

ſome of the *Greek* fathers have commented on them as authentick text. [d] *Olympiodorus* ſaith, that they were delivered as ſo from the apoſtles themſelves; and *Polychronius*, that they were ſo accounted by the fathers. There is firſt added, *It is written that he ſhould riſe again with thoſe whom the Lord ſhould raiſe.* Then follows what we mentioned, *He* (or *this man*) *is interpreted out of the* Syriack *book*, *dwelling* (or *that he dwelt*) *in the land of* Auſitis (or *Uz*) *in the borders of* Idumea *and* Arabia: *and his name was* Jobab, with other things concerning his wife and a ſon, and his genealogy, as that he was of the poſterity of *Eſau*, and the fifth from *Abraham*, and reigned in *Edom* after *Balac*, &c. as likewiſe concerning his friends that came to viſit him; after which, in the copy printed according to that very ancient MS. in the King's library, is repeated again a briefer account of *Job* himſelf, having prefixed to it as before, *He is interpreted out of the* Syriack *book*, but in other copies, this is not found. What uſe to make of this we ſhall after ſee. And it is by diverſe ancient and modern taken notice that *Aquila* and *Symmachus*, who tranſlated the *Old Teſtament* out of *Hebrew* into *Greek*, concluded that Book as the *Hebrew* doth, but that *Theodotion*, who likewiſe ſo tranſlated them, and lived about 180 years after Chriſt, concluded it as the *Septuagint* doth, with additions out of the *Syriack* verſion.

But here may be objected againſt what we would thence infer concerning the antiquity of that *Syriack* verſion, what is by ſome of the *Greeks* ſaid, that by the *Syriack*, named in thoſe additions to *Job*, is meant the *Hebrew* tongue; to that purpoſe makes what in an anonymous *Greek* author, (whoſe words were imparted to me by my reverend and moſt learned friend Dr. *Thomas Marſhall*) prefixed in a MS. copy to *Joannes Melala*, is ſaid, *viz.* that it was *Origen*'s opinion that it is ſo. Of what credit that author is I know not, for it is not likely that *Origen* thought or ſhould ſay ſo. In that commentary on *Job*, which goes under his name, it is ſaid that that book was written firſt in *Syriack*, and then done into *Hebrew*, being poliſhed and completed by *Moſes*. If ſo, then the *Syriack* and *Hebrew* in his opinion were looked on as different. But that book is looked on as ſpurious, and the opinion a groundleſs conjecture. What *Origen* thought may eaſily be collected out of his epiſtle to *Africanus*, part of which is ſet forth before the text of *Job*, by the learned *Patricius Junius*, printed according to the MS. copy in the King's library, where he ſaith, that thoſe words which follow in the *Greek* after the 17th verſe of the laſt chapter are not found among the *Hebrews*, and therefore neither in *Aquila*, but in the LXXII and *Theodotion*. Had he thought that by *Syriack*, out of which it is expreſly ſaid they were taken, had been meant *Hebrew*, he could not have ſaid they had been wanting in the *Hebrew* books. However, by others it is ſo ſaid. For ſo *Nobilius* in his various readings to the *Greek* tells us, that the *Greek* ſcholiaſt ſaith that he calls the *Hebrew* dialect, *Syriack*, becauſe of the affinity betwixt them, and endeavours to prove it. Of that *Greek* ſcholiaſt, I can give no account but from him. But in *Olympiodorus* in the *Catena* on *Job*, we have the ſame expreſly affirmed, who having obſerved that *Aquila* and *Symmachus* end where the *Hebrew* doth, but *Theodotion* hath the ſame additions that the LXXII, then gives his opinion thus, *The* Hebrew *dialect he calls in this place* Syriack; then confirms it with thoſe very looſe and unconcluding arguments; *becauſe the* Syriack *language is of very nigh affinity with the* Hebrew, *having the ſame number of letters* (viz. 22.) *and then becauſe* Judea *is comprehended under the name of* Syria.

But though this be by him and others, who perhaps looked not much into thoſe tongues, affirmed, we cannot be much moved by it. For beſides that no ſuch words are found in any *Hebrew* copy, which he himſelf confeſſeth, and ſo deſtroys what he would affirm, if *Hebrew* and *Syriack* be one, we cannot think it an opinion generally received by the fathers. Some of them certainly knew, that to ſay *Syriack* and *Hebrew* are different things, and would not confound them by calling one the other. Beſides, what we have already ſaid from *Origen*, St. *Chryſoſtome* (who living long at *Antioch* in *Syria*, could not but know what was meant by the *Syriack* language,) on the 48th *Pſalm*, according to the *Greek* diviſion, in one verſe, cites both the *Syriack* and the *Hebrew*, and as diſtinct readings; and ſo *Theodoret* on *Pſalm* cxv. and on *Jonah* iii. 4. to omit many other teſtimonies, ſeveral of which are found in the *Greek* ſcholiaſt, and *Nobilius*'s notes thereon.

And whereas, as the ſame *Nobilius* obſerves, ſome ſay that by *Syriack* is meant *Chaldee*, that ſignifies nothing, for it will be no more than to ſay, *by* Syriack *is meant* Syriack: for theſe are at moſt but two dialects of one tongue, however it hath obtained that that which the *Jews* retained after their return from *Babylon*, where they learned it, and loſt much of their own, and framed much to the rules of the *Hebrew*, be peculiarly called *Chaldee*, as any that would know more of it may ſee in the learned preface of *Ludovicus de Dieu*, to his *Grammar* of the oriental tongues. To this day divers of the *Syrians* call themſelves *Chaldeans*, and their tongue *Chaldee*, and that which we call *Chaldee* the *Jews* call ארמי *Arami*, *Syriack*. And what then would, if this were granted, be thence concluded, but that either the book of *Job* was written in the *Chaldee* dialect, or elſe that there was in it a tranſlation of that book in which thoſe additions were read as authentick text when the *Seventy* tranſlated it into *Greek*, and they followed its authority. Neither of which, I ſuppoſe, will be granted; for beſides that, in the *Chaldee* paraphraſt that we now have, no ſuch additions are found, it is manifeſt that that is of much later date then *Ptolemæus Philadelphus* his time, and that there was any other in his time in that dialect, which is now loſt, none

[d] Proem. on the Catena on Job, printed at London, 1637.

none can prove, nor will any Chriſtians eaſily grant, although [e] ſome *Jews* contend for it, and would have the *Greek* of the *Seventy* to have been tranſlated out of that, and not out of any genuine *Hebrew* copy, which is too great a ſlur to be caſt upon it. There is therefore nothing ſaid except they mean it is the *Hebrew* which is called *Syriack*, and who ſhould mean ſo? ſurely not the *Seventy*, who by all are ſaid to have been *Jews*; they would not ſo far have profaned their *holy tongue* (as they all call it, by way of excellency to diſtinguiſh it from all others and [f] peculiarly *Syriack*) as to call it ſo, nor taken for authentick text any thing that they had not found in it; no, nor *Theodotion* himſelf, ſo long after them, having that ſkill in *Hebrew* which he had, have confounded thoſe names, nor any ancient *Greek* who knew ſo much of it as to able to tranſlate it.

There was a time (as we have intimated) after the *Jews* return from *Babylon*, when their language had ſo much of *Chaldee*, or *Syriack*, mingled with it, as that it might have been as well called *Syriack* as *Hebrew*; yet even then was it rather called *Hebrew* than *Syriack*, as appears in the *New Teſtament*. But ſure the ancient proper *Hebrew*, ſuch as we now ſpeak of, none could ſo call who had any inſight in thoſe tongues, except for ſome deſign; ſo that to ſay that by *Syriack* is meant *Hebrew*, muſt be the aſſertion of ſome *Greeks*, who were either ignorant of thoſe languages, or elſe were unwilling to attribute too much to the *Syriack*, or give preference to it, above the *Greek* verſion, as ancienter than it. They might as well tell us that *Jacob* ſpake *Syriack*, when he called the heap *Galeed* as well as *Laban*, who called it [g] *Jegar Sahadutha*. But if it be granted them, that by *Syriack* in thoſe words in the *Greek* was meant *Hebrew*, how then will they unriddle how that which, according to them, was anciently a part of the text in the *Hebrew*, and thence as ſo, taken into the *Greek*, is now wanting in all the copies in that language, and was likewiſe omitted by *Aquila* and *Symmachus*, who undertook the tranſlation of the whole that was looked on as authentick? they will not be able to give any rational account of this. But to us, who look on as meant by *Syriack* that language properly ſo called, it will be no difficulty. For if it be aſked how it ſhould come to paſs that thoſe additions ſhould ſo anciently come into the *Greek* verſion, being not in the *Hebrew*, but ſaid to be taken out of the *Syriack* book, the anſwer, I ſuppoſe, will be eaſy. Some anciently among the *Syrians*, (whoſe cuſtom of inſerting notes or *Scholias* in their copies may be perceived out of ſuch as are taken notice of, in the various readings of the *Syriack* in the *Polyglot* Bibles, gathered by the learned Mr. *Thorndike*) had ſomewhere in his copy of the *Syriack* tranſlation to the book of *Job* added for explication ſake, according to what he had either by tradition, or out of ſome hiſtory then extant, received concerning the perſon of *Job* that brief account of him, not unlike to which, though not quite the ſame, there are found prefixed to it in two copies in that language, which were made uſe of in the edition of thoſe *Polyglot* Bibles, two in ſomething different terms, and one ſhorter than the other; as he that pleaſeth, may ſee in the various readings of the *Syriack* in that book. This, thoſe that copied out anciently, thoſe verſions of the *Septuagint* and *Theodotion*, (for it will be too much to ſay the authors of them themſelves, eſpecially of the firſt, if they were truly the *Seventy*, who commonly bear that name) finding in ſome ſuch old *Syriack* copy, thought worth while to tranſlate into *Greek*, and add in their own at the end. (Yea ſo, as in differing copies they found ſuch account given in differing terms, to take notice thereof alſo, as appears by what is done in the ancient MS. of the King's library, as we have mentioned.) Which other tranſcribers after continued, till what was ſo added was in time taken in as part of the genuine text; with inanimadvertency enough, ſeeing the appendix, as is well noted in the various lections to the *Francfort Greek* edition, doth not *redolere ſtilum Canonis*, ſavour of, or any way agree with, the ſtile of the canonical text. And this being obſerved, the meaning of thoſe words, *He* (i. e. *Job*, his *perſon*, not the *book*, as the author of the comment, called *Origen*'s, ſeems to think) *is interpreted*, will be, *account is given of him in the following words out of the* Syriack *book* (or *verſion.*) That expreſſion is agreeable, as to the uſe of the word ἑρμηνεύεται and μεθερμηνεύεται, &c. *(to be interpreted,)* in the *New Teſtament* and other authors, ſo to what is uſual among the eaſtern people, and peculiarly in the *Arabick* writers to call the account given of the genealogy, name and hiſtory of any, ترجمته *Tarjamatoho*, *his interpretation* (as often in that famous writer of lives *Ebn Chalican*, and Others) and perhaps in the *Syriack* book might be written הוא מתרגם זכר *Hu Methtargam*, *He is thus interpreted*, *i. e.* account is thus given of him.

This conjecture is abundantly confirmed by what we read in *Polychronius* forecited, who witneſſes that thoſe additions to *Job*, however by many received into the text, whoſe opinion himſelf followed becauſe of the authority of the Fathers, yet were by others rejected; "They "(ſaith he) reject the genealogy which is in the end, becauſe it is not in the *Hebrew*, and "the book is concluded with thoſe words, *And Job died being old and full of days*, and ſay, "that the likeneſs of the name in the genealogy of *Eſau*, which is in the book of *Geneſis*, "where mention is made of *Jobab*, gave occaſion of error to ſome, and of making that "ſcholion, or note, and that in tract of time afterwards, that which was written in the margin (or elſewhere) was by others taken into the text."

However it were, yet theſe things which have been ſaid, taken at the leaſt advantage, give teſtimony to the antiquity of the *Syriack* verſion. That which was mentioned in the ancienteſt copies of

[e] R. Azarias. See Buxt. de punctorum antiq. part 1. c. 9. p. 126, &c. and R. Gedaliah cited by Hotinger. Philol. Sac. p. 205. [f] Cozari l. 2. c. 68. [g] Gen. xxxi. 47.

of the *Septuagint* and *Theodotion*, which were ſeen and uſed by the *Greek* Fathers, and had ſuch credit when they were written as to be taken notice of as of great authoriry, and little leſs authentick than the text itſelf, muſt needs be ancient. I hope none will think this to be eluded by ſaying that *Job* alone was then tranſlated into *Syriack*, and not other books of the ſcripture; this would be a ſuppoſition contrary not only to the teſtimony of *Syriack* writers and others, which ought not raſhly to be contemned, but to all reaſon.

Something to this purpoſe may be collected alſo out of the concluſion of the book of *Job* in the printed *Arabick* verſion, in which that which makes the 18th verſe in the *Greek*, viz. *It is written that he ſhould riſe*, &c. is not found, nor that which follows, *He is interpreted out of the Syriack book*, but moſt of the reſt, (after a breach made) is, though ſomewhat different from what is in *Greek:* for whereas in it is ſaid, that he was the fifth from *Abraham*, the *Arabick* ſaith he was the ſixth, with ſome other differences in the *Arabick* it ſelf, but made more by the miſtake of the *Latin* tranſlator, as he that ſhall look into it ſhall eaſily perceive, as where inſtead of *Aſom*, a proper name, he puts *nomen*, becauſe the word, ſo ſignifying, hath the ſame letters with the other. And then he concludes, ſaying that the author of the copy, out of which he wrote it, ſaith, that this book was tranſlated out of *Syriack* into *Arabick*. Whether that author meant it of the whole book, or only of the additions, may be doubted, as alſo ſome other things which cannot be farther determined without ſight of his MS. copy. However, it appears that the *Syriack* verſion was then in great authority and veneration. I have been long in this digreſſion, not ſeeking to attribute more to the *Syriack* verſion than may in reaſon be due to it, but to vindicate to it that which it may juſtly challenge, as to its antiquity. To return and proceed,

We reckon likewiſe among the ancient tranſlations, the *Arabick*, though all of much later date than the former. In that language there are ſeveral verſions, ſome done out of the *Hebrew*, ſome out of *Greek*, ſome out of *Syriack*, and perhaps one of late years done and printed at *Rome* out of the vulgar *Latin*, as I was told by one of that church, was intended, and I have ſeen ſome ſheets of it, but I know not whether it were completed. However, that is none of thoſe we ſpeak of. Thoſe that I had to deal with are two, the one, that which is found in the *Polyglot* Bibles, which when, or by whom, done is uncertain; it is conformed moſtly to the *Greek*; in this part, I mean, of the *Minor Prophets*; for the whole Bible is apparently not of one texture, but in ſome parts ſeems more conformed to the *Hebrew*, (as in the *Pentateuch)* in others to the *Syriack*, in others to the *Greek*, as he that peruſeth it will find. The other is a Manuſcript, the uſe of which I had out of the ſtore of my learned and very good friend Mr. *Robert Huntington*. There is no name of the author expreſſed (that I find) in the copy. Whether it be the work of *R. Saadiah Haggaon* (a *Jew* famous as for his other works, ſo for his tranſlation of the books of the *Old Teſtament*, out of *Hebrew* into *Arabick)* I have reaſon to doubt, ſeeing the prophecy of *Iſaiah*, which is in the ſame volume, differs from what I find in another copy of that prophecy, which bears his name. And it is certain that others of the *Jews*, beſides him, did tranſlate the ſcriptures (or part of them) into that language, and therefore if it be any where by me cited as his, it is not poſitively affirm'd, and I almoſt think it is not his. Whoſe ever it be, it ſeems to be of ſome antiquity, for it is not of late years that the *Jews* have uſed to write in *Arabick*, as formerly they did, as is ſhewed in the preface to *Porta Moſis*. Whether we ſhould reckon *Jonathan*, who made a paraphraſe of the prophets, among tranſlators or expoſitors, I ſomething doubt, becauſe taking liberty of a paraphraſt, he rather makes his buſineſs to give the meaning than the particular ſignification of the words, which is more the buſineſs of a ſtrict tranſlator; although every ſuch tranſlator too may not amiſs be looked on as an expoſitor or commentator. This paraphraſe is of great authority with the *Jews*, and is conſtantly affirmed to have been made much about Chriſt's time; and I know not why we ſhould queſtion it. For thoſe allegations againſt it, which are brought out of that paraphraſe of the law, which goes under the name of *Jonathan*, and hath beſides the difference of the ſtile, many things in it ſavouring of greater novelty, ſignify nothing, that being confeſſedly none of this *Jonathan*'s work, and therefore is as the other paraphraſes, on the other books, of much leſs authority (if any at all) than that of *Onkelos* on the law, or the true *Jonathan* on the prophets.

Beſides theſe ancient verſions, it was convenient to look on others more modern; ſuch are thoſe of *Pagnin*, the *Tigurin*, *Munſter*, *Caſtalio*, *Junius* and *Tremellius* in *Latin*, and *Diodati* in *Italian*, &c. which will be found ſometimes cited. Theſe often differing among themſelves, and from the ancienter, and from ours, give us occaſion to examine the words in the *Hebrew*, and to enquire more narrowly into the grounds of the difference, and to ſee what the original will bear, that ſo we might be able to judge between them, which not ſeldom will be an hard matter to do, and force us to leave the reader to prefer that which ſeems to him beſt in his own judgment, ſeeing that will bear more, by reaſon of the different uſe and ſignification of the words that occur in it, and all making a good ſenſe. When I have occaſion to cite the vulgar *Latin*, I have moſtly choſen to give it in the words of the *Doway* tranſlation into *Engliſh* out of it, as that which perhaps would be judged more authentick than any rendring of mine own. In the uſe of our *Engliſh* tranſlation I would deſire the reader to have an eye to the marginal reading, together with what is in the text.

Now for finding the ſignification of the *Hebrew* words, beſides the ordinary Dictionaries, which are more common, the reader will ſometimes find cited *R. David Kinchi*'s *Radices*, or Roots, a dictionary in *Hebrew* by him compiled for the words uſed in the ſcripture, from whom our ordinary *Lexicographers* borrow much, and again *Abu Walid*, an ancienter author than he, whom he often cites by the name of *Rabbi Jonah*, as *Aben Ezra* doth by the name of *R. Marinus*, his name at length being *Abu Walid Marun Ebn Jannahi Cordubenſis*, a very learned man, and of great credit among them, called, *Prince of Grammarians*, who wrote divers tracts about Grammatical matters, the laſt of which is his book of roots or dictionary, expounding the *Hebrew* in *Arabick*, in which language he wrote all. There is nothing of his, that I know, printed, that which is cited is manuſcript; ſo is alſo another dictionary of *R. Tanchum*, which we made uſe of, though not properly compoſed for ſcripture words, but for ſuch as occur in the *Miſnaioth* (or text of the *Talmud*) and *Maimonides*, and an old *Hebrew* and *Arabick* gloſſary. Add to theſe the heads of the *Hebrew* concordance compiled by *R. Nathan*, which have been tranſlated into *Latin* by *Antonius Reuchlinus*, and alſo by the learned Mr. *Nicolas Fuller*, whoſe tranſlation is not printed, but in his own hand writing remains in the *Bodleian* Library. Under this head may come alſo ſome *Arabick* Lexicons, which it was neceſſary to make uſe of, for ſeeking after the ſignification of divers *Hebrew* words, by comparing them with the ſame roots in the *Arabick:* a way neceſſary to be taken in regard that that copious language continuing in greater latitude than the *Hebrew* (from which it had its original, and retains that affinity to that in the opinion of [h] ſome of the learneſt *Jews*, it may paſs rather for only a dialect of it than a diſtinct language from it) affords often the genuine ſignifications of divers roots, which are now loſt in the *Hebrew*, and of ſeveral words which occur ſo ſeldom in the original text, (which is all that we have left of that language in its purity, and cannot contain all words) that it will be hard to find the right meaning of them without that help, which therefore the moſt learned of the *Rabbins* take and direct to, by making ſearch into that neighbouring language wherein they will be often found more common, and the meaning of them be manifeſtly declared by the known uſe of them therein. What is ſaid of the *Arabick* language, is to be ſaid of the *Syriack* and *Chaldee*, they alſo, together with the *Hebrew*, being ממשפחה אחת *of one family*, as *Aben Ezra* ſpeaks, only that they are not, as now left, ſo copious as the forementioned.

Theſe helps being uſed for finding of the ſignification of ſingle words, on which the ſenſe mainly depends, it was yet farther convenient for giving the meaning of them in the context or ſentence in which they are placed in conſtruction with others, to conſult expoſitors or commentators, and thoſe of ſeveral ſorts, *Jews* and *Chriſtians:* the *Jews* becauſe, though they have now ſo far loſt their own ancient language, that it is not any more common to them as a *vernacula*, or mother tongue, but, what they have of it, they learn, as others that ſtudy it do; yet do thoſe of them who will get any learning, ſo make that their whole ſtudy from their child-hood, that they are more than ordinary verſed in it, and get more ſkill in the letter of the ſcriptures, than uſually any others; at leaſt did ſo, when thoſe writers which we have to deal with flouriſhed; ſo that their comments are, and have been always thought to be, very helpful for attaining the literal meaning of the text, except in ſuch places as are prophecies concerning Chriſt, or make for the chriſtian religion againſt them: in ſuch they being obſtinately ſet on maintaining their traditions received from their fathers, and with them combining againſt Chriſt, will be ſure to wreſt them as far as they can from the right meaning. But then, that is another reaſon why we ſhould look narrowly into them, that where they pervert any ſuch text, we may vindicate and reſcue it out of their hands, that they may not ſecurely triumph among themſelves, as if they had the ſcripture on their ſide againſt us. And that hath been indeed no ſmall part of my buſineſs in ſuch places, which hath made me perhaps ſometimes ſo long to dwell on them, as to make me ſeem tedious to the reader: but I knew not how well to avoid it without betraying the cauſe, or giving up the buckler to them.

Thoſe that we eſpecially make uſe of, are *Rabbi Salomo Jarchi*, *R. Abraham Ezra*, *R. David Kinchi*, and *Iſaac Abarbinel*, (or as ſome call him, *Abrabaniel*) who are all well known by name, as being printed and given account of by *Buxtorf* and others, whoſe expoſitions, where they might ſeem to the purpoſe, I have as far as I could, laboured to give a faithful account of, though to prolixity, that if we be not always directly holpen by them in finding the truth, we might ſee how and wherein they err from it, and ſo by the diſcovery thereof, be more earneſtly ſtirred up to ſeek after it and embrace it. Beſides theſe, the reader will find often cited one *R. Tanchum*, an *Hieroſolymitan*, who is leſs known, becauſe never yet printed, although, as far as I can judge, he might as well deſerve to be ſo as ſome of the reſt, as as much conducing in divers places to the underſtanding of the text, as any of them. He wrote notes in the *Arabick* language on the whole *Old Teſtament* (as himſelf declares) though I have not had the happineſs to ſee them on divers of the books thereof; on the Prophets (all but *Iſaiah*) I have. When he lived I know not, only it appears he was after the time of *Moſes Maimonides*, whom he often cites, and follows in many things. To theſe may be added *Talkut*, a book ſo called, being a collection of divers allegorical expoſitions on the ſcripture. What other *Hebrew* books are cited, and are printed, I ſhall not need give particular account of, ſeeing any that deſires it may have it in *Buxtorf's Bibliotheca Rabbinica*, and others. The Chriſtian expoſitors, or Other writers, *Greek*,

[h] See Notæ Miſcell. ad Portam Moſis, c. 1. p. 5.

Greek, *Latin*, or Others that are made uſe of and cited, are ſuch as are well known to all that look into ſuch books, and any may know what concerns their works by looking into them, and ſeeing what account they give thereof in their prefaces. That they are of different profeſſions, it matters not in this buſineſs. We had to examine how far they help for finding out the true meaning of the text, not what their opinions otherwiſe were, it being more to be regarded what is ſaid, than who ſaid it, and the truth abſtracted from conſideration of the perſon and his authority, to be received at any hand. Their difference in their expoſitions ſends us again to look more narrowly into the text, and to ſee what that will bear, and which of them beſt agrees to that by which all muſt be tried. And that they ſhould ſo much differ among themſelves is no wonder, if we conſider how great variety of opinions in explication of things there often is, where they are uttered in the plaineſt terms, and the moſt known language and uſual phraſe of the times: how much more then, when this original language here uſed, is ſo long time ſince grown out of uſe, and many expreſſions in it, then doubtleſs, even by the vulgar well underſtood, ſeem now as ſo many riddles, and much of the hiſtory and cuſtoms of thoſe times quite forgotten? and even then in the prophetick writings, there were ſome things that ſeemed dark, according to what we read, *Ezek.* xx. 49. *Ah Lord, they ſay of me, Doth not he ſpeak parables?* So that all helps for the making things plain that we have, though improved to the higheſt, are little enough, if at beſt ſufficient. One may perhaps do more than another, yet none ſo much as not to leave more for others to do. It may not ſeem ſtrange therefore, that after ſo many learned commentaries written, others ſhould yet endeavour to make ſome things plainer, at leaſt, and more known, by the help of their labours, and by addition perhaps of ſome other helps which they had not the uſe of; there will be room in this field while the world laſteth, till we come where that tongue which is now ſo far loſt, ſhall, as ſome think, be again the univerſal language.

As to this preſent work, the thing firſt propoſed was to have given the meaning of the text in brief marginal notes; but upon ſecond thoughts, it was deemed more convenient, that firſt a larger expoſition, wherein things might be diſcuſſed, and the reaſons and grounds of differing opinions, as to the interpretation of doubtful places, laid open, leſt what ſhould be otherwiſe poſitively ſaid, might ſeem too magiſterially ſpoken; which being done, out of it may ſhorter notes (if occaſion ſerve) be taken, and the reader be referred for the juſtifying of them to the larger; and in them perhaps he may in ſome places find, that I dare not paſs judgment for preferring one expoſition before another, and there it is referred to him to take his own choice, or make uſe of either as occaſion ſhall ſerve, when more are agreeable to the words and analogy of faith, and give a good meaning.

I have not meddled with drawing from the words inferences and concluſions. That will be every man's own work when he hath a ſettled meaning to ground on, without which, they will be as a ſuperſtruction without a foundation. But what I have done, the reader, whoſe candour I beg wherein I have erred, or been defective, or ſuperfluous (as oft having to deal with ſo many different Expoſitors, whoſe opinions I had to look into and give account of, I have, I doubt, been inforced to be) will judge. If I have contributed any thing, though never ſo little, in this kind, which may be to God's glory, and the churches good, I have the utmoſt of my deſire, and humbly thank God alone for ſo far inabling me.

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A COMMENTARY ON THE PROPHECY OF MICAH.

CHAP. I.

VERSE 1. *The word of the Lord that came to Micah the Moraſthite, in the days of Jotham, Ahaz* and *Hezekiah, kings of Judah, which he ſaw concerning Samaria and Jeruſalem.*

THIS prophet is by the ſame name and title mentioned, *Jer.* xxvi. 18. called the *Moraſthite* from the name of his city or place, where he was born or lived, which, whether it were *Moreſheth* mentioned *ver.* 14. [a] as ſome think, or *Mareſhah*, *ver.* 15. and *Joſh.* xv. 44. [b] as many others will have it, or ſome other place of that name, as 'tis hard to determine, ſo not very material. That it was pertaining to the tribe of *Judah*, and not of *Ephraim*, as [c] Some think, is more than probable, becauſe in aſſigning the time of his prophecy, he nameth only ſuch kings of *Judah*, under whom he propheſied, not any king of *Iſrael*, which, if he had been a ſubject to them, 'tis probable he would have done, (as [d] a learned *Jew* notes) eſpecially ſeeing his prophecy concerneth not *Judah* alone, but the ten tribes alſo, as thoſe of *Hoſea* and *Amos* do. Another [e] *Jew* ſays, 'tis manifeſt, that his country was of thoſe places, that belonged to the kings of *Iſrael*, for what reaſon he ſheweth not.

Samaria and Jeruſalem.] The firſt was the chief city of the kingdom of *Iſrael*, or the ten tribes, the other of the kingdom of the other two tribes, viz. *Judah* and *Benjamin*, and ſo under them is comprehended the whole of both kingdoms [f]. God being provoked by their ſins declares, that he will proceed with great ſeverity in judgment againſt them, and doth it in ſuch terms, as might juſtly rouze them up from ſecurity, and awaken them to a ſpeedy repentance.

2. *Hear, all ye people, hearken, O earth, and all that therein is, and let the Lord God be witneſs againſt you, the Lord from his Holy Temple.*

By *people* may be underſtood (as by moſt is) either the people of thoſe countries, or of all others; and ſo by *earth* either particularly that land, or the whole habitable world, and the fulneſs thereof, that is, as 'tis well expreſſed, *all that therein is*, all the inhabitants thereof, which fill it, and occupy it. The people of that land are more peculiarly ſpoken to, and his judgments particularly denounced now againſt them: yet what is ſaid or done to them, is for example to all others, [g] and they may be looked on as ſummoned to take notice thereof, and to conſider the juſtice of God's judgments, and his way of proceeding againſt obſtinate ſinners.

O earth.] Though by *earth* may well be underſtood the people on the earth, yet becauſe of the words that follow it may ſeem to note the earth it ſelf, and ſo ſheweth, that ſuch is the terror of the judgments that God denounceth, as that the earth it ſelf ſhould be ſo moved, as if it were ſenſible thereof; and ſo reproveth their great [h] ſtupidity, in that ſenſeleſs creatures are called on, as if they would

[a] Junius and Tremellius. [b] Rab. Tanchum. [c] Chriſtophorus à Caſtro. [d] Abarb. [e] R. Tanchum. [f] Vatablus. [g] Pelicanus, Oecolamp. Calvin. Deodat. [h] Calvin.

would ſooner hear than they. See *Iſaiah* i. 2. and xxxiv. 1. *Jerem.* vi. 19. and xxii. 29. the like expreſſions: as alſo, *chap.* vi. 2. and elſewhere.

Let the Lord God be witneſs againſt you.] When thoſe evils, that I denounce, ſhall come upon you, he ſhall thereby convince you, that I faithfully declared his will unto you, [i] and forewarn'd you of what ſhould certainly be, except you did repent; and conſequently that you periſhed through your own wilful obſtinacy, and your refuſing to give ear to my meſſage from his part delivered to you. For illuſtrating the expreſſion, ſee *Pſal.* l. 7. and eſpecially *Ruth* i. 24. and *Malach.* iii. 5.

From his holy temple.] Tho' this might in a convenient ſenſe be underſtood of the *temple* at *Jeruſalem*, and is ſo by ſome, yet is by others a reaſon given againſt that, becauſe the *temple* was at *Jeraſalem*, [k] and belonging then only to the kingdom of *Judah*, whereas the judgments here denounced concern the ten tribes alſo, who then had nothing to do with the *temple*. Altho' this reaſon ſeemeth not ſufficient [l] to others. However, by the moſt it is underſtood of heaven, called his *temple* (as *Pſal.* xi. 4.) [m] of which the earthly temple was a repreſentation, God being alſo ſaid to dwell in it, *Solomon* ſaying that he built it for an houſe for the Lord to dwell in, 1 *Kings* viii. 13.

3. *For behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth.*

The Lord cometh forth out of his place, &c.] God, who is every where preſent, filleth all places, and is bounded by none, is yet more particularly ſaid to be there, where he exhibiteth more peculiarly his majeſty and glory, as in his proper place; ſo in the heavens, and ſo of old in the temple of *Jeruſalem:* and he is [n] ſaid to *come forth out of his place*, and *to come down* to any other place, [o] when he ſhows there more apparent tokens of his taking notice of what is done there by men, (which before they might think him not to do, and to be abſent from them) and effects of his preſence and power there by acts either of mercy or judgment, for executing of which he is therefore here ſaid to [p] *come forth*, and to *come down*. Some, that in the former words by *his temple* underſtand the temple at *Jeruſalem*, here by *his place* underſtand the ſame, and by his *coming* [q] *forth out of it*, the withdrawing the gracious tokens of his majeſtatick preſence, which he was wont there to afford: and that he would not be confined (as it were) to that place, but from his [r] throne of mercy betake him to his throne of judgment, and ſhow forth his power every where in puniſhing them.

And tread upon the high places of the earth.] [s] All that is higheſt, exalted in the land, or among the people. Their towers, and ſtrong places, their princes, and chief ones ſhall he bring under, as a thing that is moſt weak, and contemptible, troden upon, or cruſhed by the foot: none of them ſhall be able to reſiſt him, or ſtand before him; [t] or ſhewing himſelf to be high above the higheſt on *earth*, as a man is above what he treads under his foot.

4. *And the mountains ſhall be molten under him, and the valleys ſhall be cleft: as wax before the fire*, and *as the waters that are poured down a ſteep place.*

And the mountains, &c.] Farther to expreſs the terror, with which God will proceed in judgment againſt them, he repreſents him as *a conſuming fire* (as he is ſaid to be, *Deut.* iv. 24. and ix. 3. and *Hebrews* xii. 29.) or *as accompanied with a fire that ſhall devour before him, and a great tempeſt round about him*, (as *Pſal.* l. 3.) or *with burning coals going forth at his feet*, Hab. iii. 5. for, ſaith he, *the mountains ſhall be molten under him, ſhall be conſumed*, ſaith the ancient *Latin*, *ſhall be moved*, or *tremble*, the *Greek* and *Arabick*, which tho', as to what is meant, they come all much to one paſs, yet as the word properly ſignifieth *to melt* or *be melted*, ſo that it ought ſo to be here rendred, appeareth by what is ſubjoined, as *wax before the fire.* Neither may this expreſſion, that mountains and rocks ſhould be molten, ſeem improper, if we conſider, what hath of late time been ſeen in the eruptions and flowings of *Mount Ætna*, and is ſeen in other places (as *Strombelo*, &c. from which continual ſtreams of fire, and molten matter iſſue down) or what thoſe that make experiments that way will tell us may be done by fire on the hardeſt marble.

And the valleys ſhall be cleft.] [u] Hab. iii. 9. 'tis ſaid, *thou didſt cleave the earth with rivers*, ſo perhaps it may be here underſtood, *that the valleys ſhould be cleft* or *rent* with thoſe fiery ſtreams, that ſhould come down from thoſe molten mountains, or, ſhall be rent and broken into pieces. By ſome it is rendred, *ſhall be diſſolved*, (ſo the *Greek* and *Arabick*) but the proper notion of the word is *to cleave* or *to be cleft*. The ſame word is uſed, *Gen.* vii. 11. where 'tis ſaid, *the fountains of the great deep were broken up.* That theſe words are not here literally to be underſtood, and according to what they properly ſound, as if theſe things, which are ſaid, ſhould really ſo be done, is manifeſt, but by way of ſimilitude, to expreſs, that as great things ſhould be done, as thoſe mentioned, *viz.* that God ſhould in executing his judgments appear with ſuch irreſiſtible power, that no perſons, or places, tho' they might ſeem as ſtrong as the mountains, as firmly fixed as the *earth*, ſhould be able to reſiſt, or endure before it, any more than wax before the fire, or, ſubſiſt and keep together, and ſtand in their place, any more than waters poured down a ſteep place; but as eaſily be brought down and deſtroyed, as wax

[i] Tarnovius. Ab Ezra. R. Solomon, R. D. Kimchi. [k] Druſius & Tarnovius. [l] Abarb. [m] Deodat. [n] Moreh Neb. lib. 1. c. 10. and 23. [o] Vatablus, Grotius, Tarnovius. [p] Iſaiah xxvi. 21. [q] Abarb. Calv. [r] Raſhi. [s] Amos iv. 13. [t] R. Tanch. on Amos iv. 13. [u] Compare 2 Pet. iii. 10, 12.

wax is molten before the fire, as ſpeedily as waters run down in ſuch a place. By *mountains* [w] ſome underſtand, thoſe that dwell on the mountains, [x] or, cities on the mountains; [y] Others, ſuch as were of higheſt degree, greateſt power, and eminency among them: and ſo on the contrary, by *valleys*, they underſtand the inhabitants of the valleys, or towns in lower places, or thoſe of lower condition: that the ſcope may be, that none of any condition, or in any place, high or low, ſhall be able to reſiſt, or eſcape his puniſhment; it ſhall find them out, and reach them all. Theſe threats were made good in the deſtruction of *Iſrael* by *Salmanaſer*, of *Judah* by *Sennacherib* and *Nebuchadnezzar*.

5. *For the tranſgreſſion of Jacob* is *all this, and for the ſins of the houſe of Iſrael. What* is *the tranſgreſſion of Jacob? Is it not Samaria? and what* are *the high places of Judah?* Are they *not Jeruſalem?*

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would ſooner hear than they. See *Iſaiah* i. 2. and xxxiv. 1. *Jerem.* vi. 19. and xxii. 29. the like expreſſions: as alſo, *chap.* vi. 2. and elſewhere.

Let the Lord God be witneſs againſt you.] When thoſe evils, that I denounce, ſhall come upon you, he ſhall thereby convince you, that I faithfully declared his will unto you, [i] and forewarn'd you of what ſhould certainly be, except you did repent; and conſequently that you periſhed through your own wilful obſtinacy, and your refuſing to give ear to my meſſage from his part delivered to you. For illuſtrating the expreſſion, ſee *Pſal.* l. 7. and eſpecially *Ruth* i. 24. and *Malach.* iii. 5.

From his holy temple.] Tho' this might in a convenient ſenſe be underſtood of the *temple* at *Jeruſalem*, and is ſo by ſome, yet is by others a reaſon given againſt that, becauſe the *temple* was at *Jeraſalem*, [k] and belonging then only to the kingdom of *Judah*, whereas the judgments here denounced concern the ten tribes alſo, who then had nothing to do with the *temple*. Altho' this reaſon ſeemeth not ſufficient [l] to others. However, by the moſt it is underſtood of heaven, called his *temple* (as *Pſal.* xi. 4.) [m] of which the earthly temple was a repreſentation, God being alſo ſaid to dwell in it, *Solomon* ſaying that he built it for an houſe for the Lord to dwell in, 1 *Kings* viii. 13.

3. *For behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth.*

The Lord cometh forth out of his place, &c.] God, who is every where preſent, filleth all places, and is bounded by none, is yet more particularly ſaid to be there, where he exhibiteth more peculiarly his majeſty and glory, as in his proper place; ſo in the heavens, and ſo of old in the temple of *Jeruſalem:* and he is [n] ſaid to *come forth out of his place*, and *to come down* to any other place, [o] when he ſhows there more apparent tokens of his taking notice of what is done there by men, (which before they might think him not to do, and to be abſent from them) and effects of his preſence and power there by acts either of mercy or judgment, for executing of which he is therefore here ſaid to [p] *come forth*, and to *come down*. Some, that in the former words by *his temple* underſtand the temple at *Jeruſalem*, here by *his place* underſtand the ſame, and by his *coming* [q] *forth out of it*, the withdrawing the gracious tokens of his majeſtatick preſence, which he was wont there to afford: and that he would not be confined (as it were) to that place, but from his [r] throne of mercy betake him to his throne of judgment, and ſhow forth his power every where in puniſhing them.

And tread upon the high places of the earth.] [s] All that is higheſt, exalted in the land, or among the people. Their towers, and ſtrong places, their princes, and chief ones ſhall he bring under, as a thing that is moſt weak, and contemptible, troden upon, or cruſhed by the foot: none of them ſhall be able to reſiſt him, or ſtand before him; [t] or ſhewing himſelf to be high above the higheſt on *earth*, as a man is above what he treads under his foot.

4. *And the mountains ſhall be molten under him, and the valleys ſhall be cleft: as wax before the fire*, and *as the waters that are poured down a ſteep place.*

And the mountains, &c.] Farther to expreſs the terror, with which God will proceed in judgment againſt them, he repreſents him as *a conſuming fire* (as he is ſaid to be, *Deut.* iv. 24. and ix. 3. and *Hebrews* xii. 29.) or *as accompanied with a fire that ſhall devour before him, and a great tempeſt round about him*, (as *Pſal.* l. 3.) or *with burning coals going forth at his feet*, Hab. iii. 5. for, ſaith he, *the mountains ſhall be molten under him, ſhall be conſumed*, ſaith the ancient *Latin*, *ſhall be moved*, or *tremble*, the *Greek* and *Arabick*, which tho', as to what is meant, they come all much to one paſs, yet as the word properly ſignifieth *to melt* or *be melted*, ſo that it ought ſo to be here rendred, appeareth by what is ſubjoined, as *wax before the fire.* Neither may this expreſſion, that mountains and rocks ſhould be molten, ſeem improper, if we conſider, what hath of late time been ſeen in the eruptions and flowings of *Mount Ætna*, and is ſeen in other places (as *Strombelo*, &c. from which continual ſtreams of fire, and molten matter iſſue down) or what thoſe that make experiments that way will tell us may be done by fire on the hardeſt marble.

And the valleys ſhall be cleft.] [u] Hab. iii. 9. 'tis ſaid, *thou didſt cleave the earth with rivers*, ſo perhaps it may be here underſtood, *that the valleys ſhould be cleft* or *rent* with thoſe fiery ſtreams, that ſhould come down from thoſe molten mountains, or, ſhall be rent and broken into pieces. By ſome it is rendred, *ſhall be diſſolved*, (ſo the *Greek* and *Arabick*) but the proper notion of the word is *to cleave* or *to be cleft*. The ſame word is uſed, *Gen.* vii. 11. where 'tis ſaid, *the fountains of the great deep were broken up.* That theſe words are not here literally to be underſtood, and according to what they properly ſound, as if theſe things, which are ſaid, ſhould really ſo be done, is manifeſt, but by way of ſimilitude, to expreſs, that as great things ſhould be done, as thoſe mentioned, *viz.* that God ſhould in executing his judgments appear with ſuch irreſiſtible power, that no perſons, or places, tho' they might ſeem as ſtrong as the mountains, as firmly fixed as the *earth*, ſhould be able to reſiſt, or endure before it, any more than wax before the fire, or, ſubſiſt and keep together, and ſtand in their place, any more than waters poured down a ſteep place; but as eaſily be brought down and deſtroyed, as wax

[i] Tarnovius. Ab Ezra. R. Solomon, R. D. Kimchi. [k] Druſius & Tarnovius. [l] Abarb. [m] Deodat. [n] Moreh Neb. lib. 1. c. 10. and 23. [o] Vatablus, Grotius, Tarnovius. [p] Iſaiah xxvi. 21. [q] Abarb. Calv. [r] Raſhi. [s] Amos iv. 13. [t] R. Tanch. on Amos iv. 13. [u] Compare 2 Pet. iii. 10, 12.

wax is molten before the fire, as ſpeedily as waters run down in ſuch a place. By *mountains* [w] ſome underſtand, thoſe that dwell on the mountains, [x] or, cities on the mountains; [y] Others, ſuch as were of higheſt degree, greateſt power, and eminency among them: and ſo on the contrary, by *valleys*, they underſtand the inhabitants of the valleys, or towns in lower places, or thoſe of lower condition: that the ſcope may be, that none of any condition, or in any place, high or low, ſhall be able to reſiſt, or eſcape his puniſhment; it ſhall find them out, and reach them all. Theſe threats were made good in the deſtruction of *Iſrael* by *Salmanaſer*, of *Judah* by *Sennacherib* and *Nebuchadnezzar*.

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poſe. [h] That *Samaria* was thus ruin'd by the *Aſſyrians* ſeems manifeſt out of the 2 *Kings* xvii. 24, *&c.* where the people brought up by the king of *Aſſyria*, are ſaid to be placed in the *cities of Samaria*, not in *Samaria* it ſelf.

7. *And all the graven images thereof ſhall be beaten to pieces, and all the hires thereof ſhall be burnt with the fire, and all the idols thereof will I lay deſolate: for ſhe gathered it of the hire of an harlot, and they ſhall return to the hire of an harlot.*

And all the hires thereof.] That we may know what is meant here by *hires*, compare *Hoſea* ii. 12. where the idolatrous people are taxed for ſaying of their vines and figtrees, *Theſe are my rewards* (or *hire*, for the word is of the ſame root with this here, and differs only in the laſt letter) *that my lovers*, that is, my idols *have given me*. Add out of *ver.* 5. *for ſhe ſaid, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oyl and my drink.*---And what God ſaith, *ver.* 8. *ſhe did not know that I gave her corn and wine, and oyl, and multiplied her ſilver and gold, which they prepared for Baal*, viz. for preſents to *Baal*, or wherewith they made *Baals*, as *chap.* viii. 4. it is ſaid, *of their ſilver and their gold have they made them idols.* Theſe expreſſions being conſidered, it will appear that by *hires*, may be conveniently underſtood all their wealth and good things, which they looked on as the gifts of their idols, and rewards of their ſervice to them; or, thoſe precious things and rich donaries, which having receiv'd and gain'd from their own people, or others their friends and partners with them in their idolatry, they dedicated to their idols, or made images of, or adorned them and their temples with. And according to this laſt interpretation [i] Some will have the idols to be compared to *harlots*, and the idolaters to *their lovers*, who beſtow gifts on them for their *hire* and recompence of their lewdneſs: [k] but this is by Others excepted againſt, becauſe otherwhere in ſcripture the idolaters are compared unto ſtrumpets, which proſtitute themſelves and their idols to their lovers, or ſuch to whom they proſtitute themſelves. This ſcruple will be taken out of the way, if we conſider what is ſaid, *Ezek.* xvi. 31, 34. (concerning *Jeruſalem*) *Thou haſt not been as an harlot, in that thou ſcorneſt hire. And the contrary is in thee from other women in thy whoredoms, in that thou giveſt a reward* [or *hire*] *and no reward is given thee:* and again, *ver.* 41. *I will cauſe thee to ceaſe from playing the harlot, and thou alſo ſhalt give no hire any more.* The ſame word being in thoſe places uſed that is here, makes manifeſt that 'tis uſed not only for ſuch gifts and *hire*, as adulterers give to harlots, but for ſuch alſo as more unſatiable harlots give to men, to hire them to commit lewdneſs with them: and ſo if it be here underſtood of ſuch gifts as *Iſrael* gave to, not received from, her idols, ſhe may ſtill be looked on as the *harlot*, and the idols *her lovers*, and the gifts *the hire of an whore*, not received, but given by her. Theſe *ſhall be all burnt with fire*, except ſuch as the enemy ſhall ſee fit to carry away. And ſo the meaning of the following words will either be, *and all the idols thereof will I lay deſolate*, [l] that is, take them out of the way, that they be no more worſhipped; [m] or, as Others, will have by idols meant, *the temples of their idols will I deſtroy*; *for ſhe gathered them of the hire of an harlot:* all thoſe preſents and rich gifts, with which ſhe made, or adorned her idols, and their temples, *ſhe gathered of the hire of an harlot*, viz. from ſuch as ran on whoring after thoſe idols, and proſtituted themſelves to falſe Gods; *and they ſhall return to the hire of an harlot*, [n] ſhall fall into the hands of thoſe who are given to the like idolatry, and by them (namely, the *Aſſyrians*) be employed in the worſhipping and adoring of idols; as of the calf of *Bethel* 'tis ſaid, *It ſhall be carried unto Aſſyria for a preſent to King Jareb*, Hoſea x. 6. or elſe, according to the firſt interpretation, [o] all the wealth that they looked on as a reward of their idols to them, ſhall return or be given to ſuch, who ſhould likewiſe look thereon as gifts beſtowed on them by their idols, who, they thought, gave *Samaria* and all its ſpoils into their hands, (as *Belſhazzar* and his Lords, who drinking in the veſſels that were brought out of the temple at *Jeruſalem*, *praiſed their gods of gold and ſilver*, &c. as if they had beſtowed them on them, *Dan.* v. 3, 4.) [p] Others think it needleſs ſo nicely to proſecute the words, but that they be underſtood as a proverbial ſpeech, that all their wealth which they acquired in or by their idolatrous worſhip, and looked on as rewards from their idols with which they committed ſpiritual fornication, as it was like the *hire of an harlot*, ſo ſhould come to the ſame paſs, as uſually the *hires of harlots do*, which by the curſe of God on them come to nought, and do them no good. [q] There is another rendring of the words by ſome given, *viz. Becauſe of the hire of an whore ſhe gathered* [them,] *and while there is the hire of an whore, they are turned away*, that is, they impute their wealth, and ſuch things as they enjoy, to their idols, (as their *hires* or rewards from them) and while theſe things remain to them, *they are turned away* from me, who indeed have given them all, and forſake my ſervice. But this ſeems more harſh.

8. *Therefore I will wail and howl, I will go ſtript and naked: I will make a wailing like the dragons, and mourning as the owls.*

I will go ſtript and naked.] That is, as one ſpoiled and *ſtript* of his garment, whether by others, and ſo left *naked*, [r] or having himſelf, in

[h] Ethnah, Ethnan. [i] Abarb. Vatab. [k] Rib. [l] Chaldee Par. [m] R. D. Kimchi. [n] R. D. Kimchi, R. Tanch. Abarb. [o] Rib. [p] Calvin. [q] Jun. and Trem. Tarnov. [r] Vatab. Tarnov.

in token of extream heavineſs and ſorrow, caſt off at leaſt his upper garment, wherewith he was uſually adorned. [s] Some expound it as one ſpoiled of his right mind and underſtanding, diſtracted through extremity of affliction and anguiſh of mind, and ſo caſting away his clothes, (which ſenſe, *viz.* of fooliſh or diſtracted, they will have the ſame word [שולל *Sholal*] to have *Job* xii. 17, 19.) whether the prophet ſpeaks this of his own perſon, [t] that in compaſſion to them he cannot but conceive the greateſt ſorrow, and ſo will in all outward ſigns expreſs it: or whether he ſpeaks it as in their perſon, to ſhew what great affliction they ſhall be brought to, or in his own perſon repreſenting what ſhall befal them, as ſo *Iſaiah* xx. 2. is bid to go *naked and barefoot* for a *ſign to the Egyptians and Ethiopians*, that they ſhould be forced to do ſo, and therefore the *Greek* and the *Chaldee* Interpreters expound theſe words of the people in the third perſon, not as of the prophet in the firſt, that they ſhould ſo go *ſtript and naked, and make a wailing*, &c.

I will make a wailing like the dragons, &c.] So almoſt all Interpreters render the word תנים *Tannim*, *Dragons*, only the ancient *Syriack* tranſlation renders it by ܝܥܘܪܘ *yoruro*, which in that language, as their own authors tell us, ſignifies a kind of wild beaſts like a dog, between a dog and a fox, or a wolf and a fox, which the *Arabians* call from the noiſe that they make, ابن اوي *Ebn Awi* or *wawi* واوي and our *Engliſh* travellers, and other *Europeans*, by a name borrowed from the people of thoſe countries, where they are more known than in *Europe*, *Jakales*, which abiding in the fields and waſte places, make in the night a lamentable howling noiſe, in ſo much that travellers unacquainted with them would think that a company of people, women or children, were howling one to another, as none that have travelled in the night in thoſe parts of *Syria*, &c. can be ignorant. And with him agreeth an *Arab* verſion of *Rabbi Saadias* (as is probable) rendering it بنات اوي *Benat awi*, that is, *Jakales*. This tranſlation ſeems to carry more reaſon with it, then the rendering it *dragons*; becauſe of the hiſſing of *dragons*, as other ſerpents, we hear and read, but no where in any creditable author of their howling, or making ſuch a noiſe, as may be called *wailing*, or like to it. And the ſame will be confirmed by the authority of a learned [u] *Jew*, who obſerves it for an error in Expoſitors, that in this, and ſome other places, they render *dragons*, where they ſhould render *Jakales*, viz. the beaſt which we mentioned. His note on this place is this, the trueſt interpretation is, that 'tis a beaſt called ابن اوي *Ebn Awi*, the property of which beaſt is, to gather together in the night, and to anſwer one another in crying and howling, ſo that *wailing* is compar'd to the noiſe that they make. Much like he notes on *Jeremiah* ix. 11. where what is rendered *a den of dragons*, according to him ought to be, *an habitation of Jakales* (as there likewiſe the *Syriack* hath it, as alſo *chap.* x. 22.) and on *Mal.* i. 3. he alſo notes, that there it ought to be ſo rendred *Jakales*, not *dragons of the wilderneſs*; as likewiſe; *Lam.* iv. 3. *Thoſe wild beaſts*, not *ſeamonſters* (as ours) or *dragons* (as others:) for, ſaith he, ſerpents (as *dragons* are) have no *breaſts*, and in both thoſe places the *Syriack* renders it by the ſame word, which it here (as we ſaid) uſeth. That which was cauſe of this miſtake in that laſt place he ſaith is, becauſe the word which ſignifieth *Jakales* in the plural number, is in writing the ſame with that which ſignifieth a *dragon* in the ſingular, both תנין *Tannin*, and ſo they took them for one in ſignification: and the ſame cauſe we may think every where to have given occaſion to this miſtake, *viz.* the likeneſs of the words of ſo differing ſignifications. To prevent ſuch miſtake, from what he hath ſuggeſted to us a rule may be thus ſummed up, that whereſoever we meet with תנים *Tannim*, or תנין *Tannin*, or תנות *Tannoth* (for they are all one in ſenſe) as plurals, they ſignify *thoſe howling wild beaſts inhabiting waſte deſolate places*. But where תנים *Tannim* (as *Ezek.* xxix. 3. and xxxii. 2.) with ם *M.* in the ſingular (which *Rabbi Tanchum* ſaith is ſubſtitute for ן *N.*) or תנין *Tannin* in the ſingular, or תנינים *Tanninim* in the plural, they are to be rendred, *dragons*, or *ſerpents*, or *ſea-monſters*, or *whales*, or the like, according as they are ſpoken either of ſuch creatures as are on the land, or in the waters. This rule is confirmed by the *Syriack* tranſlation which we mentioned, in that uſually (I think every where except *Pſalm* xliv. 19. where it rendreth תנים *Tannim* by ܬܢܝܢܐ *Tenyono*, which ſignifieth calamitous or dolorous, as the learned *Sionita* there notes,) where either of thoſe three forms of the firſt rank is found, there it renders it conſtantly by that word ܝܥܘܪܘ *yoruro*, which we ſaid ſignifies that howling beaſt; but where either of the latter, [w] there it uſeth another word, *viz.* ܬܢܝܢܐ *Tanino*, which ſignifieth a *dragon*, or *ſerpent*-like creature. And that theſe words ſo like in the letters in the *Hebrew*, may have theſe different ſignifications, may be farther made evident from the like uſe of the *Arabick* tongue, in which as תנין *Tennin* ſignifies a *dragon* or *great ſerpent*, ſo תינן *Tinan* ſignifies a *wolf*, to which the beaſt we ſpeak of is much like in kind, ſhape and conditions. [The *Arabick* verſion likewiſe in ſeveral places renders it بنات اوي *Benat awi*, *Jakales*.] It may be obſerv'd that uſually where the *Syriack* puts ܝܥܘܪܘ *Yoruro*, there the *Chaldee*, which is but a different dialect of the ſame tongue, puts ירודא *Yaruda* with the letter ד *D.* in the laſt place, which the tranſlators render *dragon*, but probably for no other reaſon than becauſe they thought the *Hebrew* word, which was rendred by it, ſo to ſignify. But it is not unlikely, that it ought

[s] Raſhi. Ab. Ez. R. D. Kimch. [t] Munſt. [u] R. Tanch. [w] Job vii. 12. Iſaiah xxvii. 1. and li. 9.

ought to be rendred as the *Syriack* is: becauſe in thoſe places, wherein the *Hebrew* word manifeſtly ſignifies a *dragon*, there he uſeth another word, as the *Syriack* doth. Probably therefore the *Chaldee* ירורא *Yaruda* may in that dialect ſignify the ſame, that ירורו *Yoruro* in the *Syriack*, the one dialect pronouncing that by ד *D.* what the other doth by ר *R.* Or it is not impoſſible, that the ד *D.* crept into the place of ר *R.* by the miſtake of ſuch as tranſcrib'd it out of the firſt ancient copies, reading and ſo writing ד *D.* for ר *R.* it being well known how little difference there is between thoſe two letters, both in the *Hebrew* alphabet, in which letters the *Chaldee* is written, and likewiſe in the *Syriack:* ſo that it might be eaſy ſo to miſtake, if this may not ſeem too bold a conjecture.

And mourning as the owls.] Or *Oſtriches*, for ſo the ancient Interpreters generally render it. Some more modern render *owls*, which ſome [x] learned men prefer and defend. [y] Others again very learned are for retaining the old. They bring probable arguments on both ſides. But it is but conjecture againſt conjecture, there being no way of certainly knowing by other helps, what the word did ſignify among the *Jews* in ancient times, when the ſcriptures were written; only it ſeems manifeſt, [z] that it was *a bird keeping in deſert places, and making a doleful and mournful noiſe:* and ſuch that ſome ſort of *owls* make is well known. But it is affirm'd alſo by [a] travellers of good credit, that *Oſtriches* make a fearful ſkreeching lamentable noiſe: ſo that it will be hard to determine. Mr. *Fuller* who would have it rendred *owls*, and perhaps more particularly *ſkritchowles*, thinks that the word ſhould be more properly written *ſtritcheowl:* ſo we find in the *Doway Engliſh-Bibles Striches* in this place: but perhaps the letter *O* is by the *Printers* fault left out, and it ſhould be *Oſtriches*, for they render out of the *vulgar Latin*.

9. *For her wound* is *incurable, for it is come unto Judah: he is come unto the gate of my people*, even *to Jeruſalem.*

For her wound is incurable, [*or grievous*] *or ſhe is grievouſly ſick of her wounds.*] The cauſes of this lamentation are in the former words expreſſed, *viz.* 1. The deſperateneſs and incurableneſs of the *wounds* of *Samaria*, or the grievouſneſs of what ſhe ſuffered or ſhould ſuffer by the ſword, famine, plague, and captivity, every one of which was a ſore evil, with which ſhe was grievouſly afflicted. 2. The extent or far ſpreading of this *wound*, or theſe evils. They did not ſeize on *Samaria*, or *Iſrael* alone, and there ſtop, but proceeded and went on as far as to reach *Judah* alſo. [b] Some look on this as denoting that evil, which was brought on the cities of *Judah* by *Sennacherib*, who ſo far proceeded as to beſiege *Jeruſalem* it ſelf, ſome years after that *Shalmaneſer* had taken *Samaria*, and carried *Iſrael* captive, 2 *Kings* xviii. 9, 10, 11 and 13, 17. and 2 *Chron.* xxxii. 1, 2, *&c.* But others think this not enough [c] for the meaning of the words, becauſe this *wound* was not *incurable* to *Jeruſalem*, which God delivered from the hand of *Sennacherib*, wonderfully deſtroying his army by the hand of an *angel*, and bringing on him alſo deſtruction, as appears 2 *Kings* xix. 35, *&c.* and 2 *Chron.* xxxii. 21, 22. and [d] therefore will have here the final deſtruction of *Jeruſalem*, and the carrying the *Jews* into captivity by *Nebuchadnezzar* to be pointed out, and to ſignify, that as now *Samaria* and *Iſrael*, ſo afterwards *Jeruſalem* and *Judah* ſhould be grievouſly afflicted and deſtroyed, none being able to cure their *wound*, to reſcue them from deſtruction.

He is come unto the gate of my people.] That is, the *enemy*, though not expreſſed, becauſe the verb is of the *maſc. gender*, whereas the preceeding nouns and verbs are of the *feminine.* [e] Others, *it is come*, viz. the thing or evil condition, the whole matter ſpoken of, which may be in either gender uttered.----*Of my people*, ſo Interpreters ſay the prophet ſpeaks, becauſe he was of the tribe of *Judah*.

10. *Declare ye* it *not at Gath, weep ye not at all: in the houſe of Aphrah roul thy ſelf in the duſt.*

Declare ye it *not in* Gath.] The like words are us'd, 2 *Sam.* i. 20. in *David*'s lamentation over *Saul* and *Jonathan*, whence [f] Some look on it as an uſual form in lamentations for ſome great national calamity, intimating the greatneſs of it, being ſuch as their enemies would rejoice at, and therefore wiſhing it might be concealed, if poſſible, from them, and counſelling them not to make it known to them by any publick expreſſion of ſorrow, as *weeping*, &c. *Gath* was a city of the *Philiſtines*, enemies to *Iſrael* and *Judah*, [g] although then in poſſeſſion of the kings of *Judah*, and ſuch as would rejoice to hear what evil had befallen them.

In the houſe of Aphrah (*i. e.* duſt) *roll thy ſelf in duſt.*] [h] *Aphrah*, a place (as ſome will) not far from *Jeruſalem*, (perhaps the ſame with *Ophrah* which is reckon'd among the cities of the tribe of *Benjamin*, Joſh. xviii. 23.) There, [i] farther off from the *Philiſtines*, and that they may not take notice of it, ſilently mourn, *or roll thy ſelf in duſt* or aſhes (for the word ſignifieth either.) [k] Others, for the *houſe* or *houſes* of and *belonging to Aphrah.* [l] Others within *Aphrah*, viz. *within thy own land*, taking by this name to be deſign'd the whole land of *Judah*, which being laid deſolate ſhould be all *duſt* and dirt. [m] Others think the land of *Ephraim* to be ſignified by it, whoſe *houſes* ſhould be ruined or turned to *duſt*, or filled with it. The prophet, in this and

[x] Full. Miſc. lib. 6. c. 7. [y] Bochart. de Animal. [z] R. D. Kimchi in Rad. [a] Sandys's Travels, p. 139.
[b] Abarb. [c] Tarn. Grot. &c. [d] Abarb. [e] R. Tanchum. [f] R. D. Kimchi, Abarb. Druſius. Grotius.
[g] Abarb. Vatablus. [h] R. Tanchum. [i] Abarb. [k] R. D. Kimchi. [l] בירח Abarb. [m] Grotius.

and the following verſes, reckoneth up ſeveral places whether belonging to *Iſrael* or *Judah*) by alluding to the names of which he expreſſeth the preſent or future condition, which they ſhould be brought to, together with others not named, even the whole land. [n] Others, becauſe ſome of thoſe names are not elſewhere found in ſcripture, think, that they were not the uſual proper names of the cities of the land, but names put upon them by the prophet, by which, and by deſcanting on them, he might declare, what he had to ſay of, or to the people, for making them ſenſible of what ſhould befal them. Some Interpreters therefore retain them as proper names, [o] Others render the meaning of thoſe names, our's do both, in the text giving us the names, and in the margin, the ſignifications of moſt of them.

Roll thy ſelf, &c.] Here (as in ſome other places) there are in the original *Hebrew* two readings, one in the text, which is called *Cetib*, i. e. *that which is written*; the other in the margin, which is called *Keri*, viz. *that which is read*, that which is read is התפלשי *Hithpalleſhi*, according to which 'tis generally by Interpreters rendred as the word ſounds, *Roll thy ſelf*, as the words of the prophet ſpeaking to the people: that which is written is התפלשתי *Hithpallaſhti*, and ſounds, *I have rolled my ſelf*; as if he ſpeaking of himſelf told them, what he did in his own perſon, mourning in ſecret for the calamities hanging over the land, and ſo ſhewed them, by his own example, what they ſhould do. Either ſenſe is good, and both aim at the ſame end, whether taken, as a precept, or an example.

11. *Paſs ye away thou inhabitant of Saphir, having thy ſhame naked; the inhabitant of Zaanan came not forth in the mourning of Beth-ezel, he ſhall receive of you his ſtanding.*

Paſs ye away thou inhabitant of Saphir, &c.] *Saphir* ſignifieth *fair* or *elegant*. It is by ſome taken for a proper name of a city ſo called. By others as an epithet of ſome place, thereby noted for its fair ſituation or beauty, and [p] they will have *Samaria* to be meant by it. [q] Others underſtand it of the daughter of *Judah*, or *Jeruſalem*, which was beautiful for ſituation, *Pſalm* xlviii. 2. To this place or city, whatſoever it be that is called by this name, 'tis denounced in theſe words, that to it and its inhabitants ſhall be for their former beauty and glory now ſhame and confuſion. The other names alſo ſome apply to *Samaria* and *Jeruſalem*, but the expoſition will be plainer by taking them for proper names of places.

The inhabitant of Zaanan came not forth in the mourning of Beth-ezel.] *Of Zaanan* in the margin is *of the country of flocks*. Others *the going out*, for ſo the Vulgar *Latin* hath it, *She went not out that dwelleth in the going out*; the word being by Some deriv'd from a noun צאן *Zon*, that ſignifieth *ſheep* or *herds of little cattle*, by Others from a root that ſignifieth to *go out*, even that by which here is an alluſion to it made. But the ſimpler interpretation will be to look on it, as a proper name, as the text of our Bibles doth. Saint *Hierome* long ſince noted theſe paſſages of the prophet in the preceding, this, and the following verſes, to contain ſuch difficulties as that there is great need of the aſſiſtance of the Holy Spirit to explain them. He knew not how to reconcile the *Greek* verſion and his own, and fit them to the original, which were all that he had then to do with. How much more difficult will it be to reconcile ſo many tranſlations as have ſince come forth? The diverſity between them ariſeth from the different acception of the words, ſome taking them to ſignify one thing, ſome another, and from their different placing them in the conſtruction. Our tranſlators endeavour to keep as near the words in the original as they can, and the meaning of them according to their rendring ſeems this, That when *Beth-ezel* (which was firſt taken by the enemy) was led away *mourning*, *the inhabitants of Zaanan came not forth* to bewail with them, or comfort or help them, as ſtanding on their own guard for fear of the enemy, or, [r] knowing that the ſame calamity ſhould quickly befal themſelves, and ſo they ſhould have enough to do to bewail themſelves. [For] *He ſhall receive of you his ſtanding*, of you, *O inhabitants of* Zaanan, though you remain longer than thoſe of *Beth-ezel*, [yet] *he*, that is, the enemy, *ſhall receive his ſtanding*, that is, the reward for his labour, and time ſpent in beſieging, and taking you: your ſpoil ſhall be his recompence. [s] So both among the learned of the *Jews* and *Chriſtians*, do diverſe explain theſe words. And according to this expoſition *Beth-ezel* is look'd upon as firſt taken and deſtroy'd. There is by [t] another learned *Jew* another rendring given, whereby *Zaanan* is ſaid to be firſt deſtroy'd: he with ſome alteration, thus gives the meaning: *The inhabitants of* Zaanan *came not forth in the mourning of* Beth-ezel [or had not opportunity to *come forth*, &c.] *which received its ſtanding more than you*, or remained longer than you, or after you, that is, whereas they of *Zaanan* expected to have ſeen thoſe of *Beth-ezel* gone before them, and to have bewailed their calamity, 'tis come to paſs otherwiſe, and they retain their *ſtanding* more than you of *Zaanan*, or after you, and ſhall ſee your ruin and bewail you. He alſo citing *Aben Ezra*'s expoſition gives this ſenſe of it, *the inhabitants of* Zaanan *went not forth to mourning* [and alſo] *Beth-ezel ſhall take* or learn of you its *ſtanding*, *that is*, to keep it ſelf at home, and not go forth to bemoan, or help its neighbours; but he rejects it, as going contrary to *Grammar*, and the punctation, in ſeparating למספד *Lemiſpad*, *to mourning*, from *Beth-ezel* in conſtruction, beſide that *Beth-ezel* keeping, or kept in

[n] Deodat. [o] Lat. Vulg. [p] Rib. Grot. &c. [q] Abarb. Mont. [r] R. D. Kimchi. R. D. Kimchi. Michlal Yophi. Vatabl. Druſ. &c. [s] R. Tanchum.

by reaſon of its ſiege, as he ſuppoſeth it to be, cannot be ſo properly ſaid to learn, what it did not of its own choice, but was forced to. But this ſeems different from what our printed copies of *Aben Ezra* have. There is yet another expoſition, which offers it ſelf thus. *The inhabitant of Zaanan ſhall not go free* or *eſcape*, for ſo the word יצא *Yatſa* is uſed alſo to ſignify; *the mourning of Beth-ezel*, ſhall take from you *(O inhabitants of Saphir* or of *Zaanan)* its *ſtanding*, or its meaſure, or conjecture, that is, by ſeeing what you ſuffer, they of that place ſhall take gueſs, or learn what ſhall befal them. This expoſition ſeems to keep as cloſe to the letter as any, and is confirm'd as to the firſt part of it by the *Chaldee Paraphraſe*, as to the latter by ſome of the learned [u] *Jews*. It may be brought nearer to the foregoing thus. *The inhabitant of* Zaanan *came not forth in the mourning of* Beth-ezel: he ſhall take his gueſs from you, that is, by you (of *Beth-ezel* or *Saphir)* learn what ſhall be his own condition. In theſe expoſitions the names are taken as proper to places ſo called, (which ſeems the plaineſt way) againſt which is denounced, that the like evils ſhall overtake them; the others look on them rather as epithets, or names put only in reſpect to the preſent occaſion, to denote *Samaria*, or *Jeruſalem*, or *Judah*, or others. [w] A learned *Jew* of that opinion to this purpoſe; that as for the daughter of *Judah*, which would not ſtir abroad to condole with her neighbour, but kept at home ſtill and quiet, the enemy ſhould take from them the quiet and tranquillity of their kingdom, and remove them away into captivity; ſo rendring that which ours render *ſtanding*, by ſtability, tranquillity or quiet habitation. To the ſame purpoſe ſome *Chriſtians* alſo, as *Arias Montanus*. *Junius* and *Tremellius* thus render, *The inhabitant of the place abounding with flocks* (or cattle) *ſhall not go forth, there ſhall be mourning in the places near adjoining, which receive from you their ſubſiſtence*. The Vulgar *Latin* thus, *ſhe went not out, that dwelleth in the going out; the houſe adjoining ſhall receive lamentation of you, which ſtood to her ſelf*. In ſuch variety of expoſitions (and more may be found) the reader may have liberty of chooſing: he will be hardly able to reconcile them.

12. *For the inhabitant of Maroth waited carefully for good, but evil came down from the Lord unto the gate of Jeruſalem.*

For the inhabitant of Maroth waited carefully, &c.] That is, [x] expected, that *good* ſhould come, but it came not, but on the contrary *evil came*, &c. The margin has *was grieved*, the word ſignifying both *to expect*, or *wait for*, and *to be grieved* or *be in pain* or *ſorrow as a woman in travel. They were ſeized on with grief or ſorrow, becauſe* (for ſo the particle כי *Ci* properly ſignifies) *evil came down*, &c. *Maroth* therefore ſeems to be a city in the neighbourhood of *Jeruſalem*, or one that had dependence on it, and ſo could not but be involved in calamity, when that was diſtreſſed; and ſo *grieved for good*, that is, for its want, and being deprived of that *good* which it hoped for, or once enjoy'd, by the *coming of evil down unto the gate of Jeruſalem*, or as far as the chief city, *Jeruſalem* it ſelf. See *ver.* 9. The name of *Maroth*, [y] Some will have here by tranſpoſition of letters, put for *Ramoth*, *viz.* the cities ſingly called *Ramah*, of which there were more in the lands of *Judah*, and *Benjamin*, and ſo to comprehend them all, put in the plural number, and called *Maroth*, *bitter*, or *bitterneſſes*, from the bitter calamities that ſhould befal them. Others tranſlate the word [z] *Rough places*, [a] Others *Bitterneſſes*. [b] Others think the whole kingdom of *Judah* by this name deſign'd, in reſpect to the many *evils* in her, and *ſorrows* that were to come upon them. But the taking it otherwiſe than for the proper name of a city, doth (as in the forenamed and following places) but open a way to more uncertain conjectures, and doubtful interpretations.

13. *O thou inhabitant of Lachiſh, bind the chariot to the ſwift beaſt: ſhe* is *the beginning of the ſin to the daughter of Zion: for the tranſgreſſions of Iſrael were found in thee.*

O thou inhabitant of Lachiſh, bind the chariot to the ſwift beaſt, &c.] *Lachiſh* is ſaid to [c] have been a city of *Judah*, nigh to the border of the *ten tribes*, and ſo reckoned up among the cities belonging to *Judah*, Joſh. xv. 39. againſt which *Sennacherib* King of *Aſſyria* laid ſiege, 2 *Kings* xviii. 13, 14. and *Iſaiah* xxxvi. 1, 2. and ſaid to have been one of the laſt defenced cities that remained of the cities of *Judah*, when *Nebuchadnezzar* King of *Babylon* came up with his armies to fight againſt *Jeruſalem*, and againſt all the cities of *Judah* that were left, *Jer.* xxxiv. 7. denouncing againſt this city the evils that were to come upon it, he bids the *inhabitants thereof to bind the chariot to the* [d] *ſwift beaſt* (as horſes, mules, or the like) or *ſaddle the ſwift beaſt*, that is, ſay [e] Some with good probability, prepare for ſpeedy flight from the enemy which ſhall come upon you, or to go away out of your country. [f] Others think, that 'tis ſpoken to them by way of deriſion, you that were wont ſo to do, *viz.* to *bind the chariot to the ſwift beaſt*, ([g] as formerly abounding in ſuch things, and priding themſelves therein) do ſo now; as much as to ſay, that the caſe was now altered with them, [h] and they were not able to do as they were wont to do, when they could at pleaſure call for their *chariots and horſes*. [i] Others take it as if they were bid to make ready *chariots*

[u] Abu. Walid, (and ſee Ab. Ezra) R. Tanchum in libro Murſhed in the roots עמד and אמד. [w] Abarb. [x] R. Tanchum. [y] Grot. Stokes. [z] Jun. Trem. [a] Vulg. Latin. [b] Abarb. [c] R. Tanchum. [d] R. Tanch. Gloſs. Heb. Ar. [e] R. D. Kimchi, Munſter. [f] R. Tanch. [g] Abarb. [h] Aben Ezra. [i] Grot. Stokes.

riots at the command of the conquering enemy, to convey his meſſengers from *Lachiſh* to *Jeruſalem*, to demand the city to be rendred up to him, (as he did, *Iſaiah* xxxvi. 2.) The verb רתם *Retom* rendred *bind*, is no where elſe found in ſcripture, but ([k] as a learned *Jew* ſaith) the ſenſe requires that it be ſo taken. The *Latin* tranſlation indeed renders the words otherwiſe, *viz. Tumult of the chariot of aſtoniſhment to the inhabitants of Lachiſh.* But why the author thereof ſhould render this word רתם *Retom*, *Tumult*, or the *Greek*, *a noiſe*, or the following word רכש *Receſh*, *aſtoniſhment*, no reaſon is given by thoſe that follow that tranſlation. As for the firſt word, wherever, beſides in this place, a noun of the ſame root is found, it ſignifies a *plant*, whether *Broom*, a pliable plant that is eaſily bound, or as Others will, *Juniper*, but never any thing like *tumult* or *noiſe*. And as for the ſecond, it is not found but [l] in the ſignification either of *horſes*, or ſuch like *ſwift beaſts*, or elſe of *wealth* and *riches*, whether in cattle or other goods. But it may be obſerv'd as to the firſt, that the ſame theme רתם *Ratam*, in the *Arabick* tongue, which is of great affinity with the *Hebrew*, ſignifies both to *break*, or *daſh* and *beat in pieces* (from which the notion of *tumult*, and *noiſe*, or *craſhing* is not much different) and alſo to *tye* or *bind on*. For the ſecond word רכש *Receſh*, whether he took it to be of nigh ſignification to the word רגז *Regez* not much different in ſound, and ſignifying *fear*, *trembling*, and *great commotion*, or what other reaſon he had to render it as he does, is uncertain; for the *Greek* takes it for *horſes*, or *horſemen*, as in the *Syriack* alſo it ſignifies, and is here put.

She is the beginning, &c.] The crime laid to the charge of the *inhabitants of Lachiſh*, is, that *She was the beginning of the ſin to the daughter of Zion*, or *Jeruſalem*, viz. that ſhe, being firſt infected with idolatry receiv'd from *Iſrael* (on whoſe land ſhe bordered,) ſpread it abroad in the reſt of the country, even as far as *Jeruſalem* it ſelf. Thoſe ſins, whereby *Iſrael* tranſgreſſed, were found in her, and propagated from her, or by her. In the firſt part of the verſe 'tis ſaid, *She is*, and in the latter, *in thee*, with a change of perſons, though ſpeaking of the ſame. This is the expoſition by the moſt given, and is more eaſy and probable than that which [m] Some bring, *viz.* that the *ſin* objected to *Lachiſh* is their rebellion againſt King *Amaziah*, wherein they conſented with, if not gave occaſion to *Jeruſalem*, according to the hiſtory, 2 *Kings* xiv. 18. and ſo were tranſgreſſions in her like thoſe of *Iſrael*, or the *ten tribes*, which rebelled againſt the houſe of *David* from *Jeroboam*'s time and after.

14. *Therefore ſhalt thou give preſents to Moreſheth-Gath: the houſes of Achzib* ſhall be *a lie to the Kings of Iſrael.*

Therefore ſhalt thou give preſents to Moreſheth-Gath.] For theſe thy evil doings ſhalt thou be brought to that condition, that thou ſhalt be fain to ſend preſents to thoſe that are thine enemies, as *Moreſheth-Gath*, a place or city of the *Philiſtines*, to obtain aſſiſtance from them, (which ſhall be in vain to thee:) or, as [n] Some by way of deriſion, *give now preſents*, &c. as thou wert wont; or, as the margin hath it, for *Moreſheth-Gath*, that is, [o] to redeem and obtain favour for thy ſelf, and thy neighbour city, if poſſible. But the learned *Jews* will not have על *Al*, here rendred, *for*, but to ſignify the ſame that אל *El*, *to*, as in ſeveral other places it doth. In this way *Moreſheth-Gath* is taken for the name of a place, or city, probably nigh or belonging to *Gath*, a place often mentioned. Others conſidering the word *Moreſheth* as coming from the root ירש *Yaraſh*, which ſignifies to *inherit*, accordingly tranſlate it [p] *to the inheritance of Gath*, and the word שלוחים *Shilluchim*, which we render *preſents*, they render *emiſſaries* (the word being from the root שלח *Shalach*, *to ſend*) [q] they taking it to be as applicable to *perſons*, as *things ſent*; which if they take [r] for *meſſengers* ſent to implore aſſiſtance from them, the ſenſe will be much to the ſame purpoſe; but if, as Divers [s] expound it, for *ſcouts*, or *ſpoilers*, as if the meaning were, that *Lachiſh* being taken ſhould afford to the King of *Aſſyria* ſoldiers, which he ſhould together with his own ſend to make inroads on the poſſeſſions of *Gath*, it ſeems more harſh: and more yet to interpret it, that the King of *Aſſyria* [t] ſhould ſend *ſpoilers*, &c. for it is ſpoken to, or of *Lachiſh*, that ſhe ſhould give. Nor ſeems it plain with others to expound, [u] *To the inheriter of Gath*, that is, to the *Aſſyrian*, which hath taken that city for his inheritance and poſſeſſion, *thou ſhalt give preſents.* [w] Others yet, *Thou* עיל *Al*, together with *Moreſheth-Gath* (or the town ſo call'd, which once belong'd to *Gath*, but was now in the poſſeſſion of the *Benjamites*) give preſents to make thy peace. [x] Others to *Gath*, that was once the inheritance of *Judah*, taken by *David*, ſince again retaken and the inheritance of the *Philiſtines*, even thither thou ſhalt be compelled to ſend preſents. But the firſt expoſition ſeems the plaineſt.

The houſes of Achzib ſhall be a lie, &c.] Though *the houſes of Achzib* were ſtrong, and in them *the Kings of Iſrael* might put their truſt, and hope for help of defence, yet they did, or ſhall (for the time is not expreſſed whether meant of the paſt, or preſent, or to come) fail their expectation, and *be* but a *lie* unto them. *Achzib* is the name of a town named together with *Mareſheth*, Joſh. xv. 44. and the ſame, or another of the ſame name mention'd, *Joſh.* xix. 29. and *Judg.* i. 31. as belonging to, or bordering upon the lot of the *tribe* of *Aſher*. This name agrees with,

[k] R. D. Kimchi. [l] Abu Walid. [m] Jun. Trem. [n] R. Tan. [o] Calv. Stokes. [p] Greek and Vulg. Lat. [q] Rib. [r] Menochius. [s] Ribera, Doway Bible. [t] Tirinus. [u] Grot. [w] Jun. Trem. [x] Abarb.

or is deriv'd from the word כזב *Cazab*, which ſignifies *to lie*, and therefore is by [y] Some here rendred *the houſes of lying*, or vanity, *which were for deceit*, or in vain, *to the Kings of Iſrael*, as if it were a farther epithet or deſcription of *Gath*, or how they ſhould prove to the Kings of *Iſrael*, by whom [z] Some think here meant the Kings of *Judah*, not of *Iſrael* as diſtinct from them: ſo *Ahaz*, King of *Judah*, is call'd King of *Iſrael*, 2 Chron. xxviii. 19. [a] Some think the cities of the *Philiſtines* denoted by the houſes of *Achzib*, ſo called, becauſe of their falſeneſs to *Iſrael*; or elſe the cities of *Judah* which failed *Iſrael*, when they expected help from them; or any other towns, countries, or nations, as *Egypt* or *Aſſyria*, from which *Iſrael* or *Judah* deſired help, but were deceived by them. However, to the name of *Achzib*, here is an alluſion in the following word אכזב *Aczab*, which is rendred a *lie*, to ſhew what they ſhould prove to them that truſted in them. [b] There be alſo, who by the *houſes of Achzib*, that ſhould be *a lie to the Kings of Iſrael*, think meant the *houſes* of falſe worſhip in that city, wherein they worſhipped idols, from which they in vain expected help.

15. *Yet will I bring an heir unto thee, O inhabitant of Mareſhah: he ſhall come unto Adullam, the glory of Iſrael.*

Yet will I bring an heir unto thee, O inhabitant of Mareſhah.] He threatens, that yet, or farther yet, he will proceed *to bring* unto the *inhabitants of Mareſhah an heir*, viz. an enemy that ſhall take poſſeſſion of them, and all they have, as if it were his inheritance, and thruſt them out; (for the word ירש *Yaraſh* ſignifies both *to inherit*, and *to diſinherit*, or thruſt out.) The name *Mareſhah* including in it the ſignification of *inheritance*, here is, in what is denounced againſt it, an alluſion to its name. This city, by [c] moſt ſuppoſed to be the country of the *prophet*, is mention'd among the cities belonging to *Judah*, Joſh. xv. 44. and ſee 2 *Chron.* xi. 8.

He ſhall come unto Adullam the glory of Iſrael.] That this is the literal rendring of the words as they lye in order, there is no doubt, and ſo giveth plainly this ſenſe, [d] that the enemy, that *heir of Mareſhah*, ſhould proceed and come as far as to *Adullam*, which is called *the glory of Iſrael*. Againſt which nothing may be excepted, but that *Adullam* was a place of meaner condition than to be called *the glory of Iſrael*; but, perhaps, there might be then reaſon either from its ſituation, or its ſtrength, or beauty, why it was ſo called, tho' now unknown. Many therefore like not this interpretation, but rather follow that, which our tranſlators alſo give in the margin. *The glory of Iſrael ſhall come unto Adullam.* But then in telling what is meant *by the glory of Iſrael*, they do not agree. [e] Some take *glory* as ſpoken by way of irony and deriſion, or of antiphraſis, or expreſſing things by their contrary, and to intimate diſgrace and diſhonour. The ſame honour which *Iſrael* had, ſhall *Adullam* alſo have, *viz.* ſhame, ruin, and deſtruction. If this ſenſe be embraced, then may the word כבוד *Cabod* be looked on according to another ſignification [f] which it hath of *weight* or *heavineſs*, as if he ſhould ſay, the heavy *weight* of calamity, or burden, under which *Iſrael* is preſſed, ſhall fall even on *Adullam* alſo. 2. [g] Others think, that the word *heir* is here again underſtood, *the heir* of, or he that hath ſeized on *the glory of Iſrael*, ſhall come as far as *Adullam*. 3. [h] Others, *the glory of Iſrael*, that is, their wealth and riches, [i] or peculiarly their children, ſpoken of in the next verſe (which are *the glory* of their parents) being taken away by the *Aſſyrian* conqueror, ſhall come, or be brought by him to *Adullam*, whether he ſhall proceed to take that alſo. 4. [k] Others think the *Aſſyrian* to be called *the glory of Iſrael*, as he in whoſe friendſhip the *Iſraelites* formerly gloried, but now have all their *glory* taken away by him. 5. [l] Others by it think to be meant *Jeruſalem*, which was *the glory*, both of that land, and all the earth: then the words muſt ſound according to the firſt rendring in our tranſlation, *he*, that is, *the heir* (or conquering enemy) *ſhall come unto Adullam, and to the glory of Iſrael*, or, as Some [m] reading it in the Vocative caſe, he ſhall come unto *Adullam*, and ſo near to thee, or beyond thee, *O glory of Iſrael, O Jeruſalem.* [n] Some, *the glory of Iſrael* ſhall come to be but as *Adullam*, an obſcure cave, or ignoble place, that cave where *David* flying from *Saul*, hid himſelf, 1 *Sam.* xxii. 1. and where at other times he was, 2 *Sam.* xxiii. 13. and 2 *Chron.* xi. 15. But it is mentioned not only as a cave, but as a city, a royal city, *Joſh.* xii. 15. taken by *Joſhua* and *Iſrael*, and transferred to the *tribe* of *Judah*, Joſh. xv. 35. made a city of defence by *Rehoboam*, 2 Chron. xi. 7. a city that had villages belonging to it, *Nehem.* xi. 30. ſo that for all that is ſaid, it might, for reaſons then well known, be call'd *the glory of Iſrael*. It may farther be conſidered [o] whether by *the glory of Iſrael*, may not be meant God himſelf, as if he ſhould ſay, that he by his juſtice on them manifeſting his glory, would come even as far as to *Adullam*, in the inmoſt part of the kingdom of *Judah*, giving all into the hand of the enemy. And while *Adullam*, and the other particular places are named, [p] no doubt, the whole land is underſtood thereby, and God's judgments denounced to all of it, and ſo the next words will be directed, not to the laſt particular city named, but to the whole land.

[y] LXX. Lat. [z] R. D. Kimchi. [a] Abarb. [b] R. D. Kimchi. and ſee Targ. and Hieron. [c] Aben Ezra. [d] R. Tanchum, Pelican, Calvin. [e] Abarb. Hieron. Ribera. Sa. [f] Rib. C. à Caſtro. [g] Ab. Ez. R. D. Kimchi. R. Tanchum. Vatabl. &c. [h] Mareſius's French Notes. [i] Michlal Yophi. [k] Grotius, Stokes. [l] Jun. Trem. Tarnov. [m] Druſius. [n] In Calvin. [o] Oecolamp. [p] See Abarb. who ſaith, Mareſhah and Adullam here are names by which the whole kingdom of Judah is deſigned.

16. *Make thee bald, and poll thee for thy delicate children, enlarge thy baldneſs as the eagle, for they are gone into captivity from thee.*

Make thee bald, &c.] God's judgments being thus gone out againſt thee, O thou *land of Judah*, nothing remains, but that thou give up thy ſelf wholly to ſorrow and mourning, and expreſs thy grief in all outward ſigns thereof; which, according to the cuſtom of thoſe times, was by plucking and cutting off the hair, even to the bringing of *baldneſs* on themſelves. See *Jer.* vii. 29. *Amos* viii. 10. *Job.* i. 20. The occaſion of ſorrow to her was very great, *viz.* becauſe the choiceſt of her people, call'd her *delicate children*, thoſe that were tenderly and delicately brought up by her, and moſt dear unto her, ſhould partly be ſlain, partly carried away captive by the enemy; and ſhe (ſpoken to as a mother) is bid to ſhew great ſigns thereof, even to *inlarge her baldneſs as the eagle* which hath loſt her feathers; as of *eagles* in [q] general 'tis ſaid, that at certain times they do: except we may think ſome kind of *eagle*, which is naturally *bald*, particularly alluded to. [r]

CHAP. II.

VERSE 1. *Wo to them that deviſe iniquity, and work evil upon their beds: when the morning is light, they practice it, becauſe it is in the power of their hand.*

WO *unto them*, &c.] How juſtly deſerved thoſe judgments were, which before, and after, are denounced againſt *Iſrael* and *Judah*, the prophet makes manifeſt, by a declaration of ſome of thoſe ſins, which the inhabitants of them were guilty of. As here firſt, becauſe the powerful ones among them (for which a wo is denounced againſt them) did in the [a] night *upon their beds*, when they ſhould have [b] *communed with their own hearts*, (and examined their ways to ſee what they had done amiſs, that they might amend it) *deviſe iniquity* and plot *evil*; not to conceal it, as *a work* of darkneſs, [c] but that they might be ready to act it as ſoon as the *morning light* ſhould give them opportunity: and then did, without delay, practiſe it openly in the *light*, and face [d] of the ſun, without fear or ſhame, with all their might, as far as it was *in the power of their hands*; becauſe there was none, who by executing juſtice did reſtrain them, but they were ſuffer'd to do what they could, and would. It may be obſerv'd that the word אל *El*, which is rendred *power*, doth alſo ſignify *God*, and that is the reaſon, why the ancient *Vulg. Latin* renders, *becauſe their hand is againſt God:* but the like expreſſion being elſewhere uſed, as *Gen.* xxxi. 29. *Deut.* xxviii. 32. *Prov.* iii. 27. he renders it by *having ſtrength*, or *being able:* and ſo that here it ought to be rendred, is the more general opinion of Interpreters; and that thoſe, that interpret the words otherwiſe, as ſome other [e] ancient verſions likewiſe do, interpret them wrong.

2. *And they covet fields, and take* them *by violence; and houſes, and take them away: ſo they oppreſs a man and his houſe, even a man and his heritage.*

They covet fields, &c.] What they *covet* in their mind, [f] they ſtrive to poſſeſs themſelves of, by the force of their hands, whether [g] their poorer neighbour's lands, or *houſes*, that lye convenient for them; which if they will not part with to them on their own terms, they ſpare not to uſe toward them all [h] fraudulent or violent courſes, till they have gotten, what they have a mind to, from them: according [i] to the dealing of *Ahab* towards *Naboth* for his vineyard.

3. *Therefore thus ſaith the Lord, behold, againſt this family do I deviſe an evil, from which ye ſhall not remove your necks, neither ſhall ye go haughtily: for this time* is *evil.*

Againſt this family, &c.] *i. e.* This whole nation, the *family*, or poſterity of *Jacob*, this wicked people, *do I deviſe* or intend *an evil* of puniſhment, for the evil of ſin which they plot or deviſe; *from which you ſhall not remove your necks*, nor be able, by any means, to free your ſelves, but ſhall be preſſed down with it, ſo that you ſhall not henceforward carry your ſelves proudly and *haughtily* with heads lifted up: *for the time* ſhall be ſo *evil* and calamitous, that you ſhall have no occaſion, no heart, or power ſo to do.

4. *In that day ſhall* one *take up a parable againſt you, and lament with a doleful lamentation*, and *ſay, We be utterly ſpoiled: he hath changed the portion of my people: how hath he removed* it *from me? turning away he hath divided our fields.*

In that day ſhall one take up a parable againſt you.] *One* is here ſupplied, as in ſuch manner of ſpeech elſewhere. So *Gen.* xlviii. 1. one *told Joſeph*, and *ver.* 2. *and* one *told Jacob.* So that it may be rendred to the ſame ſenſe, as the *Vulgar Latin* hath it, *There ſhall be taken up a parable*, or, *Men ſhall take up a parable, a doleful* ſong with parabolical and figurative expreſſions.

And lament with a doleful lamentation.] The margin ſaith, that in the *Hebrew* it is, *with a lamentation of lamentations.* There are here three words in the *Hebrew* eloquently joined of much like ſound, or agreement between themſelves, *viz.* נהה *Nahah*, נהי *Nehi*, נהיה *Nihjah.* Of the rendring the two former of which

[q] Bochart. de Animal, part 2. lib. 2. cap. 1. [r] Kamus in انوق and رخمة. Heb. רחם and רחמה Levit. xi. 18.
[a] Pſalm xxxvi. 4. [b] Pſalm iv. 4. [c] R. Tanchum. [d] Abarb. [e] Syriac. Greek. [f] R. D. Kimchi.
[g] Abarbi. [h] Aben Ezra. [i] 1 Kings xxi.

which, there is no doubt but the firſt, as a verb, ſignifies *ſhall lament*, the ſecond, as a noun, *lamentation*; but concerning the third doubt is made, Some taking it as a noun ſubſtantive, to ſignify the ſame with the ſecond, viz. *lamentation*; and ſo the ſame ſignification repeated [k] will be but as much as to ſay a *great, or doleful lamentation.* [l] Others take it for an epithet added to the ſecond, from another root of ſomething different ſignification, which ours, *Dan.* viii. 27. renders, *I fainted.* Others *was broken*; and ſo 'twill be as much as *broken*, or *grievous*, and will ſtill very well agree with that in the text of our *Engliſh* Bibles, *a doleful lamentation.* [m] Others take it as ſignifying, *He that is then preſent* or *remaining*, from the word הָיָה *Hajah*, that ſignifies, *to be*; and then 'twill expreſs who it is that ſhall take up that parable and make that lamentation, viz. *he that ſhall then be*, or *remain:* or [n] may it not as ſo be taken for an epithet, and rendred a *being lamentation*, a *lamentation that is*, i. e. *that hath being*, or, *is durable*, or, *is taken up in the world.* Others from the ſame root and ſignification render it, *It is ſo*, [o] or *it is done*, and *come to paſs*, *ſhall be ſay*, *we be utterly ſpoiled*, &c. or [p] as Others, *ſhall lament with a lamentation for what is done, and ſay*, &c. Theſe then being the ſignifications, which the word as here written is capable of, whereas the *Latin* renders *A ſong ſhall be ſung with ſweetneſs*, 'tis manifeſt it ought to be underſtood no otherwiſe, than [q] that *it ſhould be a mournful ſong*, or ditty, elegantly or muſically compos'd, and ſung in an artificial tune: not that it ſhould be pleaſant, as to the matter, which was a *doleful lamentation:* ſweet it might be to the enemy, and pleaſing, but to the ſufferers no further, than as thereby by venting the grief of their hearts [r] they might ſomething allay, and aſſwage it. 'Tis diſputed who *it is* that is ſaid, *ſhall take up this parable and make this lamentation*, or mournful ſong. [s] Some ſay the falſe prophets, ſeeing their promiſes of good to come to nothing, or to be turned clean contrary; [t] Others, thoſe that were oppreſſed by the more potent, and ſpoiled, ſpoken of in the foregoing words; [u] Others, the inſulting enemy; Others, every one, or all of them, on whom theſe calamities ſhould come. But the words being in the original text put indefinitely, 'twill be convenient ſo to take them, as that they, or, any that ſhall look on what they ſuffer'd, ſhall have occaſion thus to ſay, as in their perſon, (for the words are ſpoken as in their perſon,) or according to Some, as we ſaid, whoſoever ſhall be then preſent, and with any concern look on, what hath befallen them.

We are utterly ſpoiled, &c.] [x] Some will have it found, *we are utterly ſpoiled of*, or *by our ſelves.*

He hath changed the portion of my people.] *i. e.* Their land; *i. e.* God hath taken it from them, and given it to others, *changed* the owners thereof: which to expreſs the *Latin* renders [y] *The part*, or *portion*, *of my people is changed*, rather then as the *Doway* tranſlation hath it more obſcurely, *part of my people is changed.* [z] Some will have this to be read with an interrogation, as the following words are by way of admiration! *How doth*, (or, *ſhall) he change the portion of my people?* Or elſe, by *the portion of my people*, to be meant *God*, who is call'd the *portion of Jacob*, Jer. x. 16. and the meaning to be, *ſhall the portion of my people change them*, for another people, whom he ſhall cauſe to prevail over them?

How hath he removed it from me!] That is, *the portion of my people. Turning away he hath divided our fields*, viz. [a] God, or the enemy by his permiſſion, or, as in the margin, *inſtead of reſtoring, he hath divided* (or, *divideth) our fields.* The words in the original being in this verſe very conciſe, are for that reaſon obſcure; the latter words as to a verbal tranſlation lie thus, *how ſhall*, or *how doth he remove to me, to turn*, or *to return, our fields he divideth:* which words though then, when they were ſpoken, and when the *Hebrew language* was in common uſe, and the things ſpoken of before their eyes, known to all, they were doubtleſs well underſtood, yet now that they may be put into another language, and in it made plain and intelligible, will require ſome change of order, or a ſupply of ſomething underſtood. In that rendring which is in the text [b] of our *Bibles*, there is not much alteration, only to *turn* or *return* it expreſſeth by *turning away*, i. e. *in* or *by turning away*, and the ſenſe is plain; except it be made a doubt, whether it be meant, *turning away our fields*, or *turning away himſelf* from us. As to that in the margin, there is intimated, and briefly expreſſed in the word *inſtead* a ſupply of what [c] is by ſome in more words given, thus, when I expected, that he ſhould have reſtored *our fields*, *he hath divided* them (to the enemy, or given them to the enemy that *divideth* them,) or, How is it, that *he*, (that is, the enemy) *taketh away that which is mine? Inſtead of reſtoring our fields*, as we hoped, *he divideth them* among his own ſoldiers or people. Others yet ſomething otherwiſe make their ſupplies, [d] Some making this their meaning, *how doth he take away me*, that is, my people ſpoken of, or that he may *turn over*, or give up to the enemy *our fields*, that they *may divide* them, or *he divideth* them to others, or to the enemy; thinking it neceſſary to underſtand either *to the enemy*, or *to ſtrangers*, or ſome ſuch word. This is the interpretation and opinion of a learned *Jew.* [e] Another more ancient, and of great repute among

[k] Rab. Tanch. [l] So ſome Jews. [m] See R. Tanch. [n] See R. Solomon & Paræus. [o] De Dieu. [p] Abarb. R. Tanchum. [q] Menochius. Tirinus. See Greek Tranſl. [r] Chr. à Caſtro. [s] R. D. Kimchi. [t] Abarban. Montanus, Ch. à Caſtro. [u] Diodat. Oecolamp. Ribera. Tarnov. [x] R. Judah. Itin. Kimchi in Radic. שרר. [y] Sa. Rib. Menoch. [z] R. Tanch. [a] R. Tanch. [b] And ſo Jun. Trem. [c] R. D. Kimchi. Vatablus & Michlal Yophi. [d] R. Tanchum. [e] Abu. Walid. in the root שבב.

among them, give this as the ſenſe of this whole lamentation; *we are utterly ſpoiled*, ſo that the enemy *taketh away the fields* [or lands] *of my people* from them. Ah and alas, *how* ſhamefully or grievouſly *hath he remov'd us* by driving us out, *and divided our fields* violently *taking them from us!* He notes that the word לשובב *Leſhobeb* (which Ours interpret in the text, *turning away*, and in the margin, *inſtead of reſtoring*, and he renders by *removing*, or *driving out*,) is to be joined to the foregoing words, and the following to be taken by themſelves apart, and then the word ימיר *Yamir*, which Ours render, *he hath changed*, (though he ſaith it properly ſignifies ſo,) he taketh here to be in the ſame ſenſe with the following word ימיש *Yamiſh*, which Ours render *removed it*, (becauſe changing is nothing but removing a thing from its place;) the note of exclamation, *how*, he looks on, as an expreſſion of the grievouſneſs, ſhamefulneſs, or diſgracefulneſs of a thing, with admiration at the ſtrangeneſs of it, here as in other [f] places. Of ſuch tranſlations as are in the hands of Chriſtians, ſome ancient ones depart farther from the words in the original, ſo that they cannot be eaſily reconcil'd; as the *Greek* which renders, *we are made very miſerable, the part* or lot *of my people hath been divided by cord*, or meaſuring line, *and there was none that hinder'd him, that he might turn away*, or, *that he might reſtore*, as the *Arabick:* and the *Syriack* as wide, *the robber ſhall ſpoil us, and ſhall, with a meaſuring line, divide the part of my people, neither is there any that reſtoreth our part by a meaſuring line.* Thoſe that are in *Latin*, and more modern languages, keep cloſer to the words, yet is there no ſmall variety among them. The ancienteſt *Latin* renders, [g] *part*, or, the part, *of my people is changed. How ſhall he depart from me, whereas he returneth, that will divide our regions!* Others differ from it, and among themſelves, yet all ſo as to look on the words to have in their root the ſame ſignifications. But then in rendring them as here placed actively or paſſively, or applying them to different ſubjects, or making their pauſes or diſtinctions diverſly, make ſome difference in the ſenſe. When the reader ſhall have viewed them all, he will probably find good reaſon to like thoſe rendrings in our *Engliſh* Bibles given, as well as any, and acquieſce in them, having his liberty given him of chuſing either that in the text, or that in the margin. But it may be farther obſerv'd, that whereas the word שובב *Shobeb*, which is by Ours rendred in the text, *turning away*, and in the margin *reſtoring*, and by moſt in one of theſe ſignifications, hath alſo, in the ſame manner, written another ſignification in the ſcripture, *viz.* [h] of *rebellious*, *perverſe*, or *refractory*. Some other learned *Jews* will have it here to be taken in that ſenſe, and to be an epithet of the ſpoiler, or enemy. [i] So one of them, taking theſe as the words of ſuch as were oppreſſed and had their *fields* and houſes by violence taken from them (as *ver.* 2.) gives the meaning thus (and is therein followed by a learned [k] *Chriſtian*) the great ones of the land *ſpoil us* of our inheritance, and ſo *are we ſpoiled* by our ſelves; and for the iniquity of this violent oppreſſion, my people *ſhall change their portion*, going captives into another land. *How*, that is, to what profit, *doth he take away mine inheritance*, ſeeing within few days the *perverſe rebellious one*, viz. the enemy, the King of *Aſſyria*, that blaſphemeth God, *ſhall divide our fields*, and give them all to his ſervants? This Interpreter would have the particle or letter, ל *L.* prefixed to שובב *Shobeb*, and uſually ſignifying *to*, or *for*, here to ſignify nothing, but to ſupply only the place of the article *of* the *nominative caſe* to wit ה *H.* [l] Another embracing the ſame ſignification of the word, שובב *Shobeb*, but taking the *lamentation* to be utter'd by ſome falſe prophet, who ſaw all things ſucceed contrary to what he promiſed, thus expounds the words, *Shall we be utterly ſpoiled by our enemies? Will he change the portion of my people? How can it be that he ſhould put and remove me from mine inheritance, ſeeing I am his people and inheritance, to give it to a perverſe rebellious one, a people that blaſphemeth God, which ſhall divide our fields?* But if the words be taken indefinitely, and not particularly applied either to the poor oppreſſed, or to the falſe prophets, but to any that ſhall take up this *lamentation* as in the perſon of the people, which ſeems better, then that word, שובב *Shobeb*, being taken in this laſt ſenſe, all things will be regular without addition or alteration, and the plain meaning this, *He divideth* (or hath divided) *our fields to a rebellious or obſtinate one*, i. e. the idolatrous enemy, the *Aſſyrian:* Or with an interrogation, *Will he divide our fields to a rebellious one?* And ſo [m] Some of them alſo, who take the word in another ſignification, put an interrogation at the end, *Doth he divide our fields to reſtore them?* Or, *that they ſhould be reſtored?* i. e. *Shall our fields which are divided to*, or *by the enemy*, *return* or *be reſtored to us again?* [n] Others without an interrogation, *in returning*, or *when he*, (*i. e.* the enemy) *returneth*, *he ſhall divide our fields.* And ſo in thoſe interpretations that our tranſlators give, and others.

5. *Therefore thou ſhalt have none that ſhall caſt a cord by lot in the congregation of the Lord.*

Therefore, &c.] Here is not much difference about the ſignification of the words, but only about the perſon to whom they were ſpoken: [o] Some looking on them, as directed to the falſe prophets, who were the cauſe of error, and miſchief to the people, that this ſhould be for a puniſhment to them, that when the Lord ſhould reſtore his people to their country, they ſhould have none of their poſterity left to challenge any *lot* or part in the land, *by cord* or mea-

[f] Pſalm lxxiii. 18. Iſaiah x. 4. 13. [g] Doway Bible. [h] Iſaiah lvii. 17. Jer. iii. 14. and 22. [i] Abarb. [k] Arias Mont. [l] Aben Dana. [m] De Dieu. [n] Stokes. [o] R. D. Kimchi.

meaſuring line again to be divided among them. [p] Others, as directed to the oppreſſors ſpoken of, *ver.* 2. as a threat to them, or a curſe of the oppreſſed on them, that it ſhould be for a juſt puniſhment to them, and ſo it will be [q] continued with the word *therefore* going before, *ver.* 3. [r] Others take it as a curſe denounced againſt the whole family before mentioned, *ver.* 3. or the whole kingdom of *Iſrael*, that they ſhould have no more any *tribe* return thither into that land, [s] which ſhould by their judges have it *by lot* and line divided to them, as it was of old in the [t] time of *Joſhua*. [u] Some think this ſpoken of the *Aſſyrians:* but that ſeems not to accord ſo well with the context. The plaineſt way ſeems to look on it, as ſpoken to the whole people, denouncing to them the irrecoverable loſs of their country, and that they ſhould no more return to it to be therein the congregation of the Lord, which ſhould divide it among themſelves. *A cord by lot*, or *a line and lot*, or, *a line with a lot*, or *for a lot*, *whereby to meaſure out a lot:* [w] the ſame word that ſignifies a *cord*, is itſelf uſed for a *lot* or *portion*.

6. *Propheſy ye not*, ſay they to them that *propheſy: they ſhall not propheſy to them*, that *they ſhall not take ſhame*.

Propheſy ye not, ſay they to them that *propheſy*, &c.] There is in expounding this verſe alſo great variety among Interpreters, the ground of which will be ſeen by conſidering the order and import of the words in the *Hebrew:* in that there is one word thrice repeated with little difference in the form, as אל תטיפו יטיפון לא יטיפו *Al Tattiphu Yattiphun Lo Yattiphu*, the prime ſignification of which word according to its root, is *to drop*, or *diſtil* and *flow*, and *to cauſe to drop* or *flow*; and, from fluid things tranſlated to ſpeech, it ſignifies *to inſtil words*, *to ſpeak to*, and particularly *to propheſy to*, as much as to ſay, *to drop words one after another to*, and in this ſenſe 'tis manifeſtly here, as elſewhere, oft uſed. In the firſt place 'tis put in the ſecond perſon as a command given to ſome, *do not ye ſpeak*, or *propheſy*; in the ſecond place in the third perſon, as ſpoken of what ſome did, or would, or, ſhould do: and ſo in the laſt place alſo with a negative put before it, as ſhewing what they did not, or would not, or ſhould not do: and ſignify, put together, barely thus much, *do not*, or *ye ſhall not*, *ſpeak*, or *propheſy*; *they do*, *will* or *ſhall*, *ſay*, or *propheſy*; *they ſhall not*, or *do not*, *ſpeak*, or *propheſy*, without mentioning by whom theſe words are utter'd, or to whom directed. Concerning the ſignification therefore of the words, there is not much diſpute amongſt Interpreters, but in applying them to the perſons by whom they ſhould be utter'd, and to whom directed, and of whom ſpoken, and for what reaſon, is much difference; and ſo the ſupplies, which they add to make the ſenſe clear according to their mind, divers. Some take them to be partly the words of the people, partly the words of God, or the prophet from God, but then differing in the parting them. Ours, as it appears by their adding *ſay they to them that*, make the firſt words to be the words of the people, loath to hear God's judgments denounced againſt them for their ſins, and therefore forbidding them that propheſied, that is, the prophets of God, to ſpeak or propheſy to them ſuch things as they did; and the next words they ſeem to take for God's ſaying, by way of conceſſion, to what they would have, *they ſhall not propheſy to them:* but then the latter words rendred, *that they ſhall not take ſhame*, are ſomewhat obſcure, whether do they mean, they ſhall not ſay to them, as their falſe prophets did, that ſhame and confuſion ſhould not come upon them, though they continued in their evil ways; or that *they may not take ſhame*, and ſo repent of their wicked courſes, and prevent that confuſion which ſhall fall upon them; or, that they themſelves, *viz.* the prophets *may not take ſhame*, i. e. be ſhamefully or contumelioufly uſed: for this ſenſe ſome [x] Interpreters give. In the margin we have another reading, *propheſy not as they*, viz. the falſe prophets, *propheſy*, and then the words will be to be looked on as God's words, and the following to be underſtood in the firſt ſenſe with a change of the perſon, as if God forbad his prophets to ſooth them up in their ſins. A [y] much approv'd *Latin* tranſlation takes them all as the words of the people, and thus renders them, *Inſtil not*, ſay they, *i. e.* the people to the true prophets, *Let theſe*, viz. the falſe prophets, *inſtil*, *they do not inſtil* or *propheſy* according to them, *i. e.* as our prophets, the falſe prophets, who ſay, *that ſhame ſhall not cleave to the people*, i. e. that they ſhall not be put to that ſhame, which God's prophets threaten to them. In which tranſlation are many things ſupplied which make it ſomewhat harſh; from which [z] a late very learned man ſo far differs, as to take them all for the words of God, or his prophet, and thoſe directed either to the falſe prophets, to this ſenſe, *propheſy not*; *ſhould they propheſy? they ſhall not propheſy to theſe*, *ſhame ſhall not depart from them*, i. e. they ſhall not propheſy, for ſhame is decreed to them, which ſhall not depart or be remov'd from them; or elſe to the true prophets, to this purpoſe, *propheſy not my prophets to this rebellious people*; *ſhould they propheſy to them? They ſhall not propheſy to them, leſt ſhame ſhould be removed or depart from them*, which ought not to be removed. He gives both theſe expoſitions, but prefers the former. But it may be conſider'd that as yet no mention hath been made of falſe prophets. This learned man alſo differs from the former, in that he takes the word יסג *Yiſſag*, not to have the ſignification of *apprehending*, *taking hold on*, or *overtaking*; but of *departing from*, as [a] Some others alſo do, as, particularly, *Druſius*, and

[p] Aben Ezra. Abarb. [q] R. Tanch. [r] Abarb. [s] Grot. [t] Joſh. xiii, &c. [u] Druſius. [w] R. Tanch. [x] R. D. Kimchi. [y] Jun. Trem. [z] De Dieu. [a] Dru. and the Arab. Verſion.

and an ancient *Arabick* tranſlation out of *Hebrew*, which hath, *propheſy not as they propheſy; they ſhall not propheſy to theſe: ſhame ſhall not depart from them:* and, indeed, it hath both thoſe ſignifications; but the moſt, both of *Chriſtians* and *Jews*, take it in the former: ſo the ancient *Latin* Interpreter which to this ſenſe renders the words, according to the *Doway* Engliſh Tranſlation, *ſpeak not ſpeaking*, which is of doubtful ſenſe, whether they mean ſpeaking, *i. e.* ſaying ſpeak not, or ſpeak not by, or in ſpeaking, as [b] Some, and according to [c] Others ſhould rather be rendred, *ſpeak not ye that ſpeak*, i. e. ye prophets, *it ſhall not drop upon theſe, confuſion ſhall not apprehend them. It*, that is, ſay Some, the wrath by you denounced ſhall not fall on them (as if ſpoken by ſome that did not believe the prophets) nor any ſuch confuſion. Others, your propheſying ſhall not prevail on them, ſhall not work any ſhame in them: as if ſpoken by God or ſome man counſelling the prophets. This variety there is in the tranſlations which are in the hands of Chriſtians; and much more yet, for ſome interpret the word, לאלה *Laelleh*, which is rendred *to them* or *theſe*, as not to belong to perſons but to things, thus, *propheſy not*, or *if they propheſy, let them not propheſy* [d] ſuch things, *leſt they take ſhame.* [e] Others, *propheſy not ye prophets of the Lord, they ſhall propheſy*, viz. *Iſaiah, Oſee, Joel, Micah*, &c. *they ſhall not propheſy*, i. e. there ſhall come a time when the prophets ſhall ceaſe to propheſy to you. What other modern tranſlations or expoſitions any ſhall meet with, he may examine and judge, by comparing them with theſe mention'd, and by what hath been ſaid of the ſignification of the words. The *Jews* alſo in their expoſitions differ among themſelves. [f] One of them and he one of the ancienteſt, thus gives his ſenſe of theſe words, he ſaith, that they take in ill part, or deteſt the admonitions of the prophets, and bid them to deſiſt from ſpeaking to them, and to leave off their admonitions by way of reproof from God of them for their rebellions, as elſewhere he ſaith, *Amos* v. 10. *they hate him that rebuketh in the gate:* this is that which he ſaith of them, *propheſy ye not*, i. e. that they forbad the prophets to admoniſh and inſtruct them; which is like to what they, with whom *Iſaiah* had to do, ſaid to him, *Get you out of the way, turn aſide out of the path, cauſe the holy one of Iſrael to ceaſe from before us*, Iſaiah xxx. 11. But the prophets did not hearken to them, nor leave to warn, admoniſh, and rebuke them, that is it which he ſaith of them, *they do or will ſpeak*, or *propheſy*, i. e. *they ſay to them propheſy*, or *ſpeak not, but they do propheſy*, or *ſpeak*; then of what he ſaith לא יטיפו לאלה *Lo Yattiphu Laelleh, they do not propheſy to theſe*, the meaning is, but it is all one as if they did not propheſy to theſe, nor direct their admonitions to them, for they do not incline their ear to them. Then afterward he ſaith, *ver.* 11. *If a man walking in the ſpirit and falſhood, do lye ſaying, I will propheſy to thee of wine*, &c. *he ſhall be the prophet of this people*, i. e. to him will they hearken and give ear, to what he ſaith. The laſt words, *ſhame ſhall not*, or *doth not, apprehend them*, according to him import, that no reproofs of the prophet work on them, elſe for ſhame they would ceaſe from their rebellions. [g] Others of them take יטיפון *Yattiphun*, in the ſecond place, in ſomething a different ſenſe, *viz.* a more general, for *ſpeaking* or *ſaying:* and then [h] One, taking what is ſpoken as the words of the poor oppreſſed, gives this meaning, *Propheſy ye not, ſay they*, i. e. thoſe oppreſſed ones to the prophets, *they ſhall*, or *ſhould, not propheſy to theſe* (oppreſſors) *for they will not take ſhame*, not be mov'd to ſhame by any thing that the prophets ſay to them. This he prefers before that of Others, who [i] interpret them as if the wicked of the people ſhould ſay to the prophets, *Propheſy ye not: Let them not propheſy to theſe* (wicked people,) *that they be not put to ſhame* (for their labour.) [k] Another of them thus renders the words, taking them as a farther deſcription of thoſe wicked ones, of which 'tis ſaid, *ver.* 2. *they covet fields*, &c. that they alſo did ſay this to the prophets, thus, *propheſy ye not, ſay they; they ſhall not*, or, *let them not propheſy* (with change of the perſon repeating again their prohibition of them, as if they inſtantly and continually ſaid it both to the prophets and amongſt themſelves) *ſhall not ſhame overtake theſe?* i. e. will not they be aſhamed of ſuch doings? or ought not ſhame to be brought on ſuch as theſe? This Interpretation keeps cloſe to the words, but diſtinguiſheth them otherwiſe than Others do, who think the accent requires that לאלה *Laelleh*, rendred, *to theſe*, be joined to the foregoing words, not to the following; but he thinks that not neceſſary always to be obſerved, but if the accent be obſerved, then he ſaith the meaning will be, They that propheſy not to theſe ſhall not take ſhame, that is, ſhall be free from that ſhame and contumely which they would put on them. In this multitude of opinions and judgments, the reader will ſee it neceſſary to uſe his own, and that without danger of great error, none of theſe expoſitions being contrary to the analogy of faith or ſound doctrine. It may, ſeeing we are forced to be tedious, be farther obſerved, that ſome ancient verſions take the word, which all theſe render *ſpeaking*, or *propheſying*, in another ſenſe, *viz.* to ſignify *weeping*. So the *Greek*, *Weep not with tears, neither let him weep over theſe: for he ſhall not put away ſhame.* And ſo the *Syriack* and *Arabick*, as to that word. And, indeed, *weeping* is not far from that notion of *dropping*, or *flowing*, which we ſaid the root of the word hath. But no modern Interpreters think it meet to follow them in this place.

The *Syriack* joins the laſt words to the following verſe, *Let that ſhame overtake you which is ſpoken or denounced to the houſe of Jacob.*

7. O

[b] Pelican. [c] Menoc. Tirinus. Ribera, Sa. Men. [d] Caſtalio. [e] Grot. [f] Ab. Walid, in root נטף. [g] Aben Ezra, R. D. Kimchi. [h] Abarb. [i] R. Solomon, R. D. Kimchi. [k] R. Tanchum.

7. *O thou that art named the houſe of Jacob, Is the Spirit of the Lord ſtraitned?* are *theſe his doings? do not my words do good to him that walketh uprightly?*

O thou that art named the houſe of Jacob, &c.] The meaning of theſe words as conſequent on the former will be in a brief paraphraſe thus, *O thou that art named the houſe of Jacob*, but doſt not in thy doings make good that name, *Is the Spirit of the Lord ſtraitned?* Is his mercy, his will or power of promiſing by his prophets good things, and effecting them, now reſtrained more than formerly, when he did both, that now thou receiveſt only threatning meſſages by his prophets? *Are theſe his doings?* was he wont thus to deal? or, Are theſe puniſhments and judgments that he denounceth, his conſtant works, or thoſe that he delighteth to do? *Do not my words do good to him that walketh uprightly?* Doth he not promiſe good things, and give them to him that is upright and walketh in good ways? Do ye not perceive by his different dealings, in that he wrought wonderful things for you while you walked in obedience to him, and now forſaketh you and giveth you up to evil, now that ye forſake him and rebel againſt him, that the cauſe of this change is from your ſelves, and that he always doth good, but to them that ſtrive to do good, and walk in his right ways? And even now if ye would by theſe menaces of the prophets be wrought on to amend your ways, for which they are intended, would not theſe alſo be for good to you, and a means of ſaving you from that deſtruction which you for that end are warned of by them? The words ſo underſtood, are plainly inferr'd from the foregoing words, as an anſwer to them who forbad the prophets to ſpeak to them ſuch harſh things as they did, as if either they deliver'd not to them rightly God's meſſage, or had not receiv'd a full meaſure of his Spirit, or that 'twere in their power to ſpeak otherwiſe than God bad them ſpeak: and ſo their folly is diſcover'd, in that they laid it not to heart, that the cauſe why ſuch ſevere things were by God's prophets denounced to them contrary to ſuch gracious promiſes, which had been made formerly to the true houſe of *Jacob*, was not from any ill mind in the prophets, nor any change in God, who ſtill continued to do good to them that continued to walk uprightly in his ways; but from themſelves, who were ſo changed, that they retain'd nothing of *Jacob* but the bare name, and by their wickedneſs made themſelves uncapable of receiving better meſſages, or that God ſhould deal better with them. And this ſeems the plaineſt meaning of the words. Others differently interpret them, as Some, who in rendring the words agree, but then give the meaning thus, [l] *Is the Spirit of the Lord ſtraitned*, ſo as that you ſhould ſilence his prophets? as if he were not able to direct them what to ſay, or ſhould not have liberty to cauſe them to propheſy and denounce what he pleaſeth? or ſhould not have power by them to pronounce againſt you evil things, and to bring them to paſs? [m] *Are theſe his works?* Theſe things which you do ſuch works as he requires from you, or is pleaſed with; or, Are theſe ſuch works as become the houſe of *Jacob? and do my words no good with him that walketh aright?* are they not pleaſing to him, promiſing to him good, and inſtructing and correcting him for his good? That they are not ſuch to you is through your own fault. [n] Others, *Is the Spirit of the Lord ſtraitned*, that he cannot now ſend prophets as well as formerly, tho' you enjoin ſilence to them? [o] Others differ in rendring the firſt words. Some thus, *Is this ſaid among you, O houſe of Jacob?* Or, as Some, *Is it thus ſaid? Ought it thus to be ſaid?* or, *What is this that is ſaid, O houſe of Jacob?* or, *What is the ſaying of the houſe of Jacob?* and then go on in the expounding the following words, [p] *Is the Spirit of the Lord ſtraitned*, as that, if you ſilence theſe prophets, he cannot ſend others with as ſevere meſſages? *Are theſe evils denounced the works of God*, or, are they not the effects of your ſins? But [q] a learned *Jew* will not have the words ſo read interrogatively, becauſe then the following ſhould be without an interrogation, as expreſſing what he wonders to hear them ſay, *viz. The Spirit of the Lord is ſhortned:* yet the *Chaldee* paraphraſt ſeems ſo to take it, rendring, *Is it right which the houſe of Jacob ſay?* And the author of the Vulgar *Latin* ſeems to take it as ſounding, (as the *Tigurine* verſion hath it) *Is it not ſaid by the houſe of Jacob?* Or, without an interrogation, *That which is ſaid by the houſe of Jacob, is*, &c. While he renders [r] *the houſe of Jacob hath ſaid:* and then the following words are looked on as the words of the houſe of *Jacob*, and expounded to this ſenſe, Why do ye, O prophets, threaten ſuch hard things to us? *Is the Spirit of the Lord ſtraitned*, his mercy reſtrained, that he will not do good to us? [s] Are theſe his thoughts and works? *viz.* to proſecute revenge ſo as to deſtroy us his people, and forget to be good to us? and then the next words, as the words of God in anſwer to them, That he is good, and his promiſes good, and he will do good, but to thoſe that are good, not to ſuch wicked ones as they are. [t] A later learned divine differeth from theſe foregoing, in the rendring of the laſt words, inſtead of, *Do not my words do good to him that walketh uprightly?* reading it, *Are not my words good?* viz. theſe words that I the prophet ſpeak, that *he walketh with the upright:* or, *Shall not my words pleaſe you? they would pleaſe you if you were upright, for he*, that is God, *walketh with the upright.* The cauſe of this difference he taketh from a Grammatical nicety, becauſe, ſaith he, if thoſe words הישר הולך *Hayaſhar Holec* were to be rendred

[l] Dutch Notes, Diodat. [m] Jun. Trem. Paræ. [n] Vat. [o] Arab. MS. R. Tanchum. [p] But he approves it not. Chriſt. à Caſtro. [q] R. Tanchum. [r] See Abarb. [s] Chriſt. à Caſtro. Sa. Menochius, Tirinus, Ribera, Pelicanus. [t] Lud. de Dieu.

rendred *him that walketh uprightly*, the article or note of emphasis ה *Ha* ſhould be joined with the participle הולך *Holec*, and that put before the other noun thus, ההולך ישר *Haholec Yaſhar*. But the firſt expoſition is not liable to this exception, for in that ישר *Yaſhar* is not taken as a noun, but a verb, and ה *Ha* put before it ſignifieth *which*; as manifeſtly elſewhere it is put with a verb in that ſenſe, [u] as, *Joſh.* x. 24. ההלכו *Hehalecu*, *which went with him*, and, 1 *Chron.* xxvi. 28. ההקדש *Hahicdiſh*, rendred *which Samuel the ſeer had dedicated*, and ſo *Ezek.* xxvi. 17. And ſo the literal rendring will be, *he that is upright walking*, or, going on in the ways of God, the plain ſenſe of which is, *him that walketh uprightly:* or, if it be taken as a noun, it is ſalved by underſtanding דרך *Derec*, *way*, i. e. that walketh in the right way: ſo *Aben Ezra*, and *R. David Kimchi*. The ancient MS. *Arab* verſion, which we cited, renders the whole thus, *It is ſaid among the houſe of Jacob, Is the power of the Lord ſhortned? Were theſe his properties? Do not my words do good to him that is upright, walking after obedience to God?* *Abarbinel* and *Arias Montanus* following him, take them to be the words of God to the people, who wondred that the prophet ſhould ceaſe from reproving the oppreſſors. The firſt expoſition ſeemeth the plaineſt.

8. *Even of late my people is riſen up as an enemy: ye pull off the robe with the garment, from them that paſs by ſecurely, as men averſe from war.*

Even of late, Marg. *Yeſterday.*] The ancient *Latin* tranſlator makes of ואתמול *Veethmul* the word ſo tranſlated two words, or one compounded of two, and renders it *And on the contrary*. Nor is he alone in this, [w] An ancient and learned *Jew* ſo alſo takes it to be, tho' they differ in their applying it to the following words: The *Latin* rendring the whole verſe thus (according to the *Doway Engliſh* tranſlation thereof) *And on the contrary my people is riſen up as an adverſary: from above the coat you have taken away the cloke, and them that paſſed ſimply you turned into battle*, or *war:* but that learned *Jew* to this ſenſe, *And againſt my people he*, that is, the potent oppreſſor before ſpoken of, or, every one of you, *hath ſet up* [x] *an enemy*. It is, ſaith he, in ſenſe all one as if he had ſaid, *ye have ſet up an enemy*, one perſon being put for another, as ſometimes elſewhere, *i. e.* ye cauſe to have power over them, and you ſet in wait for them ſuch who ſhall evil intreat them, and ſpoil them, according to what is elſewhere ſaid, *chap.* iii. 3. *Who eat the fleſh of my people, and flay their ſkin from them*, and *Pſalm* xxii. 18. *They part my garments among them.* Then, he ſaith, *over-againſt you* (*i. e.* wherever ye go, whoever ye come towards, or whomſoever ye meet with) *ye ſtrip or ſpoil of his garment* and *robe*, ſo *that of them that paſs by ſecurely, there are thoſe who are like men returning from war*, viz. in as bad a condition, by your ill dealing ſpoiled and robbed. This expoſition is given by that ancient Grammarian, of great note among them, upon particular examination of the words, and it gives a good meaning, viz. *Againſt my people ye ſet an enemy: whoever ye meet with ye ſtrip of his garment and covering, ſo that of them who paſs on ſecurely there are thoſe who are become as* [y] *men turning from war.* Yet is he not, that I find, followed by others, who generally take אתמול *Ethmul* for one word, and to ſignify *Yeſterday*, or, *of late*, or, *before now*; and then in expounding the other words they differ among themſelves. One expoſition given by ſome learned *Jews*, runs thus, [z] *But Yeſterday*, or before now, *my people*, i. e. *Iſrael* behaving themſelves as my people, *ſtood up againſt the enemy*, were able to reſiſt and prevail againſt him, *but now having forſaken God, you are ſo far from this, that at the ſight of a garment at a diſtance*, taking it for the enemies colours or enſign, or for an enemy coming to ſet on you, *you ſtrip off your clothes, and caſt from you your garments, that you may fly the lighter. And if you eſpy any but paſſing ſecurely and quietly on the way, you preſently flee for fear of them with all ſpeed, as men that return flying from war*, or the battle, *for fear of the enemy purſuing them.* And ſo may it be compared with what is ſaid, *Lev.* xxvi. 36. *The ſound of a ſhaking leaf ſhall chaſe them, and they ſhall flee as fleeing from a ſword, and they ſhall fall where none purſueth*; [a] or, *you taking them for ſuch as return from war, take fear and flee before them.* [b] A learned Chriſtian alſo embraceth this interpretation; only that the latter words he expounds, that *thoſe that paſs on quietly in their way, ſeem ſuch as return from war*, i. e. You for fear caſting away your garments, the traveller that mindeth no ſuch thing, finding them in the way, cometh home with them as if he returned loaden with ſpoils from the war. To this alſo may our tranſlators ſeem to point in their marginal reading, viz. *over-againſt a garment.* [c] Another expoſition is this, That God having before declared that his *words do good*, that he promiſeth and giveth good things *to him that walketh uprightly*, ſheweth now how incapable they are of hearing or receiving good from him, by deſcribing their ways contrary to his: as if he ſhould ſay, But not to you (whom yet he termeth *my people*) who are *become as enemies to me*, reſiſting or ſetting your ſelves againſt my commandments both before and till now; *viz.* in that you do wrong and violence *for a robe or garment*, which injuriouſly ye *take away from them that paſs on in the ways*, thinking themſelves *ſecure*, as if they *fled in the time of war*, and were gotten out of the reach of the enemy; or, who are glad when they are eſcaped out of your hands alive, after you have taken thoſe goods they had, as they uſe to do who are fled out of wars. And this expoſition is confirmed

[u] See R. Tanch. and R Kimchi. [w] Abu Walid. See Abarb. [x] He takes Lamed for a note of the accuſative caſe. [y] Raſhi. [z] R. Tanchum. Abarb. [a] Abarb, [b] Ar. Mont, [c] R. Tanch.

firmed by what follows after in *verſe* 9. *The women of my people ye caſt out*, &c. as if he ſaid, Theſe injuries ye do abroad in the ways; but within the cities ye do them in another way, *deſtroying houſes* through whoredom. To the ſame ſcope tend generally the modern tranſlations, as taking the words for a deſcription of the perverſeneſs, violence and rapine of that people, though among themſelves they ſomething differ in expounding and applying them. [d] Some, *They that were Yeſterday*, or heretofore, *my people, now riſe up in hoſtile manner againſt me: ye take away the mantle from above their coat*, *i. e.* ye ſtrip the poor both of their upper and under garment; *they that paſs by peaceably are to you as thoſe that return from war*, i. e. are taken in war and brought captives, whom ye may uſe as you pleaſe. Others, *Yeſterday of late*, or, before now, *my people is riſen up as an enemy*; *againſt me*, ſay Some, [e] Others *among themſelves and againſt one another*, referring it to the quarrels of one of the two kingdoms, *Judah* and *Iſrael*, *againſt the other*, and the injuries and violences done in each of them, by the oppreſſion and rapine of the rich and potent, againſt the poor and weaker: [f] Others, *before now*, a good while ſince, *my people hath raiſed up*, or made, *me their God*, *an enemy unto them*, by thoſe their doings, the mention of which follows. *Ye pull off the robe with the garment.* [g] Others, differently diſtinguiſh the words, *He that was before my people, as if he were an enemy, riſeth up againſt a garment*; *ye pull off the robe from them that paſs confidently*, or ſecurely, *i. e.* if ye ſee any in a garment that likes you, ye riſe up in an hoſtile manner to take it away; [h] Others, *when there is a robe ye pull off the garment*, i. e. tho' ye have a garment of your own, not for need, but through meer injurioufneſs, *you pull off the robe or clothes from them that paſs by ſecurely*, *as* [i] *men averſe from war*, not intending to enter into contention, or meaning to wrong any; Others, not much differently, *being quiet from war*, thinking now all things quiet and ſafe; Others, *whereas ye are removed from wars*; Others, *returning from the battle or war*, having eſcaped thence, and ſo now no farther fearing any enemy; [k] Others, *as men returning* (*i. e.* you being as ſoldiers returning) *from war bloody and inſolent.* [l] A modern learned Divine thinks the words may thus be rendred, *But of late he*, *i. e.* God, *hath given up my people to the enemy. Together with the mantle take away the robe from thoſe that paſs on ſecurely and return from war*; *caſt out the women of my people*, &c. as if they were God's commiſſion and command unto the enemy. But this ſeems harſh. *Diodati* renders thus, *Moreover*, *heretofore*, *my people lifted themſelves up againſt the enemy*, *but now ye laying wait againſt*, or, *for garments*, *ſpoil of their mantle paſſengers*, *which were in ſecurity*, *being in quiet from war.* To ſome of theſe forementioned, I ſuppoſe, will be reducea-

ble what other modern tranſlations any ſhall meet with. Some more ancient, as the *Greek*, *Syriack*, and printed *Arabick*, are ſo wide from them, that they will not eaſily be adjuſted either with any of them or with the original *Hebrew*. The *Chaldee* uſeth his liberty as a Paraphraſt. Among all none ſeems to give to the words their force better than that firſt of the *Jewiſh* Grammarian. It will not be needful nicely to enquire into the difference between the two words, one of which is rendred *robe*, the other *garment*. The firſt, [m] שלמה *Salmah*, ſeems to denote a looſer garment caſt over the reſt, the ſecond, אדר *Eder*, a cloſer, more fitted to the body. If we compare theſe words with thoſe of our Saviour, [n] *Mat.* v. 40. where is firſt named *coat* the under, and after *cloak* the upper garment, and, *Luke* vi. 29. where, on the contrary, firſt, *cloak*, then *coat*, this will look much like a proverbial ſpeech, and the naming of them both, whether one or the other, firſt or laſt, will ſignify the greedy violence of the enemy ſtripping the poor man not in part, but of all that he hath. A manuſcript *Arab* tranſlation thus renders, *Yeſterday my people reſiſted their enemy*, *but now over-againſt a garment*, or, *at ſight of a garment*, *ye pull off* (*the garment*) *from* (perhaps, he means their clothes, becauſe of, or, for fear of) *thoſe that paſs by ſecurely*, *being turned back from war.* Or otherwiſe, perhaps, his meaning may be, Heretofore, they made war with their enemies, but now at ſight of a garment they fall to ſtripping thoſe that paſs by, *&c.* they from being valiant ſoldiers in war, are turned only thieves and robbers in time of peace.

9. *The women of my people have ye caſt out from their pleaſant houſes, from their children have ye taken away my glory for ever.*

The women of my people have ye caſt out from their pleaſant houſes, &c.] The different expoſitions given of theſe words are reduceable to theſe two, [o] Firſt, that they did by violence caſt out the wives or widows of thoſe poor men whom they oppreſſed and ſpoiled of their poſſeſſions and inheritance, or had ſlain, or driven away from their houſes, wherein they had lived with their huſbands and children with comfort and content: and likewiſe by the ſame means took away from their children *the glory of God for ever*, i. e. [p] thoſe rights and privileges which God in his law had given them, or that glorious inheritance which God had given them for a perpetual poſſeſſion, and brought them to ſo low and contemptible a condition, that the honour of being God's children and people did no more appear in them: or, as Others, by depriving them of their ſubſtance and patrimony, by enjoying of which they ſhould have had occaſion to give praiſe and glory to me perpetually, you cauſe them, being deprived thereof, to curſe you, and murmur againſt me. Others, by hin-

[d] Calv. Gro. [e] Jun. Trem. Tar. Aben Ez. R. D. Kim. [f] De Dieu. R. Sal. Jar. [g] Pagn. edit. Tig. Chriſt. à Caſtro. Vatab. Dutch Notes. [h] Jun. Trem. Tar. [i] Dutch Notes. [k] Vatablus. [l] Lud. De Dieu. [m] See De Dieu. [n] See Grotius. [o] Abarb. See Vatab. [p] Jun. Trem. Tarnov. Deodat.

hindring them, being robbed and ſpoiled from ſuch honourable marriages, whereby they might have left a [q] poſterity to *my glory:* [r] Others, by ſeducing them to idolatry, and cauſing them to follow it, ye have cauſed *my glory* to ceaſe among them for ever, [s] that glory which I ſhould have had from them, ſo that they think no more of worſhipping me. *My glory, ſaith one*, i. e. [t] my temple, which by your ſins, ye have cauſed to be deſtroyed. But what had thoſe of the ten tribes to do with the temple? The ſame hath another expoſition, ye have cauſed that no children be left to praiſe me. Or may it not be? *My glory from them*, the glory that I ſhould receive from them, or the glory that they ſhould receive from me. [u] Some render the laſt words, *and that for ever*, i. e. this ye continually do. [w] A learned *Jew* interpreting the former part of the verſe, as we have ſaid, diſtinguiſheth the words differently, and otherwiſe reads the latter part, thus, *The women of my people have ye caſt out from their pleaſant houſes together with their children*, (that ye might take and poſſeſs their houſes and their inheritance:) *ſhall ye take* (poſſeſs, or retain) *my glory for ever? i. e.* with ſuch your evil doings ſhall ye continue in my choſen land my glory the glory of all lands? No: as ye have caſt out others from their pleaſant houſes, ſo will I caſt you out from my land, *Ariſe ye and depart*, &c. The ſecond way, which other expoſitors follow, is by interpreting what is ſaid, *the women of my people have ye caſt out*, &c. [x] concerning divorce and parting betwixt man and wife, which ſome expound of the cauſeleſs divorces by which thoſe lawleſs men ſpoken of did caſt their own wives out of their houſes in which they had lived long with content, and thoſe wives not ſtrangers or captives, but of their own kindred and nation, which God called his own people, and ſo took from them his glory, the glory of his covenant between man and wife, which redounded [y] to the children born in lawful wedlock, and was taken away by the reſcinding and breaking that covenant: or in that they loſt thoſe privileges, which from the good agreement of their parents would have redounded to them. [z] Others, of ſuch divorces which they cauſed between other men and their wives, by committing lewdneſs and adultery with them, or by [a] giving their huſbands occaſion to ſuſpect them, while without their leave they violently went into the houſes of the poor (who are called by God his people) where their wives were, to rob and ſpoil them, ſo that the huſbands there finding them, ſuſpected their wives of lewdneſs with them, and ſo they caus'd them to divorce them and put them away out of their houſes, in which they took delight, and ſo from their little children, whom by this means they deprived of his glory, [b] *i. e.* that grace, and that ſanctity, which reſided among them while they lived in obedience to God, to which condition they ſhould never again be reſtored by reaſon of that their ſeparation and diſperſion, which theſe wicked men were cauſe of. Or, by *glory*, [c] Some will have meant that conjunction between man and wife by God inſtituted for thoſe ends, which rightly obſerved are, as all his works and ordinances, his glory for which and by which men praiſe him. The *Greek* verſion of this verſe, and printed *Arabick*, are far different from all other, and from the words in the *Hebrew*. A manuſcript *Arabick* tranſlation (I ſuppoſe *Rab. Saadias*) *the women of my people ye thruſt out of the houſes of their delightfulneſs* (or wherein they ſhewed themſelves delightful and pleaſing to their huſbands;) *from their children ye take my glory for ever.*

10 *Ariſe ye and depart, for this* is *not* your *reſt, becauſe it is polluted, it ſhall deſtroy* you *even with a ſore deſtruction.*

Ariſe ye and depart, &c.] According to this rendring the ſenſe is plain, [d] Prepare you for departure and removal from this land, *for it may not be*, or, is not convenient that it ſhould be *a reſting place* to you after ſuch wickedneſſes committed by you in it, *but it ſhall deſtroy you, becauſe it is polluted by you, and that with a ſore deſtruction:* and the words will bear this rendring. It is, perhaps, [e] the beſt: yet do ſome differently render, eſpecially the latter words. The ancient Vulgar *Latin* hath to this ſenſe, *Ariſe and go, becauſe you have no reſt here; for the uncleanneſs thereof it ſhall be corrupted with a ſore putrefaction*; ſo the *Doway* verſion hath it. The greateſt difference in this from Ours is, that the word טמאה *Tameah*, which Ours renders as a verb *is polluted*, is in it taken for a noun, [f] as it is by Others alſo, and rendred *uncleanneſs*; and the verb תחבל *Techabbel*, which Ours render actively, *ſhall deſtroy* you, in it is rendred intranſitively or paſſively, as [g] Some think it ought here to be taken, *ſhall be corrupted or deſtroyed:* which they might be the more induced to do, becauſe otherwiſe *you* is to be underſtood, for there is nothing to ſignify it expreſſed in the original. And for that reaſon may it be alſo, that [h] Others render, *Becauſe pollution corrupteth*, or, as another, *becauſe of pollution, which corrupteth even with a great corruption*; otherwiſe the meaning in both is much one, and reſpect is had to the ſame ſignification of the root or verb חבל *Chabal*, which hath, beſide this of *deſtruction* or *corruption*, other ſignifications alſo, which Some chuſe to follow: as, namely, חבל *Chebel*, ſignifieth a *cord*, and the author of that well approved *Tigurin* Latin tranſlation following this, renders, *becauſe it is polluted and corrupted, and the cord too much ſtretched:* but he might have done well farther to have explained his

[q] Chriſt. à Caſtro. Tirinus. [r] Grot. [s] Stokes. [t] Peli. [u] Jun. Trem. Tig. [w] Abarb. [x] Tar. [y] See Chriſt. à Caſtro. [z] R. Tanch. [a] R. Kimch. [b] R. Tanch. [c] R. Kimchi. [d] R. Tanch. [e] It is that which R. D. Kimchi followeth. [f] Jun. Trem. [g] Schind. in חבל, and ſee Abarb. Oecolamp. Caſtal. [h] See Syriack and Tig. Schindl. in מרץ.

his meaning: he is not, for ought I find, followed by any other. It ſignifies alſo a *company*, and in this ſignification a noted *Rabbin (Salomon Jarchi)* taking it, expounds the words, *that it may be polluted, it gathers companies*, which companies being met, declare their counſels: and for confirmation of his taking it in this ſignification, he alledgeth the authority of the *Chaldee*, [i] who paraphraſeth the words: *Ariſe and be gone, this land is not an houſe of reſt to the wicked: that they may pollute it they do corruptly; that you may defile it ye gather in companies to it*, or *againſt it*. But neither is this by many followed. It hath the ſignification, laſtly, of *grievous pains* and *pangs, ſuch as of a woman in travel*, and the verb, *to conceive* and *be in pains or pangs of travel, with pain to bring forth*; and this here hath place in the opinion of ſome learned *Jews*. [k] One of them, taking the verb תחבל *Techabbel* in the firſt ſignification, and the noun חבל *Chebel* in this laſt, interprets the words thus, *Becauſe it is polluted by you it ſhall deſtroy you, and there ſhall be ſore pains, viz.* to it, *i. e.* to you its inhabitants; [l] or, ſaith he, the verb alſo may be taken in the laſt ſenſe, and then interpreted, *becauſe it is polluted by whoredom*, viz. ſpiritual, (that is, idolatry) and carnal, *pains ſhall come upon it, and thoſe pains or pangs ſharp*, or grievous. And ſo doth the manuſcript *Jewiſh Arab* tranſlation render them, *Ariſe and be gone, this is not a reſting place* for you; *becauſe it is polluted, it ſhall be in pangs, and the pangs ſhall be ſharp*. And the meaning thus will be good and agreeable to the ſcripture way of denouncing puniſhments to a ſinful nation, *viz.* that the land defil'd by their idolatries and abominable lewdneſs, and all manner of wickedneſs, ſhall be pained as it were a woman in travel and in pangs, deſirous to be eaſed of them her burden, and not be at quiet till ſhe be delivered of them, and they caſt forth of her. By the pains and ſorrows attributed to the land are noted thoſe evils that [m] ſhall ſeize on the inhabitants thereof. The like expreſſions ſee *Jer.* xiii. 2. and xlix. 24. *Pſalm* xlviii. 6. *Hoſea* xiii. 13. *Iſaiah* xiii. 8. with many other. As for the meaning of the judgment here denounced, either according to the firſt or this laſt interpretation, it may be compared with *Lev.* xviii. 25. 28. and xx. 22. the meaning is, that this land, which God had given them for a reſt, and they promiſed to themſelves for a ſure reſting place, now being by them contrary to his command defiled, ſhould no longer bear them, but as a foul ſtomach corrupting what it hath in it, violently vomit and caſt them forth, or, as a woman at her full time deſirous to be eaſed of her burden, ſhould be grievouſly pained, till it were rid of them, as being weary of them.

11. *If a man walking in the ſpirit and falſhood, do lie*, ſaying, *I will propheſy unto thee of wine and ſtrong drink, he ſhall even be the prophet of this people.*

If a man walking in the ſpirit and falſhood, do lie, ſaying, &c.] Or, as in the margin, *walk with the wind, and lie falſly*. Theſe interpretations are all one in ſenſe; for if רוח *Ruach* be render'd *ſpirit*, then will it be, a man that pretends to the *ſpirit of propheſy*, whereas he hath it not, but follows his own *falſe ſpirit*, which is no better than *wind*, and *vanity*; [n] and the word ſignifies as well *wind* as *ſpirit*: ſo that the meaning will be, [o] if any falſly pretending to the *ſpirit of propheſy* and inſpiration from God, but, indeed, *walking with the wind*, and following what is vain, and *falſe*, ſhall *forge a lie*, and ſay, he hath commiſſion *to propheſy unto them of wine and ſtrong drink*, i. e. to bid them drink and be merry, and to enjoy themſelves, not fearing thoſe evils, which the true prophets denounced to them, [p] or that they ſhall have plenty of wine, and all good things, or, *ſhall ſay, I will propheſy to thee for wine, and ſtrong drink. i. e.* [q] If thou wilt give me a cup of wine, I will propheſy and foretel good things to thee, not deſtruction and calamity, as thoſe do that tell thee, they are ſent with ſuch ſad meſſages from God, *Even he ſhall be the prophet of this people*, him will they readily accept of for ſuch a prophet as they would have, and hearken unto him, whereas they will not hearken unto, or endure the true prophets, who reprove them, and denounce God's judgments againſt them, if they will not repent of their ſins, and turn from them, but ſilence them, as *ver.* 6. and ſee *Iſaiah* xxx. 10. This way of expounding theſe words is ſo evidently agreeable to them in the original, that to enquire after others would rather make them obſcure, than add light to them. For, as for that rendring of the Vulgar *Latin*: [r] *would God I were not a man having the ſpirit, and that I did ſpeak a lie?* it can hardly be fitted to the words in the original. The particle לו *Lu*, doth indeed ſignify *would God* as well as *if*. But then, what ground is there to add the negative *I were not?* it would in this ſenſe rather ſound, *would God I were a man*, &c. Again, by what interpretation can this be made a wiſh befitting the prophet? He might, perhaps, wiſh that no ſuch ſevere meſſage had been ſent by him, as of deſtruction to thoſe his people, out of his compaſſion to them; but to wiſh that what by God's command he ſpake, were a lie, would be an injury, not to himſelf only, but to the Spirit by which he ſpake, the Spirit of truth, with whom falſhood is not to be mentioned, much leſs either in word or wiſh attributed to him. If he had only wiſhed, that himſelf by his ſuffering might

[i] It may be enquired whether here be not two rendrings in Chaldee clapt into one out of different readings: that which is cited by Rab. Salomon is only the latter. [k] Abu Walid. R. D. Kim. in Rad. Mich. Yophe. [l] R. Tanch. and ſee Ab. Ezra. [m] R. Tanch. [n] See Ezek. xiii. 3. Hoſea ix. 7. Jer v. 13. [o] Abu Walid. R. Salo. Jar. Ab. Ez. Abarb. R. Tanchum. [p] Tarnovius, Diodati, Druſius. [q] R. D. Kimchi, Vatablus, Druſius. [r] Doway Tranſlation.

might have redeemed them, it had been an act of charity; but not to wiſh that God had ſent a lie by him. St. *Paul* ſaith he could wiſh himſelf *even accurſed from Chriſt for his brethrens ſake*, Rom. ix. 3. *i. e.* ſuffer any evil to ſave them, and win them to Chriſt, but not that the goſpel or doctrine that he taught them were a lie, rather than that they might ſuffer for refuſing it.

12. *I will ſurely aſſemble, O Jacob, all of thee, I will ſurely gather the remnant of Iſrael, I will put them together as the ſheep of Bozrah, as the flock in the midſt of their fold; they ſhall make great noiſe by reaſon of* the multitude of *men.*

13. *The breaker is come up before them: they have broken up, and have paſſed through the gate, and are gone out by it, and their king ſhall paſs before them, and the Lord on the head of them.*

I will ſurely aſſemble, O Jacob, all of thee, &c.] Very different opinions are there concerning the ſcope and meaning of theſe two verſes, Some taking them as a denunciation of judgment and utter deſtruction to them, as both before and after is threatned by the prophet from the Lord: Others as a promiſe of mercy and reſtauration after diſperſion, as 'tis uſual in the prophets to mingle promiſes of mercy with threatnings of judgment. Others, thirdly, make them the words of the falſe lying prophets mentioned in the foregoing verſe, bidding them not believe the true prophets threatning them with ſevere judgments, but telling them, that however they threatned the contrary, it ſhould be well with them. The firſt of theſe ways is taken by divers learned men, both [s] *Jews* and *Chriſtians*; and the words muſt then be expounded to this purpoſe; That God threatens, that he will *gather together* the whole poſterity of *Jacob*, and the *remnant of Iſrael*, (for many of them had already been deſtroyed, or carried away captives) *i. e.* all that remained both of the ten tribes, and alſo the two other of *Judah*, and *Benjamin*, in great multitudes, as flocks *of ſheep in Bozrah*, a place noted for abundance of ſheep; that as a flock are gathered *into their fold*, and there ſhut up, ſo they ſhould be gathered into their cities and towns, that they might be taken together, and there, *by reaſon of the multitude of them* that were ſhut up, beſieged, and diſtreſſed together, ([t] or by reaſon of the enemies that in ſuch great number ſurrounded them,) *ſhould make great noiſe*, and be much troubled, as a great flock of ſheep ſhut up in a fold, are diſturbed [u] when any comes in upon them: *viz.* becauſe *the breaker*, i. e. the ſoldiers of the enemy, who ſhould break down their walls, ſhould *come upon them*, and make free paſſage for themſelves, by breaking open their gates, *to paſs in and out*; or for themſelves to enter, and to lead them out to captivity: *and their king*, viz. the enemies king, *ſhould paſs before* his army to lead *them* on; and not only ſo, but *the Lord himſelf in the head of them*, to give them victory over thoſe whom he hath given up to be deſtroyed by them: and ſo this prophecy may be looked on as fulfilled in the taking of *Samaria* by the King of *Aſſyria*, 2 *Kings* xvii. 6. and of *Jeruſalem* by *Nebuchadnezzar*, 2 Kings xxv. 1, *&c.* Others, who yet look upon it as then fulfilled, do differently expound the laſt verſe, to wit, that [w] by the *breaker* ſhould be underſtood the enemy, but then that for fear of him they ſhould make breaches themſelves in their walls to get out at, and paſs out at the gates, to eſcape if they could by flight, *their king himſelf leading them the way*, (as [x] of *Zedekiah* 'tis ſaid, 2 *Kings* xxv. 4.) but being taken, ſhould be carried captive, and they after him; and all this becauſe *the Lord was in the head of them*, *i. e.* the enemies, to execute the judgments that he had denounced againſt that people. But this ſeems harſh to interpret *them*, in *before them*, firſt of the *Iſraelites*, then in the ſame continued ſentence, *on the head of them*, of the enemies. Others therefore expound it, *ſhall* [y] *be on the head of them*, i. e. over them for evil, and to execute his vengeance on them, and to ſee that they ſhall not eſcape. Others, *and the Lord ſhall in the head*, or beginning, *i. e.* before, forſake them, and withdraw his preſence, by which he was wont to protect and defend them; which [z] a learned *Jew* notes to be a far fetch'd interpretation.

The ſecond expoſition, *viz.* that in theſe words is a gracious promiſe of reſtauration to *Iſrael* after their diſperſion, is preferred [a] by many learned men, both *Jews* and *Chriſtians*; with this difference, that the *Jews* (the modern at leaſt) underſtand it as a temporal reſtoring of the kingdom of *Iſrael*; the Chriſtians of a ſpiritual deliverance by Chriſt, and the calling them into his kingdom, and gathering them into his church, together with the called of the *Gentiles*, as *one flock into one fold under one ſhepherd*. See *John* x. 16. The words being ſo taken, we need not (ſaith [b] a learned *Jew*) look after any connexion with the foregoing, or following, it being not unuſual to have gracious promiſes ſo mingled with threatnings of judgments, where ſeems no coherence betwixt them. Or elſe the connexion may be made thus, [c] ſaith another, God having before threatned ſevere things againſt the people, both in this and the former chapter, as that their inheritance ſhould be laid waſte, and they caſt out of it, be deſtroyed, and carried away captives; leſt they ſhould utterly deſpair of deliverance or ſalvation, intermingles this merciful promiſe of a gracious reſtauration, that he will again after the diſperſion with which he hath threatned them, *gather them together in as great multitudes as the ſheep*

[s] R. D. Kimchi, Calvin. Paræus, Druſius, De Dieu, Tirin. Grot. [t] Grotius. [u] De Dieu. [w] Tarn. Joſeph Kimchi. [x] Jer. xxxix. 4. and ſee Ezek. xii. 12. [y] Druſ. R. Joſeph Kimchi in R. D. Kimchi. [z] R. Tanch. [a] Chald. Paraph. R. Sol. Jarchi. R. Tanch. Abarb. [b] R. Tanch. [c] Abarb.

ſheep of Bozrah, and as flocks are gathered together into their fold; ſo *that there ſhall be a great noiſe* by reaſon of their concourſe, as if their place were too ſtraight and narrow for them. *Iſaiah* xlix. 19, 20. And then a *flouriſhing*, or *mighty growing king*, [d] according to one ſenſe of the word פרץ *Porets*, or, a *breaking king*, ſhall break through all impediments (according to another ſignification of that word) and beat down the enemies; ſo that they following him ſhall, breaking through all difficulties of gates ſhut againſt them, paſs in and out as they pleaſe, their king going before them, and the Lord being on the head of them, as leader of the Vauntguard, *i. e.* to protect, and help them by his providence and mighty wonders, and to hinder the enemies from hurting them. Thus a learned *Jew*, underſtanding the words literally; who in the mean while notes, though theſe words be of the preterperfect tenſe, *have broken up*, *have paſſed*, *are gone out*, yet that they are to be underſtood as in the future, *ſhall break up*, *ſhall paſs*, *ſhall go out*; as ſuch change of tenſes is not unfrequent. And ſo [e] do others of them, who follow the ſame way, take it as a prophecy לעתד *Leatid*, belonging to the time to come, *i. e.* to the times of the *Meſſiah*, which they deny yet to be come, and vainly expect, promiſing to themſelves great carnal felicity therein. The [f] Chriſtian Interpreters, who look upon theſe words as a prophecy of good things, do look, as taught in the goſpel, after a more ſpiritual meaning, interpreting them as made good by Chriſt's calling, and gathering together, into his church, his fold, the *Iſrael* of God, his diſperſed flock, who were before as ſheep going aſtray; in which they ſhould grow into great numbers, like the flocks of *Bozrah*. The comparing with theſe words, *John* x. to *ver.* 18. will ſerve much for the illuſtration of them in this ſenſe underſtood. And in what numbers they came at firſt into the church, the hiſtory of the firſt times, as *Acts* xi. 41. and iv. 4. and elſewhere, and of ſucceeding times all the world over, teſtifies. They uſually underſtand by *the breaker*, and by *their king*, the ſame perſon, *viz.* Chriſt, to whom that title of *breaker* may well agree, for his *breaking down* all obſtacles, *the middle wall of partition betwixt Jews and Gentiles*, Eph. xi. 14. [g] breaking open the gates of death, and hell it ſelf, ſo that neither he himſelf could be detained by them, nor his [h] be hinder'd by them, from following him into the kingdom of heaven, the gates of which having conquered death, and triumphed over all enemies, he ſet open to them, ſo that they might without hindrance go in and out, and find paſture, *John* x. 9. *he going before them, and his ſheep following him*, *ver.* 4. and the Lord protecting them. It may be obſerved too, that if the word הפרץ *Haporets*, be taken in that other ſenſe mentioned, as it may ſignify one *that increaſeth*, or *groweth to power*, it may likewiſe aptly be attributed to Chriſt the King of the church, who is called *the branch*, Zech. iii. 8. and vi. 12. and of whom it is ſaid, that *of the increaſe of his government there ſhall be no end*, Iſaiah ix. 7. and *the rod of the ſtemm of Jeſſe*, and *a branch that ſhould grow out of his roots*, Iſaiah xi. 1. and *a root of Jeſſe, whoſe reſt ſhould be glorious, by whom God would ſet his hand again, to recover the remnant of his people; and that he ſhould ſet up an enſign for the nations, to aſſemble the outcaſts of Iſrael, and gather together the diſperſed of Judah*, ver. 10, 11, 12. To him that was promiſed to be as ſuch, and was exhibited as ſuch, and hath made good in himſelf what was promiſed, well may the title of הפרץ *Haporets*, in this, or indeed in both ſenſes agree. But if any think, that by הפרץ *Haporets*, *the breaker*, and מלכם *Malcam*, *their king*, ſhould be meant two diſtinct perſons, let him hear, what the ancient *Jews* (as cited [i] by the modern) ſay, for expoſition of this place. *Haporets*, *the breaker*, that is, *Elias*, and *Malcam*, *their king*, that is, *the branch*, the ſon of *David*; and then obſerve, what our Saviour himſelf hath taught us, that *John Baptiſt* was that *Elias* which was to come, *Mat.* xi. 14. and xvii. 12, 13. and what the angel ſaith of him, *Luke* i. 16, 17. *that many of the children of Iſrael he ſhould turn unto the Lord their God*, and *that he ſhould go before him in the ſpirit and power of Elias*, without fear, and with courage, as he, [k] rebuking ſin, and removing it out of the way, *to turn the hearts of the fathers to the children, and the diſobedient to the wiſdom of the juſt; to make ready a people prepared for the Lord:* and how the prophecy of *Iſaias* is applied to him preaching repentance, *viz.* that *he was*, as he ſaith alſo of himſelf, *John* i. 23. *the voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtraight: every valley ſhall be filled, and every mountain and hill ſhall be brought low, and the crooked ſhall be made ſtraight, and the rough ways ſhall be made ſmooth*, Luke iii. 4, 5. and what our Saviour ſaith, *This is he, of whom it is ſaid, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee*; and *that from the days of John the Baptiſt, the kingdom of heaven ſuffered violence, and the violent took it by force*, Mat. xi. 10, 12. men breaking as it were, and paſſing through the gate, by his preaching repentance laid open, that they might go in and out: and it will be eaſy to apply to him this title of *the breaker:* and ſo ſhall we have in the words, a moſt illuſtrious prophecy of Chriſt, and his forerunner *John* the Baptiſt, which it will be no reaſon to let go, ſeeing the *Jews* themſelves ſo readily yield it to us. Eſpecially, when the words moſt nicely examined, will be more punctually appliable to this expoſition than any other that is brought, obſerving only to look for theſe promiſes to be ſpi-

[d] R. Tanch. [e] R. D. Rim. and Raſh. in MSS. for in Bux. Bibles theſe words are left out. [f] Pelic. Oecolamp. Diodat. Riber. Sa. Menoch. [g] See Col. xi. 15. [h] See Mat. xvi. 18. [i] R. D. Kimchi and Abarb. [k] Grot. Mat. xi. 14.

ſpiritually performed, which the *Jews* expect only as carnal; and becauſe they have not yet had any ſuch temporal deliverance, think the prophecy not yet fulfilled. Neither is it by divers Chriſtians looked upon as yet compleatly fulfilled, but, in another regard, *viz.* becauſe it reſpects Chriſt's calling, and gathering of his, not only here, into the fold of the church militant, the kingdom of grace, [l] but hereafter into the church triumphant, the kingdom of glory; in the heavenly *Jeruſalem.* This needs not be looked on as a new expoſition, but a completion of the former, which it neceſſarily preſuppoſeth. The third way of expounding the words is, of a learned [m] *Jew*, who taketh the former of the two verſes to be the words of that lying prophet, ſpoken of in the foregoing verſe, as if he ſhould ſay to them, Drink and be merry, and fear not, for the Lord hath put into my mouth to ſay unto you, that he will ſurely gather together all that are diſperſed of you, and you ſhall be in your cities in great multitudes, as flocks of ſheep in their proper folds and paſtures; and thus the falſe prophet leading them the way, they follow like ſheep one after another, when one of them hath gone out of a gap, and even their king likewiſe doth the like, the Lord, at their firſt breaking out from his obedience, removing his preſence, and providence from them. Thus he is explained, by another [n] of his nation, who yet rejects his opinion, becauſe theſe words were ſpoken before the diſperſion of the *Iſraelites* by captivity; ſo that if they had been a promiſe from their falſe prophets, they ſhould rather have told them, that they ſhould not be ſcattered, nor go at all into captivity, as the true prophets denounced, and not have propheſied to them of a return after captivity. Yet, do [o] Some Chriſtian Interpreters alſo ſo far follow him, as to think the former of the two verſes, to contain the words of the falſe prophets, but ſo as retorted by God upon them; that whereas they promiſed them, that they ſhould be gathered together, he would indeed ſo gather them, but not for good, as they falſly promiſed them, but for evil, and a general deſtruction. It may be here obſerv'd, that whereas the moſt take *Bozrah* for the proper name of a place, noted for abundance of flocks, mentioned *Iſaiah* xxxiv. 6. and *Jer.* xlviii. 24. yet by Others, it is not taken for a proper name, but tranſlated [p] *in a ſheep cote*, or *fold*, taking it to be in ſignification like מבצר *Mibzar*, *a fence*, or, *place of defence*; [q] Others, in *tribulation*, or *ſtreights*. Why *Abarbanel* and *Montanus* ſhould take *Bozrah* for *Rome*, there is no reaſon, tho' it might be of old a place for feeding ſheep.

CHAP. III.

VERSE 1. *And I ſaid, Hear, I pray you, O heads of Jacob, and ye princes of the houſe of Iſrael:* Is it *not for you to know judgment?*

2. *Who hate the good, and love the evil, who pluck off their ſkin from off them, and their fleſh from off their bones.*

3. *Who alſo eat the fleſh of my people, and flay their ſkin from off them, and they break their bones, and chop them in pieces, as for the pot, and as fleſh within the cauldron.*

THAT it may appear, how juſtly deſerved God's judgments, which he threatned to execute on *Iſrael*, are, he proceeds to declare more particularly, the great corruptions that were among them; and, firſt, the avarice and cruel oppreſſions, exerciſed by ſuch as had the government over them. They who by their office ought to know juſtice and judgment, and to direct the people in the ways thereof, and encourage thoſe that walked accordingly, and to ſhow love and favour unto them; were ſo far from doing according to their duty, that on the contrary, they *hated thoſe that were good, and favoured*, and encouraged, *thoſe that were evil*, [a] or, *hated to do good*, and *loved to do evil:* yea, inſtead of cheriſhing the good, did themſelves *pluck off their ſkin from off them*, &c. by which figurative expreſſions are ſet forth their great oppreſſion of them, and the ſavage cruelty they uſed towards them, in reſpect both of their perſons and eſtates, extorting from them, and violently and unjuſtly ſpoiling them of all that they had to live by, that which was unto them as their ſkin, their fleſh, and their marrow; and in ſo doing, ſhewed in themſelves, [b] by their ſeveral ways of extortion and oppreſſion, as great cruelty, as would be in a ſhepherd, who ſhould deal with the flock which he were to feed, according to the literal expreſſion of the words, that ſo thereby he might luxurioufly glut and feed himſelf.

4. Then *ſhall they cry unto the Lord, but he will not hear them: he will even hide his face from them at that time, as they have behaved themſelves ill in their doings.*

Then ſhall they cry unto the Lord.] What ſhall be the end or iſſue to them, whoſe wickedneſs he hath declared, he ſheweth, *viz.* [c] that thoſe heavy judgments, which he before denounced, ſhall certainly ſeize on them; and then they not able to free themſelves from them, and deſtitute of all other helps, *ſhall cry unto him* for deliverance, as acknowledging him alone able to ſave them; but all in vain, for in that time *he will not hear their cry*, but be as one that *turneth his face away* from ſuch as put up their ſuit to him, denying to ſhow any regard to them. And he addeth the reaſon of ſuch his averſation, or turning away from them, *viz.* becauſe *they behaved themſelves ill in their doings:* by which illneſs of their behaviour (by reaſon of the particle כאשר *Caaſher*, ſignifying *as*, or *even as*, and be-

[l] Chriſt. à Caſtro. [m] Ab. Ezra. [n] R. Tanch. [o] Jun. Trem. Grot. &c. [p] Chaldee Par. Vulg. Lat. [q] Septuag. Syriack. Arabick. [a] R. D. Kimchi. [b] Abarb. [c] Grot.

becauſe God often proportioneth the puniſhment to the ſin, rendring, as the *Jews* ſpeak, [a] *meaſure for meaſure)* may well be meant their ſtopping their ears againſt the cry of the poor, whom they themſelves oppreſſed, or would not deliver from their oppreſſors, as they ought to have done, and their turning away their faces from them, having no regard to them in their need: according to which their inflexibility, will God now with great ſeverity, in the time of their great need, behave himſelf as regardleſs of them, and ſhow himſelf inexorable for all their cries. He will ſend againſt them an enemy [e] which ſhall deal as cruelly, and as unmercifully with them, as they did with the poor; or more generally, as you formerly turned the back to him, [f] and would not hearken to him calling on you, ſo will he then behave himſelf towards you, *James* xi. 13.

5. *Thus ſaith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace: and he that putteth not into their mouths, they even prepare war againſt him.*

That bite with their teeth, &c.] Here God proceedeth to declare the iniquity of the falſe prophets, of whom mention was made, *chap.* ii. 11. and to denounce his judgments againſt them. Although the ſignification of the words be clear, yet as to the meaning of them there are different expoſitions. By *their biting with their teeth*, [g] Some, will have meant their bitter inveighing againſt the true prophets who denounced God's judgments, whereas they on the contrary promiſed peace. [h] Others, that while they ſpeak *peace* to that ſinful people, and bid them to expect it, and flattered them in their wicked ways, they did indeed bite them, and occaſioned hurt and miſchief to them by thus deluding them. [i] Others, that they were ſuch, who while they had given to them what they might *bite with their teeth*, or feed on, propheſied *peace* to ſuch as fed them: which may ſeem confirmed by the following words, ſhewing that againſt ſuch as did not ſo treat them, they propheſied evil, war and deſtruction, and ſet themſelves, and ſtirred up others againſt them, to do them all the miſchief they could, which is called their *preparing war againſt them*; ſhewing that they propheſied for gifts and rewards, as *ver* 11. and according to the rewards that they received, proportioned what they propheſied either for good or bad.

6. *Therefore night* ſhall be *unto you, that ye ſhall not have a viſion, and it ſhall be dark unto you, that ye ſhall not divine, and the ſun ſhall go down over the prophets, and the day ſhall be dark over them.*

7. *Then ſhall the ſeers be aſhamed, and the diviners confounded: yea, they ſhall cover their lips, for* there is *no anſwer of God.*

Therefore night ſhall be unto you, &c.] Of the judgment in theſe words denounced againſt the falſe prophets, the plaineſt meaning ſeems this, That ſuch confuſion ſhall ſeize upon them, by reaſon of the great calamities that ſhall befal them, expreſſed by terms of *night*, and *darkneſs*, and the *going down of the ſun*, and the *day being dark upon them:* it ſhall be with them as with men in utter darkneſs, who know not which way to turn themſelves, much leſs can pretend to direct others, or ſhow them which way to go: and when things ſhall be ſo with them, *they ſhall be aſhamed and confounded*, their impoſtures being made manifeſt to all: and that what they pretended as meſſages from God promiſing peace, being ſo far from being made good that the clean contrary is hapned: were meer deluſions of their own, and being ſo now diſcovered, [k] they ſhall not dare to proceed in their former ways of falſe divinations, nor pretend any revelation from God, *but cover their lips*, as men put to ſilence, not able to ſay any thing that ſhall be accepted, or daring once to open their mouths. For it cannot be interpreted, as if God ſhould now ceaſe to put his words in their mouths, or to ſend any meſſage by them, for they never were before employed by him, but pretended falſly to have received from him what they ſpake; which falſhood of theirs being now by the contrary events diſcovered, they ſhall be ſo confounded with ſhame, as not to dare any more to open their mouth to the people. [l] So that thoſe laſt words, *for there is no anſwer of God*, ſeem not ſo much a reaſon, why they now ſhould hold their peace, *viz.* becauſe God now refuſed to anſwer or ſpeak by them (for he had not at all done ſo) as to declare, that theſe things which now came to paſs, diſcovered that they never ſpake by the Spirit of God, and this diſcovery brought neceſſary ſilence with ſhame to them. Covering the lip was a cuſtom of *Lepers*, Lev. xiii. 45. confeſſing their uncleanneſs, a ſign of ſorrow and ſhame, a token of ſorrow, *Ezek.* xxiv. 17, 22. Here it ſeems to ſignify the [m] ſtopping of their mouths from ſpeaking.

8. *But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his tranſgreſſion, and to Iſrael his ſin.*

But truly I am full of power, &c.] He oppoſeth himſelf to thoſe ſeducers, his commiſſion, his faithfulneſs in executing of it, and his behaviour to theirs. They being not inſpired by God's Spirit, nor having any meſſage or

[a] Abarb. [e] R. D. Kimchi. [f] Tirinus. [g] Chriſt. à Caſtro. (although it be not Kimchi's expoſition, as he would have it) Tirin. [h] Ab. Ezra. R. D. Kimchi. R. Tanchum, Prov. xxviii. 6. [i] Raſhi. R. D. Kim. R. Tanch. Abarbinel. [k] Aben Ezra. R. D. Kimchi. [l] R. Tanchum. [m] R. Tanchum.

or anſwer from him, but led by their own erroneous ſpirit, directed all that they ſpake to their own ends and advantage, and flattered ſuch as fed them and made much of them, and promiſed good unto them, with thoſe that did not ſo, dealing otherwiſe: but he is truly inſpired by God, full of his *Spirit*, and by virtue of that *full of power*, freely and without fear or partiality, without any ſelf reſpects or by-ends to utter the meſſage with which he is ſent from God; *and of judgment*, by which to [n] diſcern between right and wrong, and what and when to ſpeak; *and of might* without fear of men or their greatneſs to ſpeak it, even *to declare unto Jacob his tranſgreſſion, and to Iſrael his ſin*, not reſpecting perſons or ſoothing any in their evil ways, but boldly and freely reproving all of what condition ſoever, that ſo they may turn to God by repentance, or elſe know what judgments they are to expect. And ſo by the word *full of judgment*, [o] Some underſtand the judgments of the Lord to be denounced, as if he were by the Spirit moved to denounce them; though [p] Others prefer the notion of ability in diſcerning between things, and ſo rightly applying what he ſhould ſpeak, and knowing how and when to do it.

9. *Hear this, I pray you, ye heads of the houſe of Jacob, and princes of the houſe of Iſrael, that abhor judgment, and pervert all equity.*

Hear this, ye heads of the houſe of Jacob, and princes of the houſe of Iſrael.] The like compellation we had, *ver.* 1. That it may well agree to the whole twelve tribes is no doubt, though after the diviſion of them into two kingdoms, the name of *Iſrael* be often particularly given to the ten tribes. See note on *chap* i. 5. Here in this chapter in both places theſe titles ſeem to many Interpreters to be attributed to the ſame, *viz.* thoſe that were in dignity and authority in both kingdoms: but [q] a learned *Jew*, conſidering that the judgments denounced in the former verſes may well concern the kingdom of *Iſrael*, thinks by the *princes of the houſe of Iſrael*, in the firſt verſe, to be meant thoſe of that kingdom as diſtinct from *Judah*, and in thoſe following this verſe, ſeeing *Zion* and *Jeruſalem* are expreſly named, and the judgments particularly concern them, by the *heads of the houſe of Jacob, and the princes of the houſe of Iſrael*, to be meant particularly thoſe of *Judah*, and them to be called by the ſame title with the others, becauſe they were like them in ſins; as *Iſaiah* i. 10. they are termed *rulers of Sodom*, and the *Jews* the *people of Gomorrah*, becauſe their deeds were like to theirs.

The power of the Spirit of the Lord in him he ſheweth, by daring, even to thoſe of greateſt authority, to declare their tranſgreſſions without fear of their greatneſs, and to reprove them, for that whereas they ought to have *known judgment*, (as he ſpeaketh, *ver.* 1.) to have themſelves walked in the ways thereof, and cauſed others to obſerve them, they did clean contrarily *abhor it*, and *perverted all equity*, all that was right, even ſetting themſelves to do what was contrary thereto as things hateful to them, and ſcorning to be guided by the rules thereof which were contrary to their ends.

10. *They build up Zion with blood, and Jeruſalem with iniquity.*

They build up Zion with blood.] So according to the ſenſe it is rendred, as being a farther deſcription of the ſins of thoſe ſpoken to; otherwiſe the word, being in the ſingular number, and ſounding *he buildeth up*, may be expounded [r] *Every one of them buildeth*, &c. or, [s] as ſtill ſpeaking to them, *O thou which buildeſt*, &c. or, *Every one of you which buildeth up Jeruſalem*, i. e. build therein houſes and palaces *with blood* (or, that think it ſhall be built and inhabited when ſuch things are done in it.) *With blood*, that is therein ſhed, ſaid the *Chaldee*, i. e. with wealth gotten by the murdering violently or unjuſtly, putting to death the owners thereof, which they did ſo frequently, that *blood touched blood*, Hoſea iv. 2. or [t] by money which they took of murtherers to ſave them contrary to the law, which required life for life, blood for blood. Others [u] think that the word *blood* is not neceſſarily here to be properly taken, but more largely, as elſewhere, for bloody hainous things of ſeveral ſorts; and [w] Others more particularly for violence, fraud and oppreſſion, by which the goods, which are taken from the poor owners, that ſhould thereby ſuſtain the life of themſelves and their families, were [x] as their blood, and the taking them from them as ſhedding their blood.

[y] Others refer the word *build*, not to thoſe unjuſt rulers ſpoken of, but to God the builder of *Zion*, and to be ſpoken by way of admiration or interrogation to this ſenſe, *Shall God* (or, *ſhall I?* as in the perſon of God) *build up, or eſtabliſh Zion with blood, and Jeruſalem with iniquity?* that is, when ſuch ſins are committed in it: [z] or, *Did he build Zion with blood*, or *Jeruſalem with iniquity?* And this ſenſe would well agree with what precedes and follows; but the other meaning is more received.

11. *The heads thereof judge for reward, and the prieſts thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and ſay, Is not the Lord among us? no evil can come upon us.*

The heads thereof judge for reward, &c.] He proceeds to declare the ſins of all ſorts of thoſe, by whom the people ought to have been governed and directed in the right way. *The heads*, (who were by the law forbidden to take any gift, leſt they ſhould be perverted, according to what is ſaid, *Exod.* xxiii. 8. *Thou ſhalt*

[n] Grot. Tarn. [o] Ribera, Sa, &c. [p] Tarn. [q] Abarb. [r] Aben Ezra, Kimchi. [s] R. Saadi. Arab. Verſion MS. R. Tanchum. [t] Kimchi. [u] R. Tanchum. [w] Kimchi. [x] See Eccluſ. xxxiv. 21, 22. See Chriſt. à Caſtro. [y] R. Tanch. [z] Abarb.

ſhalt take no gift, for the gift blindeth the wiſe, and perverteth the words of the righteous; and, again, to the very ſame purpoſe, is repeated, *Deut.* xvi. 19.) *do judge for reward*, and accordingly for gain wreſt judgment, being guided in their ſentence by the bribe they receive, and not by the merits of the cauſe. *The prieſts*, whoſe lips ſhould keep knowledge, and at whoſe mouths they ſhould ſeek the law, as being the meſſengers of the Lord of Hoſts, and by him given for teachers and right interpreters of his law, *Mal.* xi. 7. *They teach for hire:* their mouths are opened only to thoſe that will give to them: and then will teach them not ſo much the truth as pleaſing things, ſuch as they ſhall deſire, not what they ought to hear. And whereas no prophet ſhould undertake that function but ſuch as were ſent by God, and ſuch ſhould impartially deliver his meſſage, without reſpect of perſons, fear or flattery, or any by-ends, there were among them many that pretended to be prophets, who *divined for money*, and that they might get thereby, vented falſe viſions, and feigned meſſages from God who never ſent them. See *Ezek.* xiii. 6, &c. (*following the ways of Balaam, who loved the ways of unrighteouſneſs*, 2 Pet. xi. 15.) To any that would believe them and put into their mouths, *ver.* 5. and reward them for it, they would undertake to foretel ſuch things as ſhould beſt like and pleaſe them, and ſooth them up in their ways; to others the clean contrary: in ſumm, all theſe, in that corrupt ſtate ſo without regard to juſtice and truth, made their gain not God's glory their end, and yet for all this would [a] flatter themſelves with vain hope of ſecurity and confidence in God and his preſence among them. He had own'd them for his people, choſen *Sion* for his habitation, promiſed to dwell in the temple at *Jeruſalem*; [b] they had there the ark of his covenant, and the ſigns of his majeſtatick preſence, ſo that they thought him even tied to a perpetual reſidence among them; and ſo long as he was among them, they thought themſelves ſure that no evil could come upon them, he would not caſt off his people, nor let his city and his temple be deſtroyed. Such vain confidence in the Lord by them who forſook the Lord and his ways, and yet hoped not to be forſaken by him, ſee deſcribed likewiſe, *Jer.* vii. 4, 8, *&c.* where he ſheweth on what terms only he would continue his preſence with them and defend them; which conditions ſeeing theſe here obſerved not, how vain and groundleſs their confidence is, the iſſue ſhall ſhew, and that is in the next words declared.

12. *Therefore ſhall Zion for your ſake be plowed as a field, and Jeruſalem ſhall become heaps, and the mountain of the houſe, as the high places of the foreſt.*

Therefore ſhall Zion for your ſake, &c.] They ſeem'd to think for *Zion*'s ſake, and *Jeruſalem*'s, and the houſe of the Lord's ſake, they ſhould be ſecure, however they behaved themſelves; but God declareth, that on the contrary, for their ſakes, and the evil of their doings, whereby they had made thoſe places which ſhould have been kept holy to him [c] a den of robbers, of murderers, adulterers, idolaters, and the like, even thoſe places themſelves ſhould be given up to utter ruin and deſtruction; his anger toward the people ſhould extend it ſelf even to the place it ſelf which was defiled by them, it no longer retaining its holineſs than they continued holy. *For your ſake ſhall Zion be plowed as a field*, &c. Theſe words are cited, *Jer.* xxvi. 18. where it is ſhewed that they were ſpoken in the days of King *Hezekiah*. *Plowed as a field*, the buildings thereof being all thrown down, it ſhall be laid plain as a field which ſhall be plowed, or [d] which the enemy ſhall plow up, that he may leave no ſign of a place ever inhabited, or a ſign that it ſhould never more be inhabited; *and Jeruſalem as an heap of ſtones*, the ſtately buildings thereof being demoliſhed, *not one ſtone left in order on another, but all thrown down*, Mat. xxiv. 2. and laid in rude heaps. *And the mountain of the houſe*, the mount *Moriah*, on which the glorious temple ſtood, *as the high places of the foreſt*, as hillocks on which trees and weeds ſhould grow, as in a wild place, not regarded or inhabited by men, but only by wild beaſts, *Hoſea* ii. 12. All theſe are expreſſions of utter ruin and deſolation. The latter words rendred, *high places of the foreſt* (or of a wood) a [e] learned *Jew* ſaith may be rendred, *as high places of the* [f] *boar of the foreſt*, in reference to what was done to that place by *Adrian* the emperor, who to make the place more odious to the *Jews*, [g] ſet up in ſeveral places of the city the images of hogs and other things deteſtable to them; and he would have this prophecy to reſpect what was by the *Roman* emperors done when they deſtroyed *Jeruſalem*, when one under *Titus* who deſtroy'd it, [h] plowed up the ground where it ſtood, in token that none might, without the emperor's leave, build any more any houſe there, and when ſuch things were done by *Adrian*, who built there a city which he called *Ælia*, and built up and down in ſeveral places idols temples. But, however, this prophecy may ſeem to him and others to [i] extend it ſelf ſo far, and then to the utmoſt of the letter to have been fulfilled, or the whole of what is here ſaid done, yet we may juſtly look upon it as limited to a ſhorter time, and ſufficiently, as to making good theſe deſcriptions of great deſolation, fulfilled in the deſtruction of *Jeruſalem* and the temple by the *Chaldeans*, by whom the city and temple were made heaps of rubbiſh or duſt, *Neh.* iv. 2. 2 *Kings* xxv. and 2 *Chron.* xxxvi. 19. in the time of King *Zedekiah*, till when, though it was before ſpoken, it ſeems to have been differed on their repentance, as is intimated in the forecited *Jer.*

[a] Iſaiah xlviii. 2. [b] Kim. Abarb. Grotius. [c] Jer. vii. 9, &c. [d] Grot. Chriſt. à Caſtro. [e] Abarb. [f] Pſalm lxxx. 13. [g] Calviſius an. Chriſti. 135. [h] Calv. an. 123. [i] See Chriſt. à Caſtro.

Jer. xxvi. 19. though to the other alſo, in reſpect of the things done agreeable to theſe expreſſions, it may not unfitly be applied. See alſo *R. Saadias* his *Arab* tranſlation, *And the mountains of the houſe ſhall be chapels*, or *houſes of other worſhips*, or, as ſome ſay, *a wood.*

CHAP. IV.

VERSE 1. *But in the laſt days it ſhall come to paſs*, that *the mountain of the houſe of the Lord ſhall be eſtabliſhed in the top of the mountains, and it ſhall be exalted above the hills, and people ſhall flow unto it.*

BUT in the laſt days it ſhall come to paſs, that the mountain of the houſe of the Lord, &c.] According to God's uſual method, in the midſt of judgment remembring mercy, here are to thoſe grievous judgments before denounced, ſubjoined gracious promiſes of great mercy. In the foregoing words he threatneth an utter deſolation to the mountain of the Lord; here he promiſeth a gracious reſtauration, eſtabliſhment and exaltation: in thoſe the obſtinate ſinners are given to underſtand the ſeverity of God's unavoidable judgments to them; in theſe penitent believers are given to expect his mercies, that never fail thoſe, who are qualified to receive them. How far the *mountain of the houſe* in the foregoing words, and *the mountain of the houſe of the Lord* in theſe, agree or differ, in what is ſignified by that expreſſion, will appear in what ſhall follow.

In the laſt days, &c.] That by *the laſt days* (though more generally may be ſignified any time to come after, yet) are here meant the days or time of *Meſſiah* or *Chriſt*, is ſo far agreed on both by [a] Some *Jews* of as good authority as any, (giving, I ſuppoſe, the common receiv'd opinion among them) and moſt Chriſtians, that if any think otherwiſe, we have not reaſon to be ſwayed by their authority. But though both *Jews* and *Chriſtians* ſo far agree to the ſignification of the words, yet in their applying them is there great difference; the *Jews* denying the promiſed *Meſſiah* to be yet come, the Chriſtians believing, and acknowledging him to be long ſince come: the *Jews* looking for his kingdom as of this world; the Chriſtians looking on it as ſpiritual: and ſo what the *Jews* ſay is not performed, underſtanding the words literally according to the outward ſound, the Chriſtians acknowledge to have been already made good, and according to the true meaning and import of the words in an higher and ſpiritual meaning, underſtood as they ought to be, performed. All the advantage that we may expect from the *Jews*, is a conceſſion that ſuch or ſuch paſſages have reſpect to the promiſed *Meſſiah*, or to Chriſt and his times, how they are accompliſh'd we muſt learn from the hiſtory of the *New Teſtament* and Chriſtian Interpreters.

In *Iſaiah* ii. 2, *&c.* we have much the like expreſſions as here, as if one of theſe prophets had borrowed words from the other. Whether one did make uſe of the others expreſſions, as of words already known to the people, or for what end, we need not further enquire; 'tis ſufficient to know, that God's prophets did not ſteal his word one from another, as 'tis ſaid of thoſe prophets, *Jer.* xxiii. 30. but that being all *full of power by the Spirit of the Lord*, chap. iii. 8. they ſpake as they were moved by that Spirit, which repreſenting to them ſometimes like viſions, moved them to utter and declare them in like words and expreſſions. So *Iſaiah* and *Micah* here: ſo in *Obadiah*, ver. 4, *&c.* and *Jer.* xlix. 9. and 16. and in the one and other are they the words of the ſame living God, ſuggeſting to them what to ſpeak, and inſpiring them to declare the ſame things in the ſame language.

The mountain of the houſe of the Lord, &c.] That is, according to the letter, *the mountain on which the temple*, call'd the houſe of the Lord, *ſtood*, viz. *mount Sion*, or that part called *mount Moriah.* Of this the *Jews* underſtanding it (the ſoberer of them) to omit ſome wilder and abſurd expreſſions at leaſt (though we may think they meant not to be underſtood literally, as if hill ſhould be ſet on hill for exalting it) obſerve, that by ſaying, it *ſhall be eſtabliſhed on the top of the mountains, and exalted above the hills*, is not to be underſtood that it ſhould be increaſed in meaſure of height, but ſhould be made illuſtrious by glorious privileges confer'd on it, tokens of God's peculiar grace and favour and preſence in it, and the temple on it: in conſideration and admiration of which, many *people* ſhould with reverence and reſpect look towards it, and in great multitudes *flow unto it*; for the word נהרו *Naharu* in the original ſeems to ſignify both theſe; firſt, *to look*, or *ſet the eyes upon*, and ſecondly, *to flow like waters of a river* continually flowing: in this latter ſenſe it is, as by our, ſo [b] by moſt Interpreters rendred: but ſome learned [c] *Jews* prefer the former. The ſcope of both will be much one, *viz.* to ſhew what great reſpect, and regard, and affection people ſhall have to it, as to a place more eminent and deſirable than all others, by reaſon of the glory that God ſhall confer on it, and the privileges that he ſhall beſtow on, and in it. Thoſe privileges here promiſed are ſo great, as [d] that the *Jews*, minding temporal concerns, do not acknowledge to have been under the ſecond temple after their return from captivity made good, and therefore yet expect the coming of a *Meſſiah*, under whom they ſhall enjoy them. But Chriſtians looking on them as concerning ſpiritual things, acknowledge them to be already made good by the coming of Chriſt, and ſetting up his ſpiritual kingdom by the preaching of the goſpel, and the gathering of peeople to it. If we look on the place here called *the mountain of the houſe of the Lord* according to the ſound of the letter,

[a] R. D. Kimchi. Abarbinel. Tanchum. [b] R. Solo. Ab. Ezra. R. D. Kimchi, Abarb. [c] R. Saadias, Abu Walid, R. [d] R. Tanch.

ter, even that was highly exalted and made illuſtrious, filled with his glory at his coming, the glory of the latter houſe ſtanding on that (according to what is propheſied, *Haggai* xi. 9.) *greater than of the former*, made ſo, [e] not ſo much by the external pomp of it, as by his preſence, and the miracles by him and his Apoſtles wrought, and the *Holy Ghoſt*, and many graces by him confer'd in it. And with what reſpect people may be ſaid *to have looked up to it* and *flowed unto it*, appears by that early converſion of ſo many out of every nation under heaven, as are reckon'd up, *Acts* ii. 5, 9, 41, 46, 47. *chap.* iv. 4. This, if we ſhould ſo far reſtrain the name of *the mount of the houſe of the Lord*, ſufficiently proves this prophecy in great meaſure made good in reſpect to what was done in it, and about it. But that we may ſee the more evident fulfilling of the whole, it will be convenient to take thoſe words in a larger acception, with many, if not moſt of Chriſtian Interpreters, ſo as to denote the church or [f] kingdom of Chriſt, which from thence had its riſe, and of which *that mountain and houſe of the Lord*, or temple was a type, ſo that it may well bear its name: which alſo, in the words of Chriſt, [g] *Mat.* v. 14. may be compared to a *city that is ſet on an hill*, more illuſtrious indeed than *Jeruſalem* it ſelf, or any the moſt eminently placed and exalted cities, yea kingdoms: and then in the large ſpreading of the doctrine of it, by ſo many converts and ſo many nations looking and flocking unto it, will the utmoſt that can be expected from the words be made good. What is ſaid, *ſhall be eſtabliſhed*, a learned [h] *Jew* obſerves to be an expreſſion denoting continuance and perpetuity, that it ſhall continually remain on its ſettlement; and this well agrees to the church of Chriſt, of which he ſaith, *Upon this rock will I build my church, and the gates of hell ſhall not prevail againſt it*, Mat. xvi. 18. Some of great note from of old, by *the mountain of the Lord's houſe*, will have Chriſt himſelf to be here underſtood: but whether it be underſtood of Chriſt the head, or the church his body (that temple *built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf* [i] *being the chief corner-ſtone, in whom all the building fitly framed together groweth unto an holy temple of the Lord*) [k] as they are one, ſo the ſcope and meaning will be one; although the former acception of the words is moſt followed.

2. *And many nations ſhall come, and ſay, Come, and let us go up to the mountain of the Lord, and to the houſe of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for the law ſhall go forth of Zion, and the word of the Lord from Jeruſalem.*

And many nations ſhall come and ſay, Come let us go up, &c.] In what multitudes and what zeal and affection, not only *Jews* but *Gentiles* alſo, whom God promiſed to Chriſt for his inheritance, *Pſalm* ii. now made one willing people of God, *Pſalm* cx. 3. the middle wall of partition, which before ſeparated them, being broken down, ſhould flock to the church of Chriſt, he here expreſſeth, in that they ſhould mutually exhort one another, ſaying, *Come*, &c. The thing ſignified being done, [l] though thoſe words ſhould not be expreſly by them ſpoken, is that which makes good the expreſſion; although we cannot doubt, but oft among them ſuch exhortations to ſtir up one another to embrace the doctrine of Chriſt, have been in words us'd, as well as we hear, [m] *Andrew* exhorting his brother *Simon*, and [n] *Philip Nathaniel*, and [o] the woman of *Samaria* thoſe of that city to come unto Chriſt. Nor need we look on it as any ſufficient ground of cavil for the *Jews*, that all theſe nations came not in perſon up to *Jeruſalem*, and the mountain where the temple ſtood; that is not the thing required; but the coming in to Chriſt, and embracing the goſpel, which began firſt to be preached at *Sion*, and from thence went forth into other nations, is (though done at the greateſt diſtance from *Jeruſalem*,) a going up to the mountain of the Lord, exalted above all other mountains, the church, which now extends it ſelf wide on the face of the whole earth, where they may now as properly and acceptably worſhip God, as formerly in the court of the *Gentiles*, at the mount of the material houſe of the Lord. That hour is now come, *John* iv. 21, 23. The houſe of God is the church, 1 *Tim.* i. 15.

And he will teach us of his ways, and we will walk in his paths, &c.] The end which they are to propoſe in their coming into the church, is here ſhewed to be, not that they may obtain wealth, wordly honour and dignities, but that they may learn his will, that they may know how they ought to walk; and accordingly they muſt reſolve to walk in his ways, which lead to ſalvation and true happineſs, which he alone teacheth. They ſeek not temporal but ſpiritual good things; *for his kingdom* (as he declareth) *is not of this world*, John xviii. 36. The miſtake of thoſe things, which were to be expected from Chriſt at his coming, did at firſt keep the *Jews* from acknowledging him, and ever ſince hinders them from coming in to him. *To learn of his ways and walk in his paths* is not that felicity which can ſatisfy their expectations from him; but here we are taught, that that ought to be the chief thing deſired in his church and kingdom, that we may know his ways, and be happy in practiſing and doing accordingly, otherwiſe to know them will be vain.

For the law ſhall go forth of Zion, &c.] Theſe words, which by moſt are taken for the words of the prophet, (though [p] by Others for the words of thoſe people ſpeaking among themſelves; the matter will be all one) declare the reaſon why they ſhould go up to the mountain

[e] See Grotius in Haggai. [f] See Paræus, Iſaiah ii. [g] See Dr. Hammond. [h] Abarb. [i] Eph. xi. 20, 21. [k] See Tirinus on Iſaiah xi. 2. and Paræus on Micah. [l] Ribera, Tar. [m] John i. 45. [n] Ver. 46. [o] John iv. 29. [p] Abarbinel.

tain of the Lord that they might learn his ways, *viz.* becauſe there only ſhould be had, and thence proceed the true and clear knowledge of God and his ways. Of old the law went forth from mount *Sinai*, and then ſeated it ſelf as it were in *Sion*, and was even the peculiar of the *Jews*, for then *he ſhewed his word unto Jacob*, his *ſtatutes and judgments unto Iſrael*; *but dealt not ſo with any other nation*; *and as for his judgments they were not known to them*, Pſalm cxlvii. 19, 20. But in the laſt days here ſpoken of, the times of Chriſt, it was to go forth of *Zion*, and from *Jeruſalem*, there firſt to be divulged, but not confined to it, but to be preached all the world over, and communicated to all nations, according to our Saviour's commiſſion to his diſciples, that they ſhould *go and teach all nations*, Mat. xxviii. 19. which being accordingly by them (who were to be *witneſſes to him both in Jeruſalem and in all Judea, and in Samaria, and unto the uttermoſt parts of the earth*) executed, *their ſound went into all the earth, and their words to the ends of the world*, Rom. x. 17, 18. And that law, that word, viz. the goſpel, which by this means went forth of *Zion*, and *Jeruſalem*, muſt all of all nations, that will learn of the ways of God, and be inſtructed rightly to walk in his paths, embrace and attend to, as the only doctrine that teacheth what ought to be known of him and his will, and how to pleaſe him, and ſo to obtain thoſe good things promiſed to the obedient ſubjects of his kingdom.

3. ¶ *And he ſhall judge among many people, and rebuke ſtrong nations afar off; and they ſhall beat their ſwords into plow-ſhares, and their ſpears into pruning-hooks: nation ſhall not lift up a ſword againſt nation, neither ſhall they learn war any more.*

And he ſhall judge among many people and rebuke, &c.] Who is this that ſhall judge and rebuke? The Lord, [q] ſay Some, mentioned laſt in the foregoing words; his word, [r] ſay Others, there likewiſe mentioned: which, without doubt, ſhall be done by the mediation of one conſtituted by him, which ſhall divulge ſuch truths as ſhould be received from him: [s] Others, *Sion*, or the mountain or houſe of the Lord, that is, the church. Some *Jews* of great learning and authority among them expreſly ſay, *Meſſiah*, though not expreſſed, is here meant (according [t] to the manner of ſcripture, leaving the perſon which is neceſſarily underſtood, unnamed) that he is the teacher, in the former words, the judge and rebuker in theſe ſpoken of; and ſo diverſe Chriſtians; and this way taken comprehends all the reſt, God in the church judging by Chriſt, and he by his word: for the Father having ſet Chriſt *as king upon his holy hill of Sion*, Pſalm ii. 6. hath committed to him all judgment, and the ſcepter by which he judgeth or rebuketh among people is his word, by which he inſtructeth them in his ways and governeth them; and by this he ſhall judge, diſtinguiſh, and teach them to diſcern between right and wrong, that they may walk in the ways, and obſerve the rules of juſtice and charity, whenſoever, or whereſoever they be or live, and rebuke them that do otherwiſe than they ought, that they may amend their ways. The King *Meſſiah* (ſaith a [u] learned *Jew*) ſhall, as Lord over all nations, judge among them, ſo as that if any have quarrels or differences with others, they ſhall make addreſſes, or refer the matter to him, and he ſhall bid him that hath done wrong, to do right to his neighbour. He ſhall compoſe all quarrels and differences between them. He ſhall [w] judge and rebuke not by the ſword or ſpear and violence, but by his word and Spirit. The effect of which his ſo judging and rebuking ſhall be, that being wrought on and diſciplinated by his word, they ſhall lay aſide all animoſities and diſſenſions, and deſire to live in peace one with another, which is expreſſed by ſaying, *they ſhall beat their ſwords into plow-ſhares*, &c. *i. e.* they ſhall be ſo averſe from war one with another, that they ſhall turn their inſtruments of war, (as having no more need of them, or reſolving no more to uſe them) into ſuch as are proper and neceſſary for times of peace, (an expreſſion contrary to what is us'd, *Joel* iii. 10. for expreſſing times of war and tumult, *Beat your plow-ſhares into ſwords*, &c.) This being promiſed as the effect of Chriſt's reigning and the preaching of the goſpel, which we call the word of God, the *Jew*, who acknowledges not Chriſt to be yet come, requires us to ſhew how this hath been made good under the goſpel, that ſo we may prove this prophecy to have been made good, and ſo Chriſt to be come? For anſwer to which objection ſeveral things are ſaid, as, firſt, [x] that theſe words are figuratively to be underſtood, not preciſely according to the ſound of the letter, not ſo much of outward peace in the world, as of inward peace of conſcience, that peace *which being juſtified by faith we have in God*, Rom. v. 1. that which Chriſt promiſeth to his, that they ſhall have in him *though they have trouble in the world*, John xvi. 33. and this peace have Chriſtians always found, and ſhall find in Chriſt: he left it with his and will continue it to them.

Secondly, that the goſpel is a doctrine of peace, commending it to men and diſpoſing their minds to it; ſo that whoſoever as much as lieth in them live not peaceably with all men, *Rom.* xii. 18. live not according to the rules thereof, and animoſities, wars, and diſſenſions argue a deficiency of faith in men, and that they [y] have not aſcended up to the mountain of the houſe of the Lord, nor learned (as they ought) his ways to walk in them. But ſeeing the word of Chriſt inſtructeth to bear wrongs and not to revenge, &c. and diſpoſeth to peace, and requireth it, it may be well ſaid, that

[q] R. Tanchum. [r] Abarb. See Chriſt à Caſtro. [s] Ribera. [t] R. D. Kimchi, Aben Ezra. [u] R. D. Kimchi. [w] Chriſtoph. à Caſtro. Abarb. [x] Tar. [y] Paræus.

that by the preaching thereof men ſhould be ſo diſpos'd, as [z] that they *ſhould beat their ſwords into plow-ſhares*, &c. that they ſhould not levy war any more.

Thirdly, Some [a] think this made good in that about the time of Chriſt's coming, there was peace in the known world under *Auguſtus*, in token of which the gates of the temple of *Janus* at *Rome* were ſhut, as after again under *Nero*, &c. but that peace ſeems to others not much to reſpect this peace, as not being an effect of preaching the goſpel.

Fourthly, it may ſeem rather to have been fulfilled in what is ſaid, that when great multitudes were converted to Chriſt by the preaching of the goſpel, [b] *they were all of one heart, and one ſoul*, Acts iv. 32. and as the doctrine farther diffus'd it ſelf, ſo did alſo peace and charity, among all thoſe many and of different nations that received it, ſo far as that it was a note and character of Chriſtians [c] acknowledged by the unbelieving heathens, who were forced to ſay of them with envy and admiration. *See how they mutually love one another.* If it continued not ſo, it argues (as we ſaid) in men a falling as from their firſt love, ſo too much from the faith, and is a ſign of thoſe *perilous times that the Apoſtle* foretold *ſhould come in the laſt days*, 2 Tim. iii 1, *&c.* They that faithfully adhere to Chriſt, and ſincerely love him, will ſtill be known to be his by their loving one another, and living peaceably as far as is poſſible with all men: and of ſuch only [d] to ſome ſeems this prophecy to be ſpoken, and to have reſpect not generally to all men, but to the godly, and true believers, who have always endeavoured, and always will endeavour to make it good, and ſhew it fulfill'd in themſelves. If any think not theſe anſwers ſufficient, but expect a more literal fulfilling of the words by a general peace in the world, they muſt expect [e] what time will hereafter produce; and if they be the *Jews*, that this anſwer may ſuffice them, and that there is no force from the argument to prove that the *Meſſiah* is not yet come, will appear from what diverſe of their own doctors ſay, that the time or kingdom [f] of *Meſſiah* laſteth on earth many thouſands of years, (doubtleſs to the end of the world.) So that if ought ſpoken as concerning his time be not yet fulfill'd, it may be longer expected without denying him to be yet come. Again, as to them, their doctors alſo ſay, [g] that weapons of war ſhall not ceaſe even in the days of *Meſſiah*, but only in the world to come: and ſo do ſome [h] Chriſtians interpret theſe words, as that they are to have their full completion in the world to come after the ſecond coming of Chriſt. But the prophecy may ſeem rather to reſpect what ſhall be done in this world than that to come, and we may well reſt ſatisfy'd that it is already perform'd, even in reſpect [i] of that outward concord, which followed among many different nations on the preaching of the goſpel.

4. *But they ſhall ſit every man under his vine, and under his fig-tree, and none ſhall make* them *afraid: for the mouth of the Lord of Hoſts hath ſpoken* it.

But they ſhall ſit, &c.] A figurative expreſſion of great ſecurity and tranquillity, [k] elſewhere likewiſe uſed, the effect and ſign of peace; and ſo is to be underſtood, as the former promiſe of peace, whether of outward or inward tranquillity: which that they may without doubting expect, is added for confirmation, that *the mouth of the Lord hath ſpoken it*, who can and will make good whatſoever he ſaith without fail, however improbable at preſent it may ſeem.

5. *For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever.*

For, &c.] This particle ſhews theſe words to have dependence on ſomething before ſaid, and to give a reaſon of what was ſaid; and they ſeem ſpoken by the prophet in the name of thoſe, who ſhould go up to the mountain of the Lord, and to the houſe of the God of *Jacob*, and learn of his ways, and walk in his paths, and had promiſe of peace and ſecurity to them; rendring a reaſon why they might certainly expect a performance of thoſe good things promiſed to them, *viz.* from their acknowledging him only for their God; adhering to him, and conſtantly walking in obedience to him, and affiance in him. *For* as *all people will walk every one in the name of* him, whom they take for *their God*, and uſe ſo to do; ſo they by a conſtant walking in the name of the Lord, will evidence, that they acknowledge him for their God, and ſo have reaſon to expect the good things which he hath promiſed, and will without fail perform to thoſe that (as they reſolv'd to do) conſtantly cleave to him, faithfully ſerve him, rely and depend on him, and his protection and favour. This expoſition may be illuſtrated by what is ſaid, *Jer.* ii. 11. *Hath a nation chang'd their gods, which are yet no gods? But my people have chang'd their glory for that which doth not profit.* It was formerly the perverſeneſs of *Iſrael* according to the fleſh, that they would forſake the name of God, and his worſhip, and follow vain idols; but here the true *Iſrael* of God, the faithful members of his church (out of what nation ſoever call'd) unanimouſly profeſs conſtantly and for ever to adhere to him alone, as conſtantly as other people did to their gods, and in ſo doing may juſtly promiſe to themſelves the benefits of his providence and protection, out of which they will not, by their own fault and defection from him, put them-

[z] See Sanc. [a] Rib. See Chriſt. à Caſtro. [b] See Acts ii. 42. and 44, &c. [c] See Tertullian's Apology, p. 35. Edit. Rigalt. [d] Ribera. [e] See Grot. de Verit. [f] Chelec. p. 361. Edit. Cochi. [g] See Raimund out of Shabat. [h] See Diodati, &c. Iſaiah ii. See Chriſt. à Caſtro, Paræus. [i] See Jerom. to Sunia and Fretela. [k] 1 Kings iv. 25.

themſelves. And according to this expoſition the word ואנחנו *Veanachnu*, rendred by many, *But we*, will be rather rendred as it is by ours, *And we*, as it properly ſignifies. A [l] learned Man gives the meaning thus, No marvail that God ſhould have ſo ſingular a care over us: for other nations, for performance of their matters, call every one on their gods; but we do and ever will walk in the name of our God the true God. [m] Another, No marvail that we ſhall be ſafe, or ſecure, ſeeing we have God for our protector, againſt whom neither our enemies, nor any other gods can prevail. The ſenſe, I ſuppoſe, according to them, muſt thus be made up, As long as we adhere to the true God, no fear but we ſhall have his promiſes of ſecurity made good to us; ſeeing the nations that are againſt us truſt in falſe gods, which can neither help them, nor annoy or hurt us, under the protection of our God, to whom we conſtantly cleave. Some of the [n] *Jew* doctors thus expound the words, Till that time all people ſhall walk in the name of their gods, for they ſhall not return to the right way, till that time when the King *Meſſiah* ſhall turn them into the right way: but we of the houſe of *Iſrael* will walk in the name of our God for ever; though the temple be deſtroyed, and we led captives out of our land, yet will we not change our God for another, but walk in his name always. [o] Another thus, For all people, which now walk every one in the name of his God, and we alſo the ſons of *Iſrael*, all of us, both we and they, in that time will walk in the name of our God, *&c.* The connexion of inference, I ſuppoſe, in all theſe muſt ſtill be the ſame, *viz.* that therefore they will faithfully expect that thoſe bleſſings of peace and ſecurity, which God hath promis'd, ſhall be made good to them: which profeſſion the Prophet makes in the name of thoſe that are ſpoken of, that ſhall come in to God, as joining himſelf to them. [p] Some give the meaning thus, Although other people ſhall worſhip other gods, yet the faithful believers will conſtantly acknowledge and worſhip the one true God, and ſerve him alone. And by them the particle כי *Ci*, (which we render, *for*) is taken (as ſometimes it is) for a word of aſſeveration only, as much as to ſay, *certainly*, or *although*. *Vatablus* in his notes in the edition *in folio* by *Robert Stephens* ſaith, that this expreſſion of walking in the name of God, or the Lord, *&c.* is an Hebraiſm, (why it need ſo be called I know not) he ſaith that the meaning of it is, to worſhip or ſerve God. The like expreſſion occurs, *Zach.* x. 12. they ſhall walk up and down in his name, and there in the leſſer editions of thoſe notes in 4*to* and 8*vo* he ſaith the meaning is *freti auxilio Dei*, truſting on the help of the Lord. And, indeed, both thoſe doth it manifeſtly ſeem to imply, 1. To own God for their God, and to cleave only to him, and him duly and faithfully to worſhip, invocate, ſerve and obey, and to conform their lives to his will and precepts, which is called walking with God, *Gen.* v. 22. or before him, *Gen.* xvii. 1. as the contrary behaviour, walking contrary to him, *Levit.* xxvi. 21. 2*ly*, To have affiance in him to place their truſt and confidence in him, and on him, whoſe name is a ſtrong tower, *Prov.* xviii. 10. to rely profeſſing that their help is in the name of the Lord, *Pſalm* cxxiv. 8. Theſe notions of walking in his name, however they may be conſidered as diſtinct, yet cannot be ſevered in the ſubject ſo as that they ſhould be one without the other. For he that doth not rightly own God, and cleave to him alone, and faithfully ſerve him, cannot have any grounds to rely or truſt on him for good and protection, but he that doth adhere to him, and duly ſerve him, may with confidence depend on him, and ſhall find from him aſſured protection. Theſe meanings will eaſily be made out of the uſe of the ſingle words, which they have beſides their proper ſignification, as walking is uſed for living or framing the courſe of ones life, or converſation, behaving or deporting oneſelf, or continuing in any courſe of living, and as the name of the Lord is uſed either for his doctrine, worſhip, religion, will and commandment, or elſe his power, aſſiſtance, bleſſing and protection. They will live in conſtant fear of him, and obedience to him, and without fear of any others in confidence of his aſſiſtance and protection. To walk in the name of God will be to give up their ſelves to him, either as the object of their worſhip, or of their confidence: the expreſſion here we look on as including both theſe, and that ſeems the full import of it.

6. *In that day, ſaith the Lord, will I aſſemble her that halteth, and I will gather her that is driven out, and her that I have afflicted.*

In that day, ſaith the Lord, &c.] *In that day*, at that time, (*ver.* 1. call'd *the laſt days*) when God in his judgment remembring mercy, ſhall graciouſly viſit and redeem his people, he ſaith, that *he will aſſemble*, or *gather*, or, as Some will, [q] *heal* (for in [r] that ſignification alſo is the word uſed, and may here well enough be applied,) *her that halteth*, or is [s] lame, broken or maimed, *i. e.* ſuch of *Iſrael* as are weak and helpleſs, inwardly and outwardly afflicted, ſo that they are not able to bear up and ſupport themſelves, and ſo juſtly likened to a poor, lame, maimed ſheep, that is not able to go upright, or keep her way. This ſeems a more ſimple interpretation than that of [t] Some, who would have this epithet given to them as the poſterity of *halting Jacob*, Gen. xxxii. 31. and, perhaps, than that of Others too, who would [u] have it to denote their wavering or unſtedfaſtneſs in their religion, and the ſervice of God, in which regard they are elſewhere

[l] Grotius. [m] Sanct. [n] R. D. Kimchi MSS. and ſee Aben Ezra. [o] Abarb. So Montanus alſo diſtinguiſheth the words, and compares Galatians iv. 8. and 9. and Epheſians ii. 11, 12. [p] See Montanus and Sanctius. [q] R. Solomon Jarchi. [r] 2 Kings v. 3, 6. [s] R. Tanchum. Septuagint. Arab. Verſion. [t] Abarb. Ar. Montanus. [u] Hierom. Ribera, Menochius.

where ſaid *to halt*, 1 Kings xviii. 21. though the word be there different in the original; (although ſuch halting was cauſe of their other halting or fainting under afflictions thereby pulled on them.) The word here us'd, is elſewhere alſo us'd for *fainting*, or *failing for want of ſtrength to go upright*, as *Pſalm* xxxviii. 17. and *Jer.* xx. 10. And in *Zephaniah* iii. 19. the ſame epithet is us'd that is here, and in the ſame ſenſe, and hath the ſame word ſubjoined to it, viz. *her that is driven out*, &c. *I will gather her that is driven out* from her own country, and from the more viſible preſence of God, and his protection, which they had in manifeſt manner formerly enjoyed, caſt out by God, and from him, [w] whom being her huſband ſhe had like an adultereſs forſaken and diſperſed among the nations: *And her that I have afflicted*, ſent evils and afflictions upon, and evil intreated, for the ſins of my people (as the *Chaldee* adds.) Theſe epithets here being in the feminine gender, it may be inquired what the perſon, or ſubſtantive underſtood, to which they are to be applied, is, whether *the houſe of Jacob*, or, *the kingdom of Iſrael*, (without diſtinguiſhing between that of *Judah*, and that of the ten tribes, as ſome [x] *Jews* do, applying the firſt to the one, and the ſecond to the other) or [y] *ſynagogue*, or *congregation*, or [z] *daughter of Sion*, or *Jeruſalem*, mentioned *ver.* 8. Or elſe whether the feminine gender here be put (as uſually) for the neuter, and ſo may be rendred or underſtood, *whatſoever halteth*, &c. *i. e.* all that halt, and are driven out, all *Iſrael*, all or any of them who are in ſuch condition. But (which will ſtill be to the ſame ſenſe and purpoſe) if we ſhall (as a [a] learned *Jew* directs) for the better perceiving the meaning of theſe words, compare them with what is ſaid, *Ezek.* xxxiv. 16. *I will ſeek that which was loſt, and bring again that which was driven away, and will bind up that which was broken, and will ſtrengthen that which was ſick*, &c. where the epithets are as here in the feminine gender, *her that was loſt*, &c. and manifeſtly agree to *ſheep*, or *cattle*, to which the weak of God's flock, that is, of the people of *Iſrael* are compar'd; and withal conſider how it is the uſual cuſtom of the ſcriptures to call God's people, his ſheep, and to compare ſuch as are diſtreſſed, or go aſtray among them, to ſilly weak or loſt ſheep, as *Jer.* l. 6. *My people hath been loſt ſheep*, and *ver.* 17. *Iſrael is a ſcattered ſheep:* conſidering, I ſay, theſe things, it may ſeem very agreeable to underſtand here likewiſe, ſheep, or cattle, the weak or diſtreſſed of *Iſrael* (God's peculiar flock:) and then will this prophecy appear manifeſtly to be fulfilled in what Chriſt ſaith, *Mat.* xv. 24. that he was *ſent to the loſt ſheep of the houſe of Iſrael*; and his commanding his apoſtles to *go to the loſt ſheep of the houſe of Iſrael, and to preach to them, ſaying, the kingdom of heaven is at hand; and to heal the ſick, to cleanſe the lepers, to raiſe the dead, and to caſt out devils*, Mat. x. 6, &c. This his bringing them into his fold, the church, by his own preaching, and that of his apoſtles and diſciples, was a more ſignal and illuſtrious aſſembling of her that halted, and gathering her that was driven out and afflicted, than any reſtauration of theirs, or bringing them home to their own country from among the nations where they were diſperſed. That did but make way for this greater healing of their breaches, and better benefit to them; in deſcription of which proceeding, he ſays, *ver.* 7.

7. *And I will make her that halted a remnant, and her that was caſt far off, a ſtrong nation: and the Lord ſhall reign over them in mount Zion, from henceforth even for ever.*

And I will make her that halted a remnant, &c.] God reſerving them for better things, though they be diſtreſſed and diſperſed, will not ſuffer them utterly to fail and be loſt, or periſh, but ſo preſerve them, that there ſhall be *a remnant* that ſhall return and increaſe: yea tho' now they be caſt far off, and ſeemingly in a loſt condition, they ſhall become *a ſtrong nation*. Which promiſe may appear manifeſtly made good in the flouriſhing and growing condition of the church, from beginnings low in the ſight of men, growing to ſuch a height and greatneſs, as it hath attained both for extent, multitude and power, by the calling into it, firſt, the loſt ſheep of *Iſrael*, that *remnant according to the election of grace that ſhould be ſaved*, Rom. ix. 27. and xi. 3. in ſo great multitudes, as appears by the hiſtory of the Acts of the Apoſtles, and then thoſe of the *Gentiles* alſo, which were before *aliens from the commonwealth* of *Iſrael*, and *ſtrangers from the covenants of promiſe*, and ſo every way far off, out of all parts of the world, in ſuch abundance, as it is ever ſince to this day, as that in all regards they may be juſtly call'd, not only *a remnant* which ſhould continue without fear of failing, but *a ſtrong nation*, againſt which the gates of hell it ſelf have never ſince been, or ever ſhall be able to prevail: (that we may not confine this appellation of a ſtrong nation only to the apoſtles, who were for the effecting of this [b] endued with power from on high, and with a mouth and wiſdom, which no adverſaries were able to gainſay or [c] reſiſt (as [d] Some ſeem to do;) nor [e] yet to the ſtrength and undaunted courage of the martyrs; but extend it, as due, to the whole church, in regard to their multitude above any nation, and their ſpiritual ſtrength.)

This part of this prophecy, though it might ſeem (as Some will) partly fulfill'd in the return of the *Jews* from the *Babyloniſh* captivity, and [f] that form of a kingdom which under *Zorobabel* they were reſtored to, and under the ſecond temple which was then built; yet do the following words plainly ſhew that it cannot be ſaid to have been wholly then fulfill'd, and that what was then done in the reſtoring of *Jews* and

[w] Tarnovius. [x] Abarbinel. [y] Ribera, Menochius, Tarnovius. [z] Dutch Notes. [a] R. Tanchum.
[b] Luke xxiv. 49. [c] Luke xxi. 15. [d] Rib. Sa Menoc. [e] Hierom. Tar. [f] R. Tanch. Tirinus.

and *Iſraelites* from their diſperſion, was but to prepare and make way for greater things after to be done under Chriſt, for the making good of what is here promiſed; for it follows, *and the Lord ſhall reign over them in Sion from henceforth even for ever.* Now that this hath not been according to the letter, and in any temporal reſpect fulfill'd to the *Jews*, is manifeſt; all form of government being long ſince cut off from them, and *Zion* (that place properly ſo called) in the hands of their enemies; ſometimes one nation, ſometimes another having born rule there. But take *Zion* (as it is uſual) for the church, and in that God hath from the firſt beginning reigned, and ever doth, and for ever ſhall reign over his in Chriſt in it. It is ſaid of Chriſt, *Luke* i. 33. *that he ſhould reign over the houſe of Jacob* (his church) *for ever*, and that *of his kingdom there ſhall be no end.* Wherefore [g] Some not abſurdly make theſe words an argument for proof of the divinity of Chriſt, becauſe he is here call'd by *Jehovah* the proper name of God. It will be all one to ſay, the Lord, *i. e.* God the Father in Chriſt ſhall reign, or Chriſt the Lord ſhall reign, or reigneth over his in *Sion*, he and his Father being one. What hath been intimated in theſe words will farther be confirm'd in the next verſe.

8. ¶ *And thou, O tower of the flock, the ſtrong hold of the daughter of Zion, unto thee ſhall it come, even the firſt dominion, the kingdom ſhall come to the daughter of Jeruſalem.*

And thou, O tower of the flock, the ſtrong hold of the daughter of Zion, &c.] *O tower of the flock.* The word rendred *flock*, and ſo otherwiſe ſignifying, being in the *Hebrew* עדר *Eder*, there is ſome difference between expoſitors concerning the interpretation of it; Some looking on it as the proper name of a place. A place ſo call'd is mentioned, *Gen.* xxxv. 21. [h] beyond which it is ſaid *Iſrael*, i. e. *Jacob* ſpread his tent, after he had journeyed from *Bethlehem*, (about a mile's diſtance from it) where they conceive the ſhepherds to have been abiding, when the [i] angel brought to them the good tidings of Chriſt's birth, and ſo of that his kingdom, that firſt dominion here ſpoken of. Others taking *Bethlehem* it ſelf to be meant by it, will have what [k] is here propheſied, to be the ſame that is repeated *chap.* v. 2. and there to be explained. But others think it the name of a tower at the gate in the walls of *Jeruſalem*, [l] call'd the *ſheep gate*, Neh. iii. 32. through which [m] Some conceive Chriſt to have rid into *Jeruſalem* when he was received with *Hoſanna's*. But by Others more probably is here thought to be deſigned the tower of *David*, [n] or rather all *Jeruſalem* it ſelf, which was as it were the tower and fold of God's flock, *Iſrael*, becauſe (ſay Some [o] of the *Jews*) all *Iſrael* there convened, or were gathered together three times in the year, as a flock in their [p] fold: and the ſame to be likewiſe called in the words ſubjoined, *the ſtrong hold of the daughter of Sion.* The word rendred *ſtrong-hold* is עפל *Ophel*, which beſide this ſignification, is alſo the proper name of a place at *Jeruſalem*, or in the wall thereof, as *Neh.* iii. 26, *&c.* and 2 *Chron.* xxvii. 3. and xxxiii. 14. It hath alſo the ſignification of *obſcurity* and *darkneſs*, attributed by Some to it, as אפל *Aphal*, another word of like ſound ſignifies, and is accordingly here [q] interpreted, though to no perſpicuous ſenſe, which we ſhall not here therefore inſiſt on, but take it, as by Ours well rendred, to denote *whole Jeruſalem*, though perhaps properly ſignifying a part thereof. And that which then we are to take notice of is, that as the name *Jeruſalem* it ſelf and *Zion* are taken in the prophetical ſcriptures not only preciſely for thoſe places properly ſo called, but for the church of Chriſt, of which they were [r] types and figures, and which had its firſt viſible riſe and beginning in or from them, and thence ſpread itſelf; ſo that theſe, and other like denominations, and appellations given to them, ſometimes may and ought to be applied to that and underſtood of it: and that the prophecies, ſeeming to be ſpoken to them, do contain more than can be reſtrained, or limited to them, and neceſſarily are to be expounded of it: and in ſuch latitude muſt theſe appellations of *tower of the flock, and ſtrong hold of the daughter of Sion*, be here taken. And, indeed, they more deſervedly agree to that which is the fold of Chriſt's ſheep, and that *mountain eſtabliſhed in the top of the mountains, and exalted above all hills*, ver. 1. that temple ſo firmly *built on a rock*, that nothing can ſhake it, nor *the gates of hell prevail againſt it*, than they ever did to that *Jeruſalem* of mens building, though in its time the glory of the whole earth, and after by man again deſtroyed. This it will be neceſſary to do, that we may ſee how the following promiſe hath been made good. To this it evidently hath, but not to that: and to this therefore 'twill appear more properly to belong, than to that. The promiſe made is, *Unto thee ſhall it come*, &c.

Unto thee ſhall it come, even the firſt dominion of, &c.] [s] Some of the *Jews*, by a nice obſervation of the accent in the word, rendred *ſhall it come*, ſo diſtinguiſh the words, as if this word had reference to the *remnant of halting Iſrael*, of *her that was caſt far off*, mentioned in the foregoing verſe; and ſo the words to ſound, *Unto thee ſhall it*, that is, that remnant that halted, or of her that halted, *&c. come*, and *to thee ſhall come the firſt dominion, which is the kingdom of the daughter of Jeruſalem.* But [t] Others of them will not have here any conſideration to be had of that diſtinction, but rather the two verbs of the

[g] Munſter. [h] Chriſt. à Caſtro. Tirinus. [i] Luke ii. 8. [k] Grot. [l] Jun. Tremel. Diodati. [m] Tirinus. [n] Ab. Ezra. [o] R. D. Kimchi, R. Tanchum. [p] Some think it ſo called from its poor condition. See Calvin. [q] Chald. Greek, Vulg. Lat. [r] Jun. Tremel. Diodat. [s] R. Sol. Jarchi. See Abarbinel. [t] Aben. Ezra, R. D. Kimchi, R. Tanchum.

the ſame ſignification to be referred to the ſame ſubject, to wit, *the firſt dominion*, only for confirmation ſake, and to ſound, *Unto thee ſhall arrive and come the firſt dominion*, &c. i. e. *Unto thee ſhall certainly come the firſt dominion*, [u] *which ſhall be the kingdom to the daughter of Jeruſalem*, or, [w] ſuch as was the kingdom of the daughter of *Jeruſalem*. And this emphaſis is well expreſſed in our tranſlation by ſome little tranſpoſition of the words, and underſtanding the laſt as a repetition of the former, that this kingdom or dominion ſhould come to the daughter of *Jeruſalem*. But this makes no great difference or difficulty. It is to be enquired what is meant by the *firſt dominion*, and how that came to *Jeruſalem*, or in whom what is promiſed was to be made good. By *the firſt dominion* may be underſtood ſuch a dominion and kingdom as was at firſt to them under *David* and *Solomon*, (ſo the *Jews* moſtly underſtand it;) or the chief dominion; or, thirdly, that the dominion ſhould in that firſt place come to the daughter of *Zion* or *Jeruſalem*. Now how in any of theſe ſenſes or all of them, it came, or it was to come to them, and in whom it was ſeated, or in whom it was to be, or is, made good to them, is the main enquiry. In *Zorobabel* firſt (ſay ſome [x] *Jews)* and under the ſecond temple it was made good to them. But ſure *Zorobabel* never ruled in that greatneſs and ſplendour as to be compared to *David* and *Solomon*, or that his dominion might be equalled to theirs over *Iſrael*. And he that relates that opinion of theirs, confeſſeth that in theſe propheſies are greater things (as thoſe in the firſt verſe) ſpoken, then can be ſaid in him to have been fulfilled, or under the ſecond temple, though this and ſome other paſſages he thinks to belong to thoſe times, but that the other are yet to be expected; and ſays withal, that by Some all theſe prophecies are looked on as belonging to the times of *Meſſiah*, the ſpeedy coming of whom he and they earneſtly deſire. And that indeed ſeems the opinion of moſt of them, *viz.* that theſe are things not yet fulfilled, looking on them as carnal and temporal promiſes of an earthly glorious reign of *Meſſiah* on earth, wherein he ſhall rule over all *Iſrael*, all the twelve tribes, as [y] *David* and *Solomon* did, having his ſeat at *Jeruſalem*, which ſhall never more be deſtroyed, which ſtate of his power they look on as ſignified by *the firſt* [z] *dominion*. And that this prophecy was antiently looked on as reſpecting the *Meſſiah*, is plainly declared by the *Chaldee* paraphraſt (of great antiquity and authority among them) who makes him by the name it ſelf *of tower of the flock* to be deſcribed, thus rendring it, *And thou, O the Meſſiah*, or Chriſt of *Iſrael*, which art hidden becauſe of the ſins of the congregation of *Zion*, *unto thee ſhall the kingdom come, and the firſt* (or antient) *dominion ſhall be to the kingdom of the congregation of Jeruſalem*. So that on all hands, as well the moſt of the *Jews* as *Chriſtians*, will it be agreed that this prophecy was to be fulfilled in the *Meſſiah*, and reſpects his kingdom, and the times under him; but with a vaſt difference between them, the *Jews* looking on it (as we ſaid) as a promiſe of an earthly kingdom in this world which is not yet come, nor any *Meſſiah*, in earthly pomp and ſplendour to aſſert it, yet revealed, for their ſins as the *Chaldee* intimates retarded; but that ſuch a one ſhall come, and make good what they expect agreeable to the literal ſenſe of the words according to their interpretation: but Chriſtians firmly believing the promiſed Chriſt to be already come, and to have made good all that by virtue of the prophecies was to be expected in that way that they are to be underſtood, to wit, in a ſpiritual way, and of better things than the things of this world. And to him do we ſay, and to the *Sion* and *Jeruſalem* here meant, *viz.* the church, that the words may, as they ought to be, in their beſt and higheſt ſenſe and full latitude be applied. To him, and in him, *to Jeruſalem did the firſt dominion*, i. e. that of *David* and *Solomon*, *come*. So the angel of him, that the Lord God ſhould *give unto him the throne of his Father David, and that he ſhould reign over the houſe of Jacob for ever*, Luke i. 32, 33. over the whole houſe of *Jacob*, all the twelve tribes; and not only over them, but that his kingdom (he ſet by God *on his holy hill of Sion)* ſhould take in the *heathen alſo for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion, as David* propheſieth of him, *Pſalm* ii. 7, 8. So that under him is no difference between *Judah* and *Iſrael*, no nor between *Jew* and *Gentile*, all believers in him being as one *all the Iſrael of God*, Gal. iii. 28. Col. iii. 11. Epheſ. ii. 12, *&c. To him was given dominion and glory, and a kingdom, that all people, nations, and languages, ſhould ſerve him, and his dominion be an everlaſting dominion*, Dan. vii. 14. *Unto all whom the ſound of his kingdom went forth*, Rom. x. 18. And ſo in the ſecond notion *the firſt*, that is, the chief *dominion came to the tower of the flock to Jeruſalem*, in and by him, a dominion and kingdom greater and larger than that of *David* or *Solomon*, or any other. *David* in Spirit therefore *called him his Lord*, Pſalm cx. 1. Mat. xxii. 44. and of himſelf he witneſſeth, and his witneſs is true, *that he was greater than Solomon*, Mat. xii. 42. and hath therefore deſerved *a name given him, King of Kings and Lord of Lords*, Rev. xvii. 14. and xix. 16. *Prince of the kings of the earth*, chap. i. 5. None of their dominions were ever like his for extent or duration. *David*'s and *Solomon*'s were in all their greatneſs but types of his, their kingdom being even quite overthrown; and the [a] tabernacle of *David*, which was fallen down, was in him raiſed up to a greater height and more excellent manner than ever it was in under the *Jews*. Thirdly, *to the tower of the flock, to Sion and Jeruſalem*, to the nation of the *Jews*, in and by our Lord Chriſt, *came the*

[u] Abarb. [w] Kimchi. [x] R. Tanchum. [y] Abarb. [z] Kimchi. [a] Acts xv. 16.

the firſt dominion, i. e. there it was firſt ſet up and divulged by the preaching of the goſpel of the kingdom to the *Jews and loſt ſheep of Iſrael*, there he himſelf proclaimed it, and ſhewed his diſciples, that *repentance and remiſſion of ſins ſhould be preached in his name among all nations, beginning at Jeruſalem*, Luke xxiv. 47. and ſo St. *Paul* tells the *Jews*, that *it was neceſſary the word of God ſhould have been firſt ſpoken to them*, Acts xiii. 46. And it may perhaps not be impertinent to obſerve, that he was even at firſt acknowledged for the expected King at *Jeruſalem* by much people, when riding on an *aſs* into the city (whether through that gate which was called the *ſheep gate*, and properly denoted by מגדל אדר *Migdal Eder*, the *tower of the flock*, [b] as Some think, or not, it will not concern us nicely to enquire; by which fact of his is ſaid to be fulfilled what was ſpoken by the prophet, *Tell ye the daughter of Sion, Behold thy King cometh to thee meek, and ſitting upon an aſs*, &c.) he was received by the acclamations of great multitudes, ſaying, *Hoſanna to the Son of David*, &c. *Mat.* xxi. 4, 5, &c. or, as St. *John* hath it, *Hoſannah, Bleſſed is the king of Iſrael that cometh in the name of the Lord*, John xii. 17. or as in St. *Mark* xi. 10. *Bleſſed be the kingdom of our Father David that cometh in the name of the Lord*, which cometh nearer to theſe words of the prophet here, and ſo *Luke* xix. 38. So far were they convinced by the great miracles that he ſhewed, ſuch as were before never ſhewed, and his power not only over men (as when he drave out of the temple thoſe that profaned it) but over ſeas, and winds, and devils themſelves, that they could acknowledge him no leſs; and therefore, had he not declined it, would have by force made him a king in another manner than he would be ſo acknowledg'd, *viz.* an earthly king, *John* vi. 15. And ſo far it appears, this opinion of him prevailed among the people, that it was put in as an accuſation againſt him by thoſe that would not acknowledge him, that *he ſaid he was a king*, Luke xxiii. 2. though it was not he himſelf but the people that ſaid it; and in reſpect to that common vote did *Pilate* ſay, bringing him forth to the *Jews*, *Behold your King*, and put for the ſuperſcription of his accuſation on the croſs, *The king of the Jews*, (*Mark* xv. 26. and the other Evangeliſts) giving him indeed, though but in ſcoff, his juſt title; at which the chief prieſts offended, deſired him to change it, and not to write, *the king of the Jews, but that he ſaid, I am the king of the Jews*, John xix. 21. though he never ſaid it, nor challenged to himſelf any ſuch kingdom as they pretended contrary to *Ceſar*'s; but only ſuch, as he himſelf told *Pilate, that was not of this world*, John xviii. 36. And that was it indeed which was his crime with them, becauſe he challenged only ſuch a kingdom. Had he come in the lower power and ſplendour of an earthly king, they would, the chief of them, have been as forward as the common people were to have acknowledged him; whoſe dominion, becauſe he did not ſo, they rejected, and for the ſame reaſon do their poſterity ſtill deny and reject it, and ſo will not acknowledge thoſe prophecies, as this and other like, concerning his kingdom to have been in our Lord Chriſt fulfilled, but ſtill vainly look for another in whom they ſhould be fulfilled to them, in a kingdom that is of this world, wherein keeping his ſeat in an earthly *Jeruſalem* reedified, he ſhould rule over *Judah* and *Iſrael*, by force of arms ſubjecting the reſt of the world to them. But we having learned from himſelf the nature and manner of his kingdom wherein he ruleth, and which he, beginning at *Jeruſalem*, ſo miraculouſly propagated through the whole world, not by carnal arms and force, but by the power of his Spirit and Word, do ſee and cannot but acknowledge the utmoſt of what by virtue of this prophecy could be expected, made good in and by him; and that it plainly belongeth to him. After all this, may be taken notice of yet another conſtruction of the words, by Some [c] followed, yet tending ſtill to the ſame purpoſe, *Thou, O tower of Eder* (or the flock) that is, *Bethlehem, that art obſcure, to thee ſhall come the daughter of Zion, and there ſhall come from thee the firſt dominion, that is, the kingdom to the daughter of Jeruſalem*, ſuch a king or kingdom which ſhall bear rule in *Jeruſalem*, i. e. in thee *Meſſiah* the king of *Jeruſalem* ſhall be born: which, though ſome ſay, may be partly applied to [d] *Zorobabel*, yet no otherwiſe they ſay than as he was a type of Chriſt, who was to ſpring of the ſame race. In ſumm, theſe words, however they be interpreted, are a prophecy concerning Chriſt and his kingdom, which cannot be eluded: in him and by him, are they in the amplieſt manner, and in none other perſon ever yet were fulfilled: he it is that ſhould come, and in vain do the *Jews* look for another to come and bring an earthly dominion and kingdom to them.

9. *Now why doſt thou cry out aloud? Is* there *no king in thee? Is thy counſellor periſhed? for pangs have taken thee, as a woman in travail.*

Now why doſt thou cry aloud, &c.] Having in the latter end of the former chapter denounced very heavy judgments againſt the inhabitants of *Jeruſalem*, and in the foregoing verſes of this made very gracious promiſes of great good things, now in what follows he ſo mingleth a repetition of both threats and promiſes, as to ſhew, that the one does not hinder nor croſs the performance of the other, but that both ſhall in their time have their due accompliſhment, ſucceſſively one after the other, firſt, the judgments, then the promiſes, though by the evils which they ſhould ſuffer, they might ſeem to have cauſe to deſpair of ever ſeeing good again. In the firſt place, to ſhew the certainty of the evils to come on them,

[b] Tirinus. [c] Grot. Stoker. [d] Grot.

them, he, to whom all things to come are preſent, and whatſoever he has determined is as already done, ſpeaketh to them as if they were already befallen them, and expoſtulates with them concerning their behaviour under them, as ſavouring too much of infidelity and diſtruſt.

Now why, &c.] What is the cauſe of all thy ſad complaints, of thoſe expreſſions of grief, like thoſe of a woman's pangs in travail in child-birth? (which is in the ſcripture an uſual expreſſion of great ſorrows.) Is it becauſe the enemy hath deprived thee of thy king and counſellors, under whoſe conduct and government thou formerly enjoyed'ſt tranquillity and comfort? This ſeems the moſt literal and ſimple ſenſe of the words, and in this way they may be compared with what is ſaid, *Hoſ.* xiii. 10. as the words are by many rendred, and well bear, *Where is thy king now that he may ſave thee, or thy judges*, &c. The hiſtory of their being bereaved of king and counſellors, is read in *chap.* xxiv. and xxv. of the ſecond book of *Kings*. And from the words ſo expounded, may be inferred and will be included that, which [e] Others give as the ſenſe of them, *Is there no King in thee?* that is, *Is not God*, for all this that thou ſuffereſt being deprived of thy earthly king, *thy king and thy counſellor*, ſo that thou mighteſt in him find ſtrength and comfort to ſupport thee, and from him counſel to direct thee, and by him be at laſt delivered from all theſe evils? But at preſent ſhe, i. e. *Jeruſalem*, or the church of the *Jews*, deprived of all viſible comfort, hath no king of her own nation to protect her, no ſenate nor counſel to direct her, and God her heavenly King hath for the preſent withdrawn the wonted ſigns of his viſible and gracious preſence and protection from her; and therefore may ſhe ſeem to have juſt cauſe of bemoaning her condition in moſt paſſionate ſigns of grief: and therefore by way of conceſſion beſpeaks he her in the next verſe.

10. *Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now ſhalt thou go forth out of the city, and thou ſhalt dwell in the field, and thou ſhalt go even to Babylon: there ſhalt thou be delivered, there the Lord ſhall redeem thee from the hand of thine enemies.*

Be in pain, and labour to bring forth, &c.] Or as ſome change the imperative into the future, by way of aſcertaining her that theſe things ſhe muſt for a while endure, *Thou ſhalt be in pain, thou ſhalt be as in labour*, or, *as a woman in travail*, in great anguiſh. *For thou ſhalt certainly go forth out of the city*; ſhe ſhall be forced to lye abroad in the fields, without houſe or home of her own, and then led into captivity as far as to *Babylon:* ſo that indeed ſhe hath viſible occaſions of great ſorrow. But thoſe ſorrows, though great as of a woman crying out in labour and travail, yet ſhall be as hers alſo in another reſpect, *viz.* that they ſhall end in joy, *John* xvi. 21. for there even in *Babylon*, where ſhe might fear utterly to periſh, and that her name and poſterity ſhould utterly be cut off, doth the Lord promiſe to ſave her, and redeem her out of the hand of her enemies, that had done ſuch deſpite unto her. So that here is joined to a certain denunciation of judgment, a certain promiſe of deliverance again from it: that they may not deſpair under what they ſhall ſuffer, but with patience and comfort expect the joyful iſſue in God's good time; which is alſo the ſcope of the following words. But before we proceed to them, we may take notice of a different expoſition of the ninth verſe, from what has been given, which we then omitted that we might not interrupt the ſenſe; it is [f] of *Jewiſh* Interpreters of good authority among them, faſtening another ſignification on the word rendred *cry aloud*, to wit, *Why doſt thou ſeek to make friends to thee*, viz. the *Ægyptians* and *Aſſyrians*, that they may ſave thee from thoſe evils which God for thy rebelling againſt him hath threatned to ſend on thee, and why does the approach of the enemy affright thee? *Doſt thou not conſider that he is thy King and counſellor*, and that in turning to him would be thy only ſafety? But now forgetting him and ſeeking to others, and finding them not able to ſave thee, *pangs have taken hold on thee*, and thou art greatly diſtreſſed? and thou haſt great cauſe ſo to be. *Be in pain therefore*, and bow down thy ſelf as fainting under ſorrow; for now, according as he hath determined, *ſhalt thou go into captivity*; but he then that is thy King ſtill, when he hath ſo humbled thee, *will* in the midſt of judgment remember mercy and *deliver thee*, &c. This according to that rendring would be the neareſt meaning: but this Interpretation though antient is by few followed. But following our tranſlation, (with which moſt others agree) there may alſo be given another expoſition, ſomething different from the former, *Now why doſt thou cry out*, &c. *Is there not a King in thee? Haſt thou not counſellors and directors, to ſave thee?* Theſe ſhe once aſked, *Give me a King and Princes*, Hoſ. xiii. 10. and ſhe had them, and in them truſted; but now doubting that they are not able to ſave her, and fearing the force of her enemies, *ſhe is in anguiſh as a woman in travail*; and deſervedly, for for all that they can do to help her, *She ſhall be driven from her home*, and led *away captive to Babylon*. Yet that ſhe may not deſpair, ſhe is aſſured of help from the Lord, who, when ſhe hath been made to know, how vain all other helps are, will ſhew his power in delivering her, even then, when there ſeemed no hope to be left to her: and ſo will there be a plain connexion alſo between theſe and the following words. But the firſt expoſition may ſeem the plaineſt.

11. ¶ *Now alſo many nations are gathered againſt thee, that ſay, Let her be defiled, and let our eye look upon Zion.*

[e] Aben Ezra. R. D. Kimchi, Druſius. [f] Chaldee Paraphraſt. R. Sol. Jarchi. and ſee Abarb.

Now

Now alſo many nations, &c.] In theſe words and the following, he gives a farther repreſentation to her of what evil ſhall befal her for a time, and then an aſſurance that ſhe ſhall in the end overcome all that afflict her, and by the might of the Lord prevail over them, and bring them under. But though this be evidently the ſcope of this and the following verſes, yet (for making it plain) are ſome difficulties to be cleared: as, firſt, who thoſe many nations were that are ſpoken of: ſecondly, when they here ſpoken of had theſe promiſes of victory made good to them: and before ſome forms of expreſſion in the words are to be explained for the better underſtanding the ground of theſe queries, and the ſolving of them. Thoſe many nations that are gathered againſt *Zion* ſhall ſay, *Let her be defiled.* [g] The word ſignifieth ſometimes, *pollution*, or, *defilement by ſin*, ſo *Jer.* iii. 1. *Shall not the land be greatly polluted?* and *Numb.* xxxv. 33. *Ye ſhall not pollute the land wherein ye are, for blood it defileth the land.* And this ſignification ſeem they to reſpect not only who render it as Ours; or they more manifeſtly [h] who render, *She ſhall ſin*, or, *be wicked*; and they again who render *ſhall be condemned*, or, *be guilty*, or, *be obnoxious:* but they alſo who render, [i] *Let her be ſtoned*, *viz.* as a defiled adultreſs: and perhaps the *Greek* alſo, who looking not ſo much on the ſignification of the words, as their meaning, render it, *Let us inſult*, (although they change both number and gender.) For what will be the intent of all theſe but as much as to ſay, Let her be looked on as defiled with ſins and made loathſome to her God, and ſo being forſaken by him let her be dealt with as ſuch, deſpitefully uſed and deſtroyed, that we may inſult over her; we cannot now doubt of being able ſo to uſe her. But then *defiled* here will be referred not only to expreſs her guilt, but rather the miſerable condition they hope to bring her to, in polluting her with blood and ſlaughter, and contemptuouſly uſing her, without reſpect to her former holineſs, and as much as in them lies aboliſhing all ſigns thereof. In much like ſenſe ſeems the word *defiling* (though the word in the *Hebrew* be differing, yet of like ſignification) to be taken for *contemptuous uſing* or *deſtroying*, as it is ſaid, *Joſiah defiled the high places*, 2 Kings xxiii. 8. and *Ezra* vii. 24. God threatens, that their holy places ſhould *be defiled by the heathen*, and *Pſalm* lxxxix. 39. *Thou haſt profaned his crown, by caſting it to the ground.* In much like ſenſe may the word here be underſtood. It has alſo another ſignification, of *doing hypocritically*, or, *being an hypocrite*; and Some [k] here chuſe to take that. So the *Tigurine* verſion, *ſhe was an hypocrite.* The intention muſt ſtill be, Let her have the condemnation or puniſhment of, or, be uſed as a profane hypocrite (for the word is not of the pretertenſe but of the future, and is rather after this notion to ſound *She is*, or *let her be*, then *She was*, or *hath been.*) In fine, it is an expreſſion of their deſires, that all manner of miſchief and ſhame might befal her to her utter deſolation (like theirs, *Pſalm* cxxxvii. 7.) and their hopes to ſee it that they may rejoice at it and inſult over her, as is farther expreſſed by the next words, and *let our eye look upon Zion*, let us ſee our deſire upon her, as the word is likewiſe uſed, *Pſalm* liv. 7.

12. *But they know not the thoughts of the Lord neither underſtand they his counſel: for he ſhall gather them as the ſheaves into the floor.*

13. *Ariſe, and threſh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs braſs, and thou ſhalt beat in pieces many people: and I will conſecrate their gain unto the Lord, and their ſubſtance unto the Lord of the whole earth.*

But they know not the thoughts of the Lord, &c.] So they thought, and ſo they wiſhed, as was aforeſaid, that *Zion* ſhould by their hands be laid perpetually deſolate; but the Lord had other ends; to chaſtiſe his people by them, but then to return their malice on their own heads, and to bring that final deſtruction, which they intended to others, on themſelves. Such difference betwixt God's counſel and thoughts, and the thoughts of the enemies of his people which he makes uſe of ſometimes, for humbling and chaſtiſing his people, ſee likewiſe deſcribed, *Iſaiah* x. 5. and following verſes. He when he hath done his work by his enemies, ſhall again in mercy receive his people into favour, and deſtroy thoſe to whom for a time he gave power over them; which deſtruction he expreſſeth by ſaying, *he will gather them as ſheaves into his floor*, and bidding the daughter of *Zion* in his might, to *ariſe and threſh them*, trample on and triumph over them, for that he will enable her ſo to do; for that end he will make *her horn iron*, and *her hoofs braſs*, *that ſhe may beat in pieces many people*, that is, he will give her irreſiſtible ſtrength and power ſo to do. In theſe expreſſions, the like to which are elſewhere uſed, is manifeſtly alluded to the cuſtom in thoſe countries, both of old and ſtill, to bring the corn, after it is gathered in, made up in ſheaves, into a floor in an open place, and then laying the ſheaves in order, to lead about oxen over them, drawing after them a pair of dented iron wheels, or, as in ſome places, planks ſtuck with ſharp flints driven into them, that ſo the corn may be trodden or forced out by the hoofs of the oxen, and the ſtraw by the wheels or flints broken in ſmall parts like chaff; and then the corn purged from the ſtraw is laid up for the uſe of men, and the ſtraw for the ordinary food for their cattle. This cuſtom is elſewhere alluded to in ſcripture, *Deut.* xxv. 4. This being obſerved, it eaſily will appear to be the meaning (as was ſaid)

[g] R. Tanch. [h] Vatab. Calvin. See Chald. Paraph. R. Solomon Jarchi, Kimchi, Munſt. [i] Vulg. Lat. [k] See Arias Montanus and Chriſt. à Caſtro.

ſaid) that their enemies ſhould be gathered for deſtruction, and they ſhould have power given them, to bring them under and utterly ſubdue them. Some [l] learned men, becauſe the expreſſion is borrowed from the treading out of corn, which the oxen do not by the uſe of their horns, but their feet and hoofs, think it more convenient here, not to underſtand by *horn* the horns on the head, (although by theſe ſtrength is elſewhere rendred) but the horny ſubſtance on the feet of the cattle, to wit, their *hoofs*, which by ſaying he will make iron and braſs, is meant (as alſo if the word *horn* be properly underſtood) that he will give them unwearied ſtrength and irreſiſtible power in ſubjecting and prevailing over their enemies. The *Chaldee* therefore without mentioning *horn*, or *hoof*, renders, *I will make the people in thee ſtrong as iron, and their remnant firm as braſs*. The ſubduing of their enemies ſeems farther expreſſed by the following words alſo, *and I will conſecrate their gain unto the Lord*, &c. Of conſecrating or devoting ſpoils and goods taken from enemies, read in *Numb.* xxxi. 28, 50, &c. and *Joſhua* vi. 17, 19. and to omit the cuſtom of other nations in conſecrating ſpoils taken from their enemies to their gods, *Nebuchadnezzar* may ſeem to have conſecrated the veſſels taken out of the Lord's houſe to his idols; for he carried off the veſſels out of the houſe of the Lord to *Babylon*, and put them in his temple at *Babylon*, 2 Chron. xxxvi. 7. in the houſe of his gods, *Ezra* i. 7. That which we take notice of is, that the conſecrating and devoting the goods and ſpoils of the enemies, imports and is a ſignal and memorial of their defeat and deſtruction. So that the words are a repetition, or continuation of God's promiſe of victory to his people over thoſe many nations which ſhould be gathered againſt them, and of his denunciation of deſtruction to thoſe nations. But then who are by thoſe nations meant, and how, or when this prophecy was, or was to be, made good on them, are the things to be inquired: and they may be joined together. Firſt, as for thoſe nations [m] Some inſiſting on the particle *now*, in what is ſaid, *Now alſo many nations are gathered againſt thee*, as if it denoted ſomething nigher at hand than the *Chaldeans* coming againſt *Jeruſalem* and to be done before that, will have to be underſtood thoſe that came up in the army of *Senacherib* King of *Aſſyria* in the fourteenth year of King *Hezekiah*, whoſe gathering together, and taunting inſulting ſpeeches, and threats againſt *Jeruſalem* are deſcribed in *Iſaiah* x. and xxxvi. and xxxvii. as alſo, 2 *Kings* xviii. 19. And that the prophcey of deſtruction to thoſe nations with its expreſſions was made good on them, they prove from the hiſtory in the forecited places, which ſaith, that when they were gathered together to ſet upon *Jeruſalem*, the angel of the Lord went forth, and ſlew in the night an hundred fourſcore and five thouſand in the camp of the *Aſſyrians*, and all the leaders and captains, ſo that *Senacherib*, after all his proud brags and inſultations, returned home with ſhame unto his own land. To what may be objected, that here the daughter of *Zion* is bid to *ariſe and threſh*, &c. and that ſhe ſhould *beat in pieces many people*, but that ſhe had no hand in this, but all was done by the angel of the Lord; it may be anſwered, that what was done by the Lord for her ſake, though by other inſtruments, [n] is not unfitly attributed to her, and ſhe is called to trample on and triumph over them, whom in her behalf, and for her ſake, he had brought under her feet; and it may be well ſaid that the Lord had by his utter deſtruction of them, [o] devoted them and their *gain* and *ſubſtance* to himſelf. So that we need not inquire after the truth of what [p] Some affirm (perhaps without any good grounds) that *Hezekiah* conſecrated to the Lord many ſpoils taken from thoſe *Aſſyrians*; though it may be taken notice of, what is ſaid, 2 *Chron.* xxxii. 23. that upon the victory many brought gifts unto the Lord to *Jeruſalem*. But Others think, that there ought not that ſtreſs here to be put on the particle *now*, as to the deſigning of the time, but [q] that the import thereof here is for aſſurance, that what is ſpoken ſhall as certainly come to paſs in the time by God determined, as if it were already done, and therefore that to be ſaid to be done now, which was a good while after without fail to be done. [r] Some Others therefore underſtand by *the many nations*, ſuch as were in the army of the *Chaldeans*, by whom *Jeruſalem* was taken and deſtroyed, and the *Jews* carried away to *Babel*. But what victory had the *Jews* ever over them? (the like objection to what was againſt the former opinion.) The anſwer muſt be, God gave them into the hands of the *Medes* and *Perſians* to be threſhed and deſtroyed, ſo that the *Jews* then in captivity under them might juſtly inſult and triumph over them, and what God did by others for their ſakes be attributed to them. And the conſecrating their gain to the Lord, [s] Some think to be made good by God's bringing it to paſs, that the veſſels by them taken out of the houſe of the Lord were ſent back again. Others, looking on this as no ſatisfactory completion of this prophecy alone, [t] think it ought to be extended to the times of the *Maccabees*, and that in their hiſtory may be found that, whereby all that is here ſpoken may be well ſaid to have been fulfilled. But with none of theſe are the *Jews* ſatisfy'd, and therefore look on this prophecy as not yet fulfilled, but to belong to the times of the reſtoring their captivity, the bringing down all their enemies, and reeſtabliſhing their kingdom under the *Meſſiah*, whom they yet expect, and [u] by thoſe many nations underſtand, Some, of them which at that time ſhall come up with *Gog* and *Magog*, being,

[l] Diodat. Ludovicus de Dieu. [m] Chriſt. à Caſtro, Menoch. Tirinus. [n] Diodat. [o] According to the notion of the word החרמתי Hecheramti. [p] Tirinus out of Joſephus, but in Joſephus no ſuch thing is expreſſed. [q] R. D. Kimchi. [r] Rib. Grot. [s] Grot. [t] Sanctius. [u] Ab. Ezra.

being, though they promiſe to themſelves the deſtruction of *Zion*, [w] by God ſtirred up and gathered together, that they may be themſelves deſtroyed: Others, the armies of the *Romans*, by whom *Jeruſalem* was ſacked, and the ſecond temple deſtroyed, and alſo ſuch [x] armies of the *Chriſtians* and *Saracens* alſo, as afterwards invaded, or ſhall hereafter at that time of reſtoring the captivity, be gathered by God to that place, and there be deſtroyed, or, (as before) the armies of *Gog* and *Magog*; and according to their ſeveral fancies expect the fulfilling of all theſe things here ſaid: whoſe dreams as *Chriſtians* do deſervedly reject, ſo in this do they (at leaſt divers of them) join iſſue with them, that whatever elſe may be ſaid otherwiſe to have been done towards the fulfilling of the things here ſaid, as to the deſtruction of the *Aſſyrians*, or the *Chaldeans*, or thoſe of diverſe nations in the times of the *Maccabees*, yet the full completion of them to belong to the times of *Meſſiah* or Chriſt, (not yet to be expected, as the *Jews* would have it, but already come) under whom they have been and are manifeſtly fulfilled. But then things are ſpiritually (as before was obſerved) not carnally to be underſtood, and the daughter of *Zion* not to be the earthly *Jeruſalem*, but the church of Chriſt, which indeed (as was above ſaid) from *Jeruſalem* took its firſt riſe, and thence ſpread it ſelf over the face of the earth, and brought under many nations and much people. With what rage and malice both at the beginning and in ſucceeding times they gathered themſelves againſt her, is manifeſt: yet were they by the power of Chriſt, the ſword of his Spirit, and ſceptre of his Word, and by thoſe whom he imploy'd furniſhing them with *weapons, not carnal, but mighty through God to the pulling down of ſtrong holds, and to the caſting down imaginations, and every high thing that ſhould exalt it ſelf againſt the knowledge of God, and to the bringing into captivity every thought to the obedience of Chriſt*, gathered into his floor, brought down, and put under his feet, willingly ſubjecting themſelves in obedience to him, and conſecrating and dedicating themſelves and their ſubſtance to his honour. Did we look on things after the fleſh, or according to worldly concerns, it might not be hard to ſhew that the *Chriſtians* (under godly emperors) have had ſo great victories over the inſulting enemies of the church, as might according to the letter of this prophecy be juſtlier ſaid to have been a fulfilling thereof than any things by thoſe of the *Jewiſh* church: but Chriſt having declared his kingdom not to be of this world, we are not ſo much to judge of his conqueſts by what hath been wrought by the arm of fleſh, though by his power and in his name, as by thoſe wrought by the ſword of the Spirit, *not againſt fleſh and blood, but againſt principalities and powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places*, Eph. vi. 12. againſt the rebellious minds of obſtinate men to the ſubjecting all to himſelf. It is obſerved by [y] Some concerning this prophecy, that it is to be in fulfilling to the ſecond coming of Chriſt, (*for he muſt reign till he hath put all things under his feet*, 1 Cor. xv. 25.) In that day certainly will it appear how the things here ſpoken (as every other word of God) have without the failing of one tittle, been fully made good, though perhaps till then, men will not well agree concerning the manner how, or time when.

CHAP. V.

VERSE 1. *Now gather thy ſelf in troops, O daughter of troops: he hath laid ſiege againſt us: they ſhall ſmite the judge of Iſrael with a rod upon the cheek.*

NOW *gather thy ſelf in troops, O daughter of troops*, &c.] It will not be eaſy in few words to give account of the different expoſitions of theſe words, which are found in Interpreters, or to paſs judgment between them. They differ in giving the ſignification of ſome of them; and then in applying them. The grounds of which that we may ſee, it is to be obſerved that the root גדד *Gadad* (from whence is the word תתגדדי *Tithgodedi*, rendred by Ours, *Gather thy ſelf in troops*, and the word גדוד *Gedud* rendred *troops*) hath two ſignifications uſually attributed to it, one of *gathering together in troops*, the other of *cutting*, and hence have Interpreters, according to their different judgments, taken occaſion of different interpretations. As for the firſt word [a] Some taking it from the firſt of thoſe ſignifications, render it, *Now ſhalt thou gather thy ſelf together*, or, *Gather thy ſelf together in troops*, or, *Troop together*; Others, [b] *Thou ſhalt be compaſſed and beſet with troops*, or, *invaded by troops*, or, [c] *Now ſhalt thou go forth in troops*, or, *Thou* [d] *ſhalt make an impreſſion*, or, *give an onſet*, and the like. To this ſeems the *Greek* alſo to have reſpect, rendring it, *Now ſhall be ſhut* or *blocked up the daughter with a ſhutting or blocking up*, that is, ſo ſhut or blocked up with troops ſurrounding her, [e] that ſhe ſhall not be able to go forth. Although if we ſhould take their meaning from the *Arab* printed verſion, which moſtly follows the *Greek*, and here renders, *Now ſhall be hedged up the daughter of Ephraim with an hedge*, one might think, that by miſtake of a letter, they deriv'd it from גדר *Gadar*, which ſignifies to *hedge*, or, *wall about*, inſtead of גדד *Gadad*, to *gather in troops*, putting ר *r* for ד *d*, which differ in the *Hebrew* very little. Others preferring the latter ſignification, render, [f] Some, *Thou ſhalt be deſtroyed*, or, *ſpoiled*; [g] Others, *Thou ſhalt be cut off*; [h] Others, *Thou ſhalt be wounded*. The ſame word, in the form here uſed, is alſo elſewhere uſed for *cutting ones ſelf in*

[w] R. D. Kimchi. [x] Abarbinel. [y] Calvin. [a] Pagninus, Raſhi, Jun. Tremel. &c. [b] Michlal Yophe, Munſter. Druſius, and ſee Kimchi. [c] Interlineary. [d] Caſtalio. [e] Calvin. [f] Vulg. Lat. [g] Grot. [h] R. Tanch. Abarb.

in token of ſorrow or *mourning*, Deut. xiv. 1. and may perhaps in that ſenſe be appliable, *Now cut thy ſelf*, &c.

Accordingly do they differ in rendring the noun, Some rendring, *O* [i] *daughter of troop*, or *troops*; (or, *Thou that haſt an army*, or *armies*,) Others, [k] *Of the ſpoiler*, or *robber*, [l] Others, *Daughter of the cutter off*.

More difference yet is there in the application of the words as to the perſon ſpoken to. To *Jeruſalem*, ſay Some, are they directed, and all of them concern her, ſo as to ſhew what ſhall befal her and the reaſon why, to this ſenſe, *O Jeruſalem, daughter of the ſpoiler*, or *robber*, (which art full of ſpoilers and robbers, or which haſt great ſtore of military troops,) *now ſhalt thou be ſpoiled, thou which didſt lay ſiege againſt*, or in hoſtile manner deal with *us*, [m] the prophets and meſſengers of God, and in which *they ſhall ſmite the judge of Iſrael*, Chriſt himſelf, *with a rod on the cheek*. This ſenſe is harſh in reſpect both to the conſtruction and to the coherence. For if there be any coherence between theſe and the following words (as there manifeſtly is) theſe things muſt be fulfilled before Chriſt was to be born in *Bethlehem*, and ſo he that was after to be born could not be he that is here ſaid ſhould be ſmitten. (Which exception lies againſt all Others [n] who would have by this *judge of Iſrael* to be underſtood the *Meſſiah*, or Chriſt, however differently they expound the former words.)

It is a clearer ſenſe which is given by Others, who taking *Jeruſalem* for the perſon ſpoken to, in the former part of the verſe, take their enemies as ſpoken of in the latter part; ſo making it a repetition or farther declaration of thoſe evils above threatned to *Jeruſalem*, which ſhe ſhould certainly expect to undergo; and telling by whom, and in what manner, or how far they ſhould be inflicted on her: and that, whether the former words be interpreted in that ſignification already mention'd, or in the Others alſo above ſpoken of. If in the ſame ſignification that thoſe Expoſitors already mentioned take them, then thus, *Now, ere long, thou ſhalt be ſpoiled*, [o] *O daughter of the ſpoiler*, or *robber*, &c. *for he*, that is, the enemy, *hath laid ſiege*, i. e. ſhall certainly do it, (ſpeaking of the thing [p] as already done, in token of the undoubted certainty of it in its time by God determined:) and ſhall ſo far prevail, and bring them under, as by way of contempt *to ſmite the judge* (or *judges*, taking here the ſingular in the ſenſe of the plural,) *i. e.* the chief men, the governours and rulers of the people of *Iſrael*, *with a rod upon the cheek*, as being in their power to abuſe them and deal with them as they pleaſed.

Of the ſame concern as to the *Jews* do Others alſo make this paſſage, who yet render the firſt words in the other of the two ſignifications mentioned, *viz.* of *being gathered in troops*, whether thus, *Now thou ſhalt be invaded* or *compaſſed by hoſtile troops, O Jeruſalem*, therefore [q] deſervedly called *daughter of troops*, i. e. the aſſembly or rendezvous, and meeting place of troops that come againſt thee: *he* (the enemy) *hath laid ſiege againſt us*, (of *Jeruſalem*) i. e. ſhall certainly, in that time determined, beſiege, *&c.* Or, [r] *Now ſhalt thou be gathered in troops*, or, all thy troops be gathered, and ſhut up together in thee, not able to go forth, *O daughter of troops*, (which hadſt, and wert wont to ſend forth many troops:) *for he*, (that is, the enemy) *hath laid ſiege*, &c. Or, imperatively, (as the future indifferently may be rendred either as future or imperative) *Now*, (things being thus ordered by God) *gather thy ſelf in troops, thou daughter of troops*, [s] that wert wont to have and ſend out many troops to ſpoil others, now *aſſemble thy troops*, and gather all thy forces together, to reſiſt the enemy, and ſave thy ſelf if thou canſt: all ſhall be in vain; *for he*, the enemy, *hath laid ſiege*, ſhall as certainly lay ſiege as if it were already done, *againſt us* (the prophet ſpeaking in the perſon of the people, or making himſelf one of them;) and ſhall ſo far prevail, as to *ſmite* even *the judge of Iſrael, with a rod on the cheek*, i. e. moſt contumeliouſly uſe the chief among us, abuſe and vilify them; which is the import of that expreſſion.

According to theſe expoſitions, *Jeruſalem*, or the people of the *Jews*, is here bid to expect thoſe evils before intimated, *chap.* v. 9, 10, 11. and told that they ſhall certainly and inevitably befal them before they ſhall enjoy thoſe good things, and obtain that redemption and victory promiſed there, *ver.* 10, 12. God hath threatned the one in the firſt place, and promiſed the other after to ſucceed, and in making good both in their due time, will he ſhew his veracity. This verſe concerns the evils that they ſhall ſuffer, and then in the following is farther aſſurance given of their redemption, and Redeemer, or, Saviour. Againſt theſe latter interpretations, there is no apparent objection from either the ſignification, or conſtruction, or coherence of the words, with either what preceeds or follows; yet do Others prefer a different way of expounding them, by underſtanding, the perſon ſpoken to of the enemy, not of *Jeruſalem* it ſelf. But great variety is there between them in aſſigning who is the enemy then meant. It will not be needful to inſiſt on that expoſition, though of a very [t] learned man, which would have theſe words directed againſt Gentiliſm, or Heatheniſm in general, all thoſe falſe religions which ſet themſelves againſt Chriſt and Chriſtianity, and contumeliouſly uſed and derided them, and perſecuted them, to tell them, that though they abounded in troops and number, yet they ſhould be brought to nought by the preaching of the Apoſtles, and the prevailing power of the goſpel: for this rather ſhews how the words may be applied,

[i] R. Tanchum. [k] Vulg. Lat. [l] Grot. [m] See in Chriſt. à Caſtro. [n] Aben Ezra. Capell. Crit. Sac. p. 246. [o] Pelicanus. [p] Tanch. [q] Kimchi. [r] Calvin. [s] Diodat. Dutch Notes. [t] Arias Montanus.

plied, than gives the prime literal meaning of them, which we ſeek for. But who is then the enemy ſpoken to and of? *Rome*, or the *Romans* ſay [u] Some, and their forces under *Titus* which ſacked *Jeruſalem*, to this ſenſe, *Now thou ſhalt aſſemble thy troops, O daughter of troops*, (*Rome*, that haſt ſo many troops) *that thou mayeſt lay ſiege againſt Jeruſalem*, and *thy men ſhall ſmite*, &c. Or, as Others, [x] *Now ſhalt thou be ſpoiled or cut off, or compaſſed with troops, O Jeruſalem, daughter of troops: for*, thine enemy, *viz.* the *Romans*, *ſhall lay ſiege* and prevail againſt thee; or as a [y] learned *Jew*, *Now cut and make bald thy ſelf* (*viz.* in token of ſorrow, as *Deut.* xiv. 1.) for the many evils that thou ſhalt ſuffer, *O daughter of troops*, thou which ſenteſt ſo often many troops to diſtreſs *Jeruſalem* and lay her waſte (*viz.* the *Romans* and other nations with them;) for God at length in his appointed time, ſhall bring thee there to take vengeance of thee, in the place where thou didſt that miſchief. [z] Which vengeance, he ſaith, God will bring on them for two cauſes mentioned. Firſt, becauſe they laid ſiege againſt *Jeruſalem*, when they took it, and deſtroyed the ſecond temple. Secondly, becauſe they uſed contumelioufly the chief of the *Jews*, whom they carried captives, as is ſhewed by the expreſſion of *ſmiting with a rod upon the cheek*. Theſe, though otherwiſe differing, yet in this agreeing, that they underſtand by the enemy ſpoken of, the *Romans* who took *Jeruſalem* and deſtroyed the temple, are all liable to a common objection, *viz.* that the things here ſpoken according to the ſeries of the words, were to be fulfilled before that ruler in *Iſrael*, propheſied of in the words next following, to wit, the *Meſſiah*, was to *come forth out of Bethlehem*, that is, to be born there; whereas the ſiege and deſtruction of *Jeruſalem* and the temple were after Chriſt's time. To the ſame exception, lies open alſo the opinion of other [a] *Jews*, who by the enemy here pointed out underſtand the numerous armies of *Gog* and *Magog*, which they will have to be yet to come againſt *Jeruſalem* long ſince deſtroyed. But if they ſay this objection toucheth them not, becauſe they hold the *Meſſiah* is not yet come, we muſt anſwer, that we are aſſured by the fulfilling as of all other prophecies concerning him, ſo of that immediately following, (as in the conſideration of it will appear) that he is already come, and that *Jeſus* our *Chriſt* was he, and therefore their obſtinate denying of that truth, doth not juſtify their error or miſtake in this interpretation, which perhaps they therefore take up, that they may ſeem to have ſome colour for that grand error and their obſtinacy in it, by ſaying ſuch things ought to be done before the coming of the *Meſſiah*, which are not yet done, and that therefore they cannot believe him to be yet come. As for what [b] Some anſwer here, that the particle *now*, ſeems to import a time nearer to the prophet's uttering this prophecy, than the coming of the *Roman* armies was, it is perhaps not much to be inſiſted on, becauſe that [c] may be interpreted of its due time, or time determined for it by God, to whom even what was fartheſt off, was then as preſent. [d] But Others therefore more probably by the enemies here meant underſtand the *Aſſyrians* under *Senacherib* (whom alſo they underſtand by thoſe many nations mentioned, *chap.* iv. 11.) and that theſe words are a threatning of cutting off, or deſtruction to them. What is elſewhere threatned to them, ſee *Iſaiah* x. 12, *&c.* and xxxiii. 1. and what deſtruction befel them, *chap.* xxxvii. 36, *&c.* as likewiſe, 2 *Kings* xix. 35, *&c.* Againſt this expoſition, appears nothing in the words, or context, which may be objected, if *Senacherib*'s ſending a great army to *Jeruſalem* by *Rabſhakeh*, and *Rabſhakeh*'s inſolent carriage towards the king and his meſſengers, and reproachful language, and *Senacherib*'s own blaſphemous letter to the ſame purpoſe, may ſeem ſufficient to make good what is ſaid, *he hath laid ſiege againſt us, they ſhall ſmite the judge of Iſrael with a rod on the cheek*; and [e] then may the former words be expounded either, [f] *Now in the mean while ſhalt thou gather together thy troops, O Aſſyria, daughter of troops, and bring thy army which ſhall lay ſiege*, &c. or in the other ſignification, *Now ſhalt thou be cut off, or deſtroyed, O daughter of troops*, or, the ſpoiler [g] that uſeſt to ſend out thy troops to ſpoil others. Yet do Others prefer to apply what is ſaid, to the *Babylonians* or *Chaldeans*, who with numerous armies did both beſiege and take *Jeruſalem*, and deſpitefully uſed the King *Zedekiah*, and ſlew his ſons, and then put out his eyes, and bound him with fetters of braſs, and carried him to *Babylon*, and ſlew alſo their prieſts and nobles, 2 *Kings* xxv. 1. and that whether the former words be expounded according to the one of the forementioned ſignifications, or the other, either to this ſenſe, *Now gather thy ſelf in troops*, or, *prepare thy army, O daughter of troops, which may lay ſiege againſt us and ſmite*, &c. for ſo far ſhalt thou prevail: but then thoſe judgments denounced, *chap.* iv. 12. ſhall befal thee, and *Iſrael* ſhall have a Redeemer, as follows here in the next verſe: Or, *Now in the time appointed ſhalt thou be ſpoiled, O daughter of troops*, or owner of that army *which laid*, (or ſhall lay) *ſiege againſt us, and which ſmote* (or, ſhall ſmite, *&c.*) or, *Now ſhalt thou be cut off*, or, ſpoiled, *O Babylon, daughter of the cutter off*, or, ſpoiler, (viz. [h] *Nimrod* the greater ſpoiler) *who haſt laid ſiege to us and ſmitten*, &c. or, [i] *Now ſhalt thou cut and tear thy ſelf* for ſorrow, *O daughter*, &c. But among all that go this way (againſt which lies no apparent exception) none more perſpicuouſly makes out the ſenſe, together with the coherence and conſtruction, than a learned [k] *Jew*, thus. Having deſcribed what ſhould befal them, that they ſhould be led captive to *Babylon*, and how the

[u] Vatablus. [x] Lyra. Chriſt. à Caſtro. [y] Abarb. [z] Abarb. [a] R. D. Kimchi, Michlal Yophe. [b] Ribera, Chriſt. à Caſtro. [c] See Kimchi and Abarb. [d] Chriſt. à Caſtro. Menochius, Tirinus. [e] Chriſt. à Caſtro. [f] Tirinus. [g] Chriſt. à Caſtro. [h] Grot. [i] Pelicanus. [k] R. Tanchum.

the *Chaldeans* ſhould prevail over them, and then promiſed that in a ſhort time they ſhould be releaſed, he declares that it ſhould be by cutting off the empire of the *Chaldeans*, as it came to paſs; and therefore, as addreſſing his ſpeech to them, ſaith, *Thou ſhalt be wounded*, or *Be thou alſo wounded*, or *cut with the ſword* of the enemy, that is, taſte of that which thou haſt made us taſte, *O daughter of troops*, *i. e.* owner of that army which *hath laid*, i. e. ſhall ſurely lay (for it was not yet done, according to the uſual language of the prophets, ſpeaking of what ſhall certainly be as already done) *ſiege againſt us*, and *which ſhall ſmite the judge of Iſrael with a rod on the cheek*, meaning their contumelious uſage of their King *Zedekiah*, i. e. this ſhall befal thee, becauſe thou haſt done theſe things in beſieging us, and deſpitefully uſing our prince and king. And then having intimated what contempt ſhall befal the houſe of *David*, he ſubjoins (according to God's uſual method) a declaration of what dignity they ſhall again attain to, in the time of their reſtauration, ſaying, *But thou Bethlehem*, &c. So will the coherence of the words one with another be manifeſt, and that there is in theſe words a prophecy of the firſt (*i. e.* the *Babyloniſh*) captivity, and the firſt reſtauration, *i. e.* that from that captivity, and not meant as ſome other, as we have ſeen, would have it, of the deſtruction of *Jeruſalem*, and ſecond captivity, as they call it, by the *Romans*, from which they are not reſtored. And what he ſubjoins, *And thou Bethlehem Ephratah*, &c. will be a promiſe to the houſe of *David* of the return of the kingdom to them, to be expected in the time of the *Meſſiah*. And ſo according to this way of expoſition, is a plain way made, to the conſideration of thoſe words, which concern the kingdom of the *Meſſiah*, whom they expect, and we ſay is already come, *viz.*

2. *But thou Bethlehem Ephratah*, though *thou be little among the thouſands of Judah*, yet *out of thee ſhall he come forth unto me*, that is *to be ruler in Iſrael: whoſe goings forth* have been *from of old, from everlaſting.*

But thou Bethlehem Ephratah, &c.] Theſe words being a prophecy concerning him, in and by whom God would make good to his people that redemption, and thoſe good things promis'd to ſucceed the evils, which they ſhould firſt ſuffer, deſcribe him by the place of his nativity, and condition of his perſon; as will appear by conſidering them in order. *Thou Bethlehem Ephratah*, i. e. *Bethlehem* of *Judea*, Mat. ii. 1. or which was in the land of *Judah*, as there, *ver.* 6. where theſe words are cited, it is called, and ſo alſo *Bethlehem Judah*, Judges xvii. 7. xix. 1. and *Ruth* i. 1, *&c.* in which book, *chap.* iv. 11. is the name of *Ephratah* alſo mentioned, both being names of the ſame town, as appears from *Gen.* xxxv. 19. and both here joined diſtinguiſh it from another town called by one of them, to wit, *Bethlehem*, which was in the lot of the tribe of *Zabulon* mentioned, *Joſhua* xix. 15. In this town here ſpoken of did *David*'s father live, and he was born, 1 *Sam.* xvii. 12. *John* vii. 42. *Though thou be little among the thouſands of Judah.* Theſe words cited, *Mat.* ii. 6. are there read, *Thou art not the leaſt among the princes of Judah*, which ſenſe ſeems almoſt contrary to what is here read, according to the ordinary tranſlations (*art little.*) To ſolve the ſeeming contrariety, Expoſitors have ſought out ſeveral ways, amongſt which are theſe. Firſt, that which our tranſlation gives, by ſupplying the word *though* as underſtood. Secondly, that of Others reading the words interrogatively, *Art thou little?* and that of [1] Others, *It is little that thou be*, &c. By all which the ſenſe will be brought to be near the ſame in both places. But the plaineſt way of reconciling them ſeems that which [m] a learned *Jew*, who probably never knew what is written in St. *Matthew*, and would certainly never have ſtrained to ſay what ſhould make for juſtifying the goſpel, or advantage of Chriſtians, gives us, which is this, that the word צעיר *Tſair* here uſed in the *Hebrew*, and by Interpreters uſually rendred *little*, hath two ſignifications, viz. *little*, and *great*, or *of great note and eſteem*, and that in this latter ſenſe it is here to be underſtood in this place. That the word hath both theſe ſignifications (as many other words have both in the *Hebrew* and other languages, and in contrary ſenſes) he proves [n] by inſtancing in other places, in which though frequently it ſignifies *little*, it is to be rendred, *great*, or *chief*, or *prince*. (The ſame is affirmed [o] by Others of good autority and among the chief maſters of their language.) His words are to this purpoſe; Whereas others take this as ſpoken by way of diminution to that city or family of that tribe, as if it were not worthy to have the kingdom over *Iſrael* peculiar to it, unleſs God had peculiarly choſen *David* becauſe he was acceptable in his ſight, from whom their grandfather they inherited that right, it is a better way to underſtand the word, צעיר *Tſair*, in the contrary notion, of *chief*, or *ruler*, that the meaning may be, *thou ſhalt be chief*, *prince*, or *ruler among the thouſands of Judah.* So that if that rendring of their ancients in *reporting* this prophecy in St. *Matthew*, viz. *not leaſt* (which is all one with *great in renown*) had been ſhewed him, he muſt have acknowledged it to be the true meaning of the word in the Prophet. And with great emphaſis ſeems that word here put which ſignifies at once both *little* and *great*, or, *of great renown*, to ſhew that as ſome other things which are little in bulk or quantity, are yet in other regards of more eſteem and value above others in ſight greater, ſo it was with *Bethlehem*, though perhaps otherwiſe little in number, bigneſs, or account, among the thouſands of *Judah*,

[1] De Dieu. [m] R. Tanch. [n] See Porta Moſis, Chaldee Paraph. and Zach. xiii. 7. in Syriack and Greek, and Arab. [o] Abu Walid. Gloſs. Heb. Arab.

Judah, or, as in St. *Matthew*, *among the princes of Judah*, which in ſenſe is all one, alluding to the cuſtom of the *Iſraelites* [p] of dividing their tribes into thouſands (as among us the ſhires are divided into hundreds) over every one of which thouſands was a prince or chief: ſo that to ſay among the thouſands, or princes (*viz.* of thoſe thouſands) is all one. The ſame word which is here uſed and ſignifieth *a thouſand*, Judges vi. 15. is rendred *family*, and ſo here is by Some [q] *Jews* expounded *families*, by [r] Others, *cities*. To ſay then, *thouſands*, or *princes of thouſands*, or *families*, or *cities*, will be in this regard as to the meaning all one. And though in any regard *Bethlehem* among theſe might according to the one ſignification of the word be accounted *little*, yet indeed the other ſignification did deſervedly agree to that place, of being *not leaſt*, yea great and illuſtrious, even chief and prince among them. That by which it was ſo ennobled follows, becauſe, *out of thee ſhall he come forth unto me, that is to be ruler in Iſrael*, i. e. that it was to be the birth place of the great ruler by God promiſed to *Iſrael* to ſave them.

Out of thee ſhall he come forth. That is, in thee ſhall be born, for ſo this word that ſignifieth *to come forth* is [s] elſewhere uſed, as *Gen.* xxv. 25. and *Iſaiah* xi. 1. And that in this ſenſe it is here to be taken appears by that anſwer, which by the chief prieſts and ſcribes of old was given to *Herod* the King, enquiring of them where Chriſt ſhould be born, *Mat.* ii. 5, 6. they readily anſwer to him, that he was to be born in *Bethlehem* of *Judea*, becauſe it was ſo ſpoken in the prophet here, that out of *Bethlehem* ſhould come a governour that ſhould rule God's people *Iſrael*; and likewiſe by what we read, *John* vii. 41, 42. where ſome by miſtake thinking that Chriſt, becauſe he had been much converſant in *Galilee*, was born there, thought that a ſufficient proof to deny him to be the promiſed *Meſſiah*, becauſe (as from this prophecy I ſuppoſe they had their only ground which they took for undoubted) that he was to come of the ſeed of *David*, and out of the town of *Bethlehem* where *David* was. None could they then acknowledge *for the Chriſt*, who was not born in that town. And to their interpretation muſt we ſtick that we may not give advantage to the latter *Jews*, who think it ſufficient for the fulfilling what is here ſaid, that he was to have his extract from *Bethlehem*, [t] from the lineage of *David* who was there born, though himſelf was born elſewhere; probably to avoid that argument of the Chriſtians of old, who thought it a proof, (as appears out of [u] *Tertullian*) that Chriſt was already come, becauſe *Bethlehem* was now brought to ruin and not inhabited by the *Jews*, that there might be any probability of any other Chriſt than him whom we acknowledge to be born there. In our Lord Chriſt did both theſe concur, that he was both a [w] *branch out of the root of Jeſſe* the *Bethlemite*, [x] of the houſe and lineage of *David*, and alſo (God ſo directing it by his providence) *born in Bethlehem*. So that in him all that can be by this expreſſion in this prophecy underſtood or expected, was fully completed: as alſo what is farther expreſſed, that he, that was *to come forth out of Bethlehem*, to have his riſe thence, and that for the place of his nativity, was *to be ruler in Iſrael*. Who he is, that is ſpoken of as ſo, is inquired. An ancient [y] Commentator mentioning ſome, who would have it *Hezekiah*, ſaith of them, that they do more *Judaize* than the *Jews* themſelves, for ſo little do the things here ſpoken of agree to *Hezekiah* who was not born in *Bethlehem*, (if he were not born before this promiſe of one to be born, as probably he was) that the *Jews* themſelves would not go to attribute them to him. And the ſame cenſure will in great part take hold on thoſe who attribute them to *Zorobabel*, who neither was born there, and in whom ſuch other things as are here ſpoken [z] cannot by any means be ſaid to have been made good. For though by what is delivered by ſome [a] ancient Fathers of the Chriſtian church, we may think that heretofore ſome *Jews* did avow the perſon here ſpoken of to be *Zorobabel:* yet, thoſe [b] who better conſidered the matter, and have given us their mind in writing, ſay no ſuch thing, but unanimouſly (none we ſuppoſe contradicting) affirm, that perſon to be the *Meſſiah*, or King *Meſſiah:* in which ſo far they agree with us Chriſtians, but with great difference otherwiſe, they affirming the words to note ſuch a *Meſſiah*, as is not yet come, and labouring from theſe and the following words to prove it, we, that he that is here promiſed, the true *Meſſiah*, is already come, and that theſe words prove that he is ſo, and that it appears from them, that our Lord Jeſus Chriſt is he that ſhould and did come forth of *Bethlehem*, and be ruler in *Iſrael*. As this is here foretold of our Saviour Chriſt, ſo when he was now to be born into the world, the *angel* bringing to his mother the good tidings thereof, ſaith, *Luke* i. 32, 33. *The Lord ſhall give unto him the throne of his Father David, and he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end*; and this was made good in him. But here the [c] *Jews* object, *Jeſus* ruled not in, or over *Iſrael*, but they ruled over him, and put him to death, and as yet neither do believe in him or ſerve him. The anſwer to which is eaſy: they did indeed and had power over him ſo far, but not to hinder or impair his dominion over them here promiſed: but more to diſcover the true nature of it, which they were, and continue miſtaken in, and

[p] See Hammond on Mat. ii. and ſee 1 Sam. x. 19. Exod. xviii. 25. [q] Raſhi, Abarb. [r] R. D. Kimchi. [s] Grotius. [t] R. D. Kimchi, Abarb. [u] His book againſt the Jews, chap. 13. edit. Rigalt. [w] Iſaiah xi. 1. [x] Luke ii. 4. [y] Lyra. [z] For ſo R. Tanchum confeſſeth on ver. 3. [a] Theophylact on the ſecond of Matthew. [b] Chaldee Paraphraſt, R. Solomon, R. D. Kimchi, Abarb. R. Tanchum, Nitzachon. [c] R. D. Kimchi, Nitzachon.

and to further the manifeſtation and propagation of it, not only over *Iſrael* in the narrow ſenſe wherein they appropriate it themſelves alone, who are *Iſrael* according to the fleſh only, but over the whole *Iſrael* of God, all thoſe that truly know him and believe in him, and are his choſen people. Herein was the miſtake of their anceſtors, and is ſtill theirs, that they expected him to be a carnal ruler, whereas his dominion was to be ſpiritual, as he declares that *his kingdom was not of this world*, which duly obſerved is an anſwer to all their cavils. Had his kingdom been of this world, *his ſervants would have fought that he ſhould not have been delivered to the Jews*, John xviii. 36. and whoſe ſervice could he not in that kind, have commanded, whoſe [d] command even the winds and waves, yea the devils themſelves obeyed? who by his word cured the blind, deaf, dumb, and lame, and every way impotent, raiſed men from death to life, and could have obtained from his Father more than twelve legions of *angels* for his guard, *Mat.* xxvi. 53. Or could he not by the bare breath of his mouth, have made all his enemies fall to the ground, as he did ſome of them that came to take him? *John* xviii. 6. But then how ſhould the ſcriptures have been fulfilled, *Mat.* xxvi. 56. thus far *it behoved him to ſuffer*, for fulfilling them, *and through* [e] *ſuffering, enter into his glory.* It behoved him to be *lifted up upon the croſs that he might draw all men to him*, John xii. 32. His ſo far ſubmitting himſelf did not diminiſh but increaſe the glory of his dominion. That blaſphemous ſcoff of the ancient *Jews*, Mat. xxvii. 42. [f] *If he be the King of Iſrael let him now come down from the croſs, and we will believe in him*, could not then hinder many as well of the *Jews* as of other nations from coming in to him, and believing that he was truly the King of *Iſrael*, and the obſtinacy of many of their poſterity in ſtill perſiſting to ſay, *we will not have this man* whom our anceſtors crucified [g] *to reign over us*, muſt not beat us off from acknowledging this prophecy ſo far fulfilled in him, as that he was the perſon here ſpoken of, that ſhould come forth to God out of *Bethlehem* and be ruler in *Iſrael*; but, conſidering how all the other prophecies ſeeming to them to croſs this, were together reconciled and jointly fulfilled in and by him, to infer with the Apoſtle *Peter*, Acts ii. 36. *therefore let all the houſe of Iſrael know aſſuredly, that God hath made that ſame Jeſus, whom ye crucified, both Lord and Chriſt.* Thoſe that do otherwiſe, and will not acknowledge him ſo, do not prove him not to be ſo, but themſelves not to be the [h] *Iſrael* of God, though inſiſting on the outward privileges of the fleſh they call themſelves *Iſrael.* That is the true *Iſrael* in which he ruleth, not by a carnal ſceptre or weapons, but by his word, of which his ſceptre the greateſt part of the world hath ſo many years ſeen and acknowledged the power: and that therefore which moſt concerns us, is, not being moved by the groundleſs cavils of *Jews*, or any other againſt his dominion, by yielding him willing obedience, to approve our ſelves in the number of thoſe, in and over whom he ruleth, ſo ſhall we approve our ſelves to be the [i] true *Iſrael* of God, whilſt other falſly and in vain ſo call themſelves. Where he is not ruler, there is no true *Iſrael.*

Whoſe goings forth have been from of old, from everlaſting, or, (as in the margin) *the days of eternity.* He goes on in deſcribing of him, who, he ſaith, ſhould come out of *Bethlehem*, and be ruler in *Iſrael*, by another more eminent coming or going forth than that from that place, even before that place was, from all eternity, which is ſo ſignal a deſcription of the divine generation before all time, or, that going forth from everlaſting of Chriſt the eternal Son of God, God of the ſubſtance of the Father begotten before all worlds, and afterwards in *time* (according to what is ſaid, that he ſhould come forth of *Bethlehem*) made Man of the ſubſtance of his Mother and born in the world, as that it appears that this prophecy belongs only to him, and could never be verified of any other. Yet the [k] *Jews* who deny the divinity of Chriſt, endeavour to put us off from this proof of it, or, our ſo applying the words to him by another interpretation, *viz.* that theſe words import no more, than that his going forth, *viz.* his extraction, ſhould be from *David*, between whom and him here promiſed ſhould be a long time, a great number of years and ages, and ſo according to them it ſhould ſo only be rendred, *from of old, from days of age*, or, *antiquity*, i. e. a long time ſince, and not *from everlaſting* or *before time*, (and ſo [l] Others who are not *Jews* following their expoſition, think that the words may well enough be applied to *Zorobabel*, who was of the poſterity of *David*, who was originally from *Bethlehem*, and ſo had anciently his extraction thence. But this the *Jews* themſelves do not ſay, who (as was before ſhewed) do not apply them to him, but to a *Meſſiah*, whom they yet expect to come of the lineage of *David.*) Another [m] *Jew* expounds them in ſomething different words, viz. *the cauſes of whoſe production have been from of old*, and who hath been from long time foretold of and promiſed. But the ſame anſwer will ſerve to all theſe, that we may not let go the plain meaning of the words, which our tranſlation gives us, as an evident proof of Chriſt's eternal generation, and ſo of his divinity, ſeeing he that is eternal, muſt confeſſedly be God. Our anſwer will beſt be framed by taking the words in order, and, firſt, that the מוצאתיו *Motſaothaw*, rendred *whoſe goings forth*, doth manifeſtly and properly ſo ſignify it cannot be denied, and that it neceſſarily implies, in the perſon of whom it is ſpoken, an having been or gone forth actually, when or before the prophet ſpake theſe words. In the former words where he ſpeaks of his being born in after-time (which was to come to paſs after the

[d] Mat. vii. 27. Luke viii. 25. [e] Luke xxiv. 26. [f] Mark xv. 32. [g] Luke xix. 14. [h] See Romans ix. 6. [i] Galat. vi. 16. [k] R. D. Kimchi, Abarbinel. [l] Grotius. [m] R. Tanchum.

the uttering this prophecy) he puts the future tenſe [*ſhall come forth*,] but here ſpeaking of a going forth, which was before that time from of old, the preter tenſe muſt needs be underſtood, and is well ſupplied in our tranſlation, by [*have been*,] the verb ſubſtantive being according to the uſual property of the *Hebrew* language not expreſſed but underſtood. We ſay it is well ſupplied by the tenſe denoting the time paſt; for the future can here have no place: it will be no ſenſe to ſay a thing ſhall be from of old: that would be to confound paſt and to come in one. This going forth having been from of old, cannot be ſaid to have been made good, by the being of the perſon ſpoken of in his anceſtors loins, nor by the cauſes of his being having been of old. That would note only that there was then a poſſibility of his coming forth, not be properly called an actual going forth, as it is here called, no more than 'twould be proper to ſay, that in *Adam*'s time all men had their goings forth, or were then born and in actual beings, becauſe they were all then in *Adam*'s loins, and there were then cauſes which ſhould in after-times produce them. To ſay then that the perſon here ſpoken of had his goings forth, becauſe he was to come forth out of the family of *David*, after this was ſpoken, can be no proper expoſition of this word, becauſe it denotes goings forth that had actually been, not that were to come. Neither if he had been actually born in *David*'s time, or any of his anceſtors before him (although neither he nor any of his anceſtors are here expreſſed) could this make good what follows in the next words, *from of old*, *from everlaſting*, or, *from days of eternity*. But then the rendring of thoſe words alſo muſt be vindicated from the gloſſes of the *Jews*, who would have them to ſignify only *from ſome long time ago*, (ſome hundreds of years) and not *from eternity*, or before time properly ſo called. We ſay therefore, that as the words here uſed, (to wit, קדם *Kedem*, by our tranſlators rendred *of old*, and עולם *Olam*, rendred *everlaſting*) do ſometimes ſignify, the firſt, *time long ſince*, and the latter, *long duration of time*, whether paſt or to come; ſo they do alſo ſignify *eternity*, of *days and time*, (that we may ſo, in the language of ſcriptures, which ſpeak to men in their own way of ſpeaking, call that eternal continuance which was before time or days properly ſo called.) We need not ſeek far for proofs of this. That in *Proverbs* viii. 22, 23. may ſuffice for a teſtimony of both, where the heavenly wiſdom ſaith, *God poſſeſſed me in the beginning of his way*, קדם מפעליו מאז *Kedem Miphalau Meaz*, *before his works of old*, *and I was ſet up*, מעולם *Meolam*, *from everlaſting*, *from the beginning*, *or ever the earth was*. That both thoſe words there ſignify *eternity* is manifeſt by the context, this being ſaid to be before the earth was: and it is manifeſtly to be expounded, [n] as one of their own there gloſſeth it, *before the creation of the world*, or, as [o] another underſtands it, of priority of eternity, by priority of neceſſary exiſtence, not of time properly ſo called, becauſe time was afterwards created. To this may be added, as for this uſe of the former word קדם *Kedem*, that in *Pſalm* lv. 19. *He that abideth* קדם *Kedem*, *of old*, i. e. *from eternity:* and for the ſecond, *i. e.* עולם *Olam*, what is ſaid, *Pſalm* xc. 2. מעולם עד עולם *Meolam ad Olam*, neceſſarily rendred *from everlaſting to everlaſting:* to omit the many other places, where it is neceſſary ſo to be underſtood. And as for that word too which is rendred *from days*, that alſo is uſed ſometimes to ſignify that *eternity* in which was no diſtinction of days or parts of time; ſo *Iſaiah* xliii. 13. מיום אני הוא *Miyom ani hu*, word for word [p] *from the day I am he*; that is, as the *Jews* themſelves interpret, and Ours rightly render, *before the day was*, i. e. from eternity. And ſo God is called according to the uſual expoſition, *the ancient of days*, Dan. vii. 9. not that he is circumſcribed by days of the greateſt number or antiquity, but eternal. Now if theſe words ſingly, any of them, may denote eternity; how much more, being all put together, in that order as here, muſt they increaſe and heighten the ſignification; and ſhew that, of the perſon here ſpoken of, as having actual goings forth, the nature of which is ſo deſcrib'd when the words were ſpoken, they are in the moſt improv'd ſignification to be taken? Which will be farther confirmed by adding that advantage, which is not only urged by [q] divers Chriſtians, but ſuggeſted by that [r] *Jew* himſelf, who moſt earneſtly endeavours to deprive us of this proof for Chriſt's being God of the ſubſtance of the Father, coëternal with his Father. To this he argues, That the Chriſtians concluding from theſe words, that Jeſus is God, becauſe he had his goings forth from of old, *&c.* and their ſaying, Who is from days of old but God? is falſe, becauſe God was before the days of old; and whereas they ſay his goings forth were from of old, from days of *Olam*, (age or long ago) implies that then he went forth; but God is ancient, (or, eternal) without beginning: and what is ſaid from *Olam to Olam*, i. e. *from age or antiquity*, *and to age*, *thou art God*, ſignifies from before age or the world, as he ſaith there, *before the mountains were brought forth:* and ſo what is ſaid, *Prov.* viii. 23. *I was ſet up Meolam*, *from Olam*, *or age*, *or antiquity*, is, *before Olam*, *or age*, *or the world*, as he there adds *or ever the earth was*. In this his obſcure way of arguing is to be obſerved, that he miſreports the opinion of the Chriſtians, as if they ſaid, Then, in age or ancient time, Chriſt went forth (*i. e.* had his beginning and was not before) whereas God had no beginning: whereas we do not ſay ſo, but that he had his going forth or emanation from the Father, his eternal generation without beginning of time, or priority; but ſo as that he is coëternal with the Father. And ſo what he ſaith, as if we give to Chriſt a beginning of his going forth, comes to nothing,

[n] R. Solomon Jarchi. [o] Aben Ezra. [p] Compare Pſalm ii. 7. [q] Tarnovius, Glaſſius, Hacſpan. [r] Kimchi.

nothing, as a meer fiction of his own. But what he adds, is that which makes wholly to our advantage, *i. e.* that the prepoſitive letter or particle *Mim*, which is here put to theſe words, may be, and in the places cited ought to be underſtood, as ſignifying not only *from*, but *before*. And ſo then may it here alſo be underſtood, and ſo is [s] by divers learned Chriſtians; and will ſo prevent any advantage, that may by any be taken from attributing here to *Kedem*, *of old*, or, *Yeme Olam*, *days of age*, any narrower ſignification, than that of *eternity*; by rendring it, *before what was of old*, or, *the beginning*; or *before days of age*, (before any days or age began,) which then will be all one with *from everlaſting*; and ſo our concluſion ſtill be confirmed, that the perſon here deſcribed by his goings forth, of that nature as the words neceſſarily require, muſt be eternal. No other ſenſe will agree to the words ſpoken of goings forth, which were in actual being when the Prophet ſpake this; nor can they agree to any that then were not in being, as hath been ſhewed. And that the words are to be applied to our Lord Chriſt, and were ſpoken of him, hath been alſo ſhewed. All the cavils and objections of the *Jews* have nothing in them that may ſhake our principles, or weaken our belief in him, but rather confirm them; and at once ſhew, with what vain hopes they deceive themſelves, while they will have theſe words to be a promiſe of a *Meſſiah*, and yet, denying the true *Meſſiah*, in whom they are fully made good, expect one by virtue of them, to whom they can by no means agree, *viz.* one who had had no actual goings forth, when theſe words were ſpoken, nor yet hath, and they do not expect that he ſhould have, till he take his whole actual being, as other men do, at the time of his birth, being till then only in the loins of his ancient ſtock: whereas theſe words cannot be verified of any perſon, but ſuch a one as may ſay, as Chriſt of himſelf, *John* viii. 58. *Before Abraham was* (much more before *David*, yea, before *Adam*, before the ancienteſt of times) *I am*, by an eternal being. Out of what hath been ſaid may likewiſe appear (although *Calvin* doth not deny that Chriſt's eternal being and divinity may hence be proved) the invalidity of another expoſition, [t] by Some, though interpreting the words concerning Chriſt, ſo expreſſed, as to give advantage to the *Jews*, viz. that theſe goings forth of Chriſt, are ſtill to be underſtood, as the former words, of his being made Man and born at *Bethlehem*, which is ſaid to have been from days of eternity, becauſe from all eternity it was decreed, that there in time he ſhould be born. But, why theſe goings forth, from of old, from everlaſting, which the perſon ſpoken of is ſaid to have had when this was ſpoken, cannot be the ſame with that coming forth which he ſhould have afterwards in time to come, out of *Bethlehem*, by being born there, hath been ſhewed. Again, it cannot with any propriety of ſpeech be ſaid, That God's decree maketh things actually to have been, before ever they were produced in the time determined for their production, (except other circumſtances make it neceſſary ſo to underſtand it, as according to ſome, *Rev.* xiii. 8. but of that place, ſee Dr. *Hammond*, who otherwiſe underſtands it.) Though by virtue thereof all things are preſent to God, and as certain to be as if they already were; yet it will not be language intelligible to men, by taking away all diſtinction of times, to ſay, ſuch a man hath been already born into the world, becauſe God hath decreed he ſhould be born. Add, that if it were ſufficient ſo to underſtand the words, here would be nothing more ſaid of this eminent perſon here ſignally pointed out, by ſome great thing peculiar to him, by which he ſhould be known and diſtinguiſhed from all others, than might be ſaid of any other ever after born in *Bethlehem*, of all which it might be alſo verified, that their goings forth thence had been from of old, *&c.* becauſe their anceſtors lived there, and God had decreed they ſhould be born there. This expoſition then cannot be ſufficient or ſatisfactory. Whoſoever will ſoberly and ſeriouſly and without partiality conſider the words, ſhall perceive in this verſe, the perſon ſpoken of (who is Chriſt the true only *Meſſiah*) deſcribed, by a twofold emanation, coming, or going forth; the firſt in order of the words his birth as Man, in time, after this prophecy uttered, at *Bethlehem*; the other his eternal emanation or generation from the Father, which he had when this was ſpoken, and from all eternity, before the beginning of times or days properly ſo called. The firſt of theſe though ſingular to him, in that it was without concurrence of an earthly father, yet in this common to him with Others, in that he was born of a woman in time, and in *Bethlehem*, and ſo ſhews him to be a Man: but the other wholly peculiar to himſelf and diſtinguiſhing him from all Others, becauſe it was from eternity before all time, and ſo ſhews him to be God eternal and one with the Father. Before we paſs from the words, one thing more may be obſerved, to wit, concerning the wonderful aptneſs and ſuitableneſs of the word, מוצאת *Motſaoth*, or *goings forth* here uſed, to the thing ſpoken of, in as much as the ſame word, מוצא *Motſa*, *coming*, or, *going forth*, is uſed for expreſſing a word, which is the production and going forth of the mouth, as *Deut.* viii. 3. מוצא פי *Motſa Pi*, and מוצא שפתים *Motſa Shephataim*, the going forth of the lips; it is therefore very appoſitely and ſignificantly here uſed to expreſs the going forth, or eternal generation, of him who is called the word of God, of whom it is ſaid, *John* i. 1. *In the beginning was the word, and the word was with God, and the word was God, the ſame was in the beginning with God. All things were made by him*, &c. Which words ſhew the ſame that here is ſaid, that Chriſt (there called the *word*) had his goings forth before all time without beginning to be, being eternal with the Father, and gave certain evi-

[s] Hacſpan. Tarnovius, Glaſſius. [t] Calvin, Bren.

evidence and demonſtration of that his eternal being, or goings forth before time, by creating and giving goings forth to time it ſelf, and all things that are dated or meaſured by time; which [u] Some alſo will have here ſignified: though doubtleſs his own eternal being, as diſtinct from his birth at *Bethlehem*, is the thing here chiefly deſcribed, and not only the manifeſtation of it in his works in time even at the beginning of it.

3. *Therefore will he give them up, until the time that ſhe which travaileth hath brought forth: then the remnant of his brethren ſhall return unto the children of Iſrael.*

Therefore will he give them up, until the time that ſhe which travaileth hath brought forth, &c.] How theſe words are inferred from the foregoing, as the word *therefore* ſhews them to be, will be the better perceived, when we ſhall have inquired into the meaning of them. Many and different expoſitions are given of them: that we may ſee which to prefer, ſome of them are to be taken notice of. [w] The *Jews* report a ſaying of ſome of their ancient Doctors grounded on what is here ſaid, That the Son of *David*, i. e. the *Meſſiah*, ſhould not come till the kingdom of wickedneſs (or, [x] as Others read, the fourth kingdom) had overſpread the whole world for nine months, as it is ſaid, *therefore will he give them up, until the time that ſhe that travaileth hath brought forth*, &c. [y] This the latter *Jews* cite, but do not much inſiſt on the explication of it. Perhaps they received ([z] ſaith One) by tradition from the days of the Prophets, that exactly ſo long the trouble ſpoken of ſhould endure, according to the time of a woman's going with child. But ſeeing they labour not farther to inquire, or cannot tell us, what their anceſtors meant, it will not concern us to trouble our ſelves about it; but rather to look, what expoſitions they themſelves give. Such are, Firſt, [a] That God will leave *Iſrael*, or deliver them to their enemies, till their condition ſhall be like the condition of one that is with child near her time of bringing forth; and then ſhall the (promiſed) ruler, and his near relations appear, and return to be, or become a ruler over the children of *Iſrael*, as he ſaith, with *the remnant of his brethren ſhall return unto the children of Iſrael*. Or, as [b] Others expreſs it, In the day of ſalvation (when God will bring ſalvation to *Iſrael*) he ſhall deliver them into great tribulation, ſo that pangs ſhall take hold of them, as pangs of a woman in travail, as he ſaith in *Daniel* xii. 1. *and there ſhall be a time of trouble, ſuch as never was ſince there was a nation even to that ſame time: then the remnant of his brethren*, i. e. of the *Meſſiah*, i. e. the tribes of *Judah* and *Benjamin*, which were left, when the ten tribes were led captive, *ſhall return unto*, i. e. with, *the children of Iſrael*, the ten tribes, *viz.* they and theſe, all of them ſhall return to their land, and the King *Meſſiah* ſhall rule over them. Or, as [c] another ſaith, the ten tribes ſhall go up firſt into the land of *Iſrael* to war againſt the Chriſtians, and other people of the Eaſt, and North, and then their brethren of *Judah* and *Benjamin* ſhall return, or come unto them, according to his fanciful explication of ſome foregoing paſſages, as *chap.* iv. 13. and the firſt verſe of this chapter.

The conſtruction of the words according to this expoſition muſt be with a ſupply, *unto a time like the time of her* [*i. e.* a woman] *that bringeth forth* [or was with child] *and hath brought forth*. But this ſupply of *like the time* is harſh, and hath no grounds for it; as neither to ſay, that this denotes a time of ſorrow and pangs. Thoſe are yet while ſhe is in travail, and hath not yet paſſed her labour, and brought forth. When ſhe hath once brought forth, and is delivered of the child, *her anguiſh is turned into joy, becauſe* [d] *a man is born into the world*. And here is nothing in theſe words, that ſignifieth pain or anguiſh, but it is only ſaid word for word, *until the time that ſhe that beareth hath brought forth*. Secondly, [e] another expoſition, by ſome of them given, is, by expounding *He* not of the Lord, but of the ruler promiſed to come forth out of *Bethlehem*, and the word, *ſhall give them up*, by *ſhall permit*, or *ſuffer*, or *leave*, or *let alone*, (as it is uſed, *Gen.* xx. 6. *therefore ſuffered I thee not to touch her*, word for word *gave I thee not*, &c.) Thus the *Meſſiah* ſhall ſuffer them, *i. e.* ſhall defer his coming to them [or helping of them] till ſuch a time, as in the former explication. Or, as Thirdly, Others give the meaning, *Till the time that ſhe that beareth hath brought forth*, i. e. till the time of birth be come, the time of appearance for him, and them; according to what is ſaid in *Iſaiah* ix. 6. *Unto us a child is born*, &c. or, as he ſaith, *Iſaiah* lxvi. 8. *Zion travailed, ſhe brought forth her children*. Or, yet, Fourthly, ſomething different, as [f] another hath it, *He ſhould give them up*, i. e. that they ſhall continue in captivity, *till the time that ſhe that travaileth*, &c. i. e. *Zion*, of which he ſaith, *chap.* iv. 10. *be in pain and labour to bring forth, O daughter of Zion, like a woman in travail*, and that in *Iſaiah* lxvi. which we have ſeen, without farther explication of the meaning of this bringing forth: and then, that the meaning of the words, *and the remnant of his brethren ſhall return unto the children of Iſrael* is, that they all ſhall be comprehended under [the name of] *Iſrael*, and ſhall not be any more as two nations, nor any more divided into two kingdoms. Theſe expoſitions have we from the *Jews*, which we have thus more largely related, becauſe it is in a prophecy concerning the *Meſſiah*, in which is the great controverſy between them and us, leſt it may be ſaid, that we follow our own opinions without taking notice of what they ſay. Beſides theſe, there is alſo another expoſition

[u] Jun. Tremel. Pet. à Fig. See Tarnov. [w] Talmud. lib. Yoma. c. 1. [x] Yalkute. [y] Kimchi. [z] Abarb. [a] R. Tanch [b] R. D. Kimchi, Michlal Yophi. [c] Abarbinel. [d] John xvi. 21. [e] R. Tanchum. [f] Lipman in Nitzakon.

tion hinted by *Abarbinel*, as extravagant as any of the other: *viz.* Therefore, *i. e.* becauſe the children of *Iſrael* forſook the houſe of *David* (of which the ruler ought always to have been) God ſhall give them up into their captivity, until the time that ſhe which travels hath brought forth, in many diſtreſſes and ſorrows, ſo declaring that the deſtruction of the ten tribes ſhould be for that ſin; and as for *Judah* and *Benjamin*, which did not forſake *David* their King, yet they alſo ſhall go into captivity as well as the other, wherefore he ſaith, and the remnant of his brethren ſhall return unto the children of *Iſrael*, i. e. to go into captivity as they went. Thus he ſaith the words may be alſo interpreted; but I ſuppoſe none elſe will ſo think, except ſome who as he will ſeek to ſay any thing, without conſidering whether it agrees with the words, or makes any probable or tolerable ſenſe (as this expoſition plainly doth neither) rather than embrace the true meaning, if it make againſt what they are obſtinately ſet on.

Now as for Chriſtian Expoſitors there is among them alſo great difference in giving the meaning of this verſe, [g] Some ſo giving it, as if it ſhould ſignify, That therefore, becauſe things ſhould be ſo ordered, as before ſpoken, by God, he would give up the *Jews* for a while to be grievouſly afflicted; but their afflictions ſhould have a joyful iſſue, as the ſorrows of a woman in travail, which when ſhe hath brought forth are turned into joy; and that to ſuch a woman he compareth the body of the people of the *Jews*: ſo that their ſufferings under the hand of their enemies are, [h] according to them, compared to the pangs of a travailing woman, their deliverance to a happy birth. Or, 2ly, that before the coming of the *Meſſiah* (Chriſt) the *Jews* ſhould be delivered up for a certain time to ſuffer great afflictions, and then *Meſſiah* ſhould ſtand up, *&c.* [i] Others, he ſhall deliver them up unto the time, that the church ſhall by a ſpiritual birth ([k] the converſion of the *Gentiles* by the preaching of the goſpel) bring forth, and the remnant of the *Jews* alſo with thoſe of the ten tribes ſhall turn unto him. [l] Others, far otherwiſe as to the firſt words, *Therefore will he permit them*, that is, bear with the *Jews*, and ſuffer them (who were afterwards to be deſtroyed by the *Romans*) ſo long to live and remain in their country being returned from the *Babyloniſh* captivity, till the church by the preaching of the goſpel hath brought in many brethren of the *Gentiles*, as well as *Iſraelites*, in the time betwixt the paſſion of Chriſt and the deſtruction of *Jeruſalem*; or much to that purpoſe, as One in few words gives it, [m] till the ſynagogue hath brought forth Chriſt, or the church, or till [n] *Gentiliſm* hitherto barren, hath brought ſons to God, brethren to Chriſt.

And there is yet another Interpretation brought, in which by theſe words, *until the time that ſhe that travaileth hath brought forth*, is underſtood the Bleſſed Virgin's bearing, and bringing forth Chriſt: which though [o] Some look on as forced, yet is by Others preferred before the reſt, and will perhaps upon the examination be found the moſt ſimple proper and genuine among them. To the farther explanation of it may be premiſed, that the word rendred *therefore*, may ſignify alſo, *but yet*, *notwithſtanding*, or *nevertheleſs*, agreeable to its ſignification in the *Arabick* tongue, and as [p] Some obſerve it ſometimes to ſignify in the *Hebrew*; and then the words yield this meaning, Becauſe God hath determined, that that ruler in *Iſrael*, whoſe goings forth have been from of old, from everlaſting, ſhall in time come forth out of *Bethlehem*, and be there being made Man born of a woman; therefore till that time, till ſhe which is to bring him forth hath there brought forth, will he give them up to be afflicted, and troubled, and not preſently ſhow to them his promiſed ſalvation in full manner: but then after that he is come forth and manifeſted, his brethren the converted *Gentiles* by faith being become children of *Abraham*, and ſo brothers to this ruler, and [q] to the true *Iſrael*, ſhall return unto him, and be altogether faithful ſubjects and members of his kingdom, *and he ſhall ſtand*, and *feed*, or rule them all, *&c.* Or elſe, Though God hath certainly decreed and promiſed to give ſalvation unto *Iſrael*, by him whoſe goings forth have been from of old, from everlaſting; yet he hath determined withal, that he ſhall come forth unto him out of *Bethlehem*: and therefore notwithſtanding the certainty of this ſalvation by him promiſed, it ſhall not preſently be manifeſted to them, but he will defer it, till ſhe that ſhould bring him forth, hath there brought him forth; and then ſhall it be manifeſted by his calling into his kingdom the remnant of his brethren, the Heathen, that ſhall be converted to him, who ſhall together with thoſe of *Iſrael* turn unto him, *and he ſhall ſtand*, *and feed*, or rule among them *in the ſtrength of the Lord*, &c. What is there in this explication that is forced either as to the plain and proper ſignification of the words, by all agreed on, or as to the connexion? And this prophecy ſo underſtood will well agree with that of *Iſaiah* vii. 14. where, as a ſign of ſalvation to them, and to point out the time when it ſhall be brought to them, it is ſaid, *Behold a virgin ſhall conceive*, *and bear a Son*, which is the ſame that is here promiſed, and ſaid to have been made good by the Bleſſed Mother of Chriſt, her bringing him forth in *Bethlehem*, Mat. i. 22, 23. Theſe two Prophets, *Iſaiah* and *Micah*, lived at the ſame time, and in their prophecies were directed by the Spirit of God to ſpeak ſometimes the ſame things, as appeareth by what we have ſeen, *chap.* iv. 1, 2. and ſo both agree concerning the birth of Chriſt of a Virgin, or Mother in *Bethlehem*, that he might be the Saviour of the *Iſrael* of God all the world over: for the pro-

[g] Calvin. [h] Grotius. [i] Munſter. Vat. edit. Steph. in fol. [k] See Dutch Notes. [l] Vatabl. Ed. 4to and 8vo Hierom. Lyra, Tarnov. See Caſta. [m] See Chriſtoph. à Caſtro and Pelican. [n] Ribera. [o] Calvin. [p] R. Tanchum on Hoſea ii. 14. [q] Diodat.

promiſe of God was not only to *Iſrael* according to the fleſh, *but to all alſo that were afar off, even as many as the Lord our God ſhould call*, Acts ii. 39. and all theſe are called the remnant of his brethren, even thoſe that were before *aliens from the commonwealth of Iſrael, and afar off, are now in Chriſt made one with them*, Eph. ii. 12, *&c.* all brethren among themſelves, and all brethren to Chriſt their ruler. Having taken on him their nature in the fleſh, he is not aſhamed to call them ſo, as the Apoſtle ſpeaketh, *Heb.* ii. 11. confirming it out of *Pſalm* xxii. 22. where in the perſon of Chriſt he ſaith, *I will declare thy name unto my brethren.* And there is no reaſon to take the name of brethren here in a narrower ſenſe than to comprehend all the remnant, whom the Lord ſhall call, *Joel* ii. 32. whether the *Jews* or *Gentiles*, and to reſtrain it with ſome only to the *Jews*, though they were nigher of kin to him according to the fleſh, and were firſt invited to come in. We are taught of Chriſt himſelf to give the word this latitude, when to the *Jews* who appropriated that name to thoſe who were meerly related unto him in the fleſh, he gives anſwer, that *whoſoever ſhould believe in him, and do the will of God, is his brother, and ſiſter, and mother*, [r] Mat. xii. 46, *&c.* or as *Luke* viii. 22. *My brethren are theſe which hear the word of God and do it.* Now he, that great ruler in *Iſrael*, whoſe goings out were from everlaſting, being come out in the time appointed out of *Bethlehem*, and being there born of a woman, and ſo [s] God manifeſted in the fleſh, and having called thoſe his brethren unto him, and ſet up his ſpiritual kingdom among men, it is added,

4. ¶ *And he ſhall ſtand and feed in the ſtrength of the Lord, in the majeſty of the name of the Lord his God, and they ſhall abide: for now ſhall he be great unto the ends of the earth.*

And he ſhall ſtand and feed, &c.] He ſhall perſiſt, and continue to feed, or ſet himſelf to feed, *i. e.* he ſhall with all care, and prudence, watchfulneſs, and diligence, and tenderneſs, rule, and guide, and conduct, and provide for, and ſupply with neceſſaries his ſubjects, which are his flock, as a good ſhepherd (to which good princes, and rulers are uſually likened) doth his ſheep. And this he ſhall do *in the ſtrength of the Lord*, not as an ordinary man, but as one, who hath extraordinary, and plainly divine power conferred on him from the Lord to enable him ſo to feed and rule, not to be hindred, or overpowered by any that would oppoſe him, or do wrong, or violence, and prejudice unto his flock under his protection: and *in the majeſty of the name of the Lord his God*, ſo as plainly to evidence, that the *majeſtick* [t] *name of the Lord his God* is in him, that God hath glorified him, and is glorified in and by him; *and* under the protection of his great power and majeſty, *they* his ſubjects *ſhall abide*, be in a ſure and ſtedfaſt condition, ſecure againſt all other powers: *for now*, when he ſhall enter on his rule, *ſhall he be great unto the ends of the earth*, extending his name, glory, and dominion as wide as the world, and to the utmoſt parts thereof. Theſe expreſſions (ſaith a [u] learned *Jew*) evince, that the ruler here ſpoken of can be no other than the *Meſſiah*; not *Zorobabel*, who never attained to this height and happineſs. So ſay we; and that our Lord Chriſt is the here and elſewhere promiſed *Meſſiah*, and that all here ſpoken evidently agrees to him as fulfilled in and by him, who is that ruler in *Iſrael*, that [w] good and great ſhepherd of God's flock, which ſtandeth and feedeth them continually, that in [x] ſafety *they go in and out, and find paſture*, and defendeth them in the ſtrength of the Lord (*all power being given to him in heaven and in earth*, Mat. xxviii. 18.) ſo that they ſhall never periſh, *neither ſhall any pluck them out of his hand; for no man is able to pluck them out of his Father's hand, who is greater than all; and He and his Father are one*, John x. 28, 29, 30. *In his name doth he keep them*, ib. ver. 11, 12. and they ſhall therefore abide, never miſcarry under his protection. For he is and *will be with them alway unto the end of the world*, Mat. xxviii. 20. and in gathering and guiding his, will ſhew and extend the greatneſs of his power and his glory [y] unto the ends of the earth, among all nations, as it is this day, and ever ſhall ſo be. He ſhall be great, that is, the name of the *Meſſiah*, ſaith *Kimchi*.

But while we apply theſe words to our Lord Chriſt, another [z] *Jew* ſteps in and endeavours to raiſe cavils and objections out of them againſt us. Having ſaid that Chriſt is not acknowledged as ruler by *Iſrael*, which hath been already anſwered; he adds and argues from what is ſaid, *in the majeſty of the name of the Lord his God*, that therefore he (here ſpoken of) hath a God, and therefore is not himſelf God: and if they ſay this is ſpoken of him as Man, or in reſpect of his manhood, Was Man from of old, from everlaſting? Again, This King hath brothers; again, Is it not ſo that at his birth no new thing happened? Only they ſay that at the hour of his death he reigned. Further, His dominion is not to the ends of the earth, *&c.*

His words are ſhort, but ſo as his meaning appears; and he thence infers that hence is proved, that the promiſed *Meſſiah* is not yet come. But theſe are ſlight cavils, and ſignify nothing to us, who profeſs that our Lord Jeſus Chriſt the Son of God, is God and Man, God of the ſubſtance of the Father begotten before the worlds, and Man of the ſubſtance of his Mother born in the Word, perfect God and perfect Man, equal to the Father as touching his Godhead, and inferior to the Father as touching his Manhood. In theſe words is nothing that may croſs what we hold and believe, but

[r] See likewiſe Mark iii. 35. [s] 1 Tim. iii. 16. [t] Exod. xxiii. 21. [u] R. Tanchum. [w] John x. 14. [x] Ib. ver. 9. [y] Mat. xxviii. 19. Acts i. 8. Rom. x. 18. [z] R. Lipman in Nitzachon.

but fully confirms it. In that the *Meſſias* here ſpoken of had his goings forth from of old from everlaſting, it is manifeſt that he is God, as hath been before ſhewed: in that he was in time to come forth out of *Bethlehem*, and God is called his God, and men his brethren, it is manifeſt that he is alſo Man, partaker of fleſh and blood. But do we therefore ſay, that man, or fleſh and blood was from everlaſting, or eternal? By no means, but that he that was eternal God before time, was in time made Man, and ſo though in the firſt reſpect one with the Father, coequal to him, God himſelf, yet in the latter reſpect, after him and inferior to him: ſo that one Chriſt is both God and Man, yet without confuſion of ſubſtance and natures. So that if what is affirmed of him according to one nature ſhould be objected as not agreeing to the other, and ſo a proof againſt its being in the ſame perſon, will be no more, than if any ſhould object againſt him that affirms, the reaſonable ſoul of man is incorruptible, that therefore he affirms the body, which together with that ſoul makes one man, to be alſo incorruptible. As he is one God with the Father, ſo is he the Lord and God of men, (as *Thomas* acknowledged him, *John* xx. 28.) as he is man inferior to the Father, ſo he calleth men his brethren, and their God his God, *John* xx. 17.

Why he ſhould here take occaſion of objecting, that no new thing happened at his birth, I know not. Had there not, it might be an anſwer to him, that [a] his own greateſt Doctors tell him, that no new alteration in the world ought to be expected at the coming of the *Meſſiah*. But we know there did happen ſuch ſtrange things as never did at the birth of any other, as (not to mention that he was born of a Virgin without father on earth, as never any other was) that ſtrange ſtar, the appearance of which made thoſe wiſe men from the Eaſt coming to *Jeruſalem* to aſk without doubt or more ado, *Where is he that is born King of the Jews?* Mat. ii. 1, 2. and that glorious apparition of the Angel, *Luke* ii. 10. proclaiming to the ſhepherds, *I bring you tidings of great joy, which ſhall be to all people, for unto you is born this day in the city of David* (which is *Bethlehem* here ſpoken of, and the thing here ſpoken of it) *a Saviour, which is Chriſt the Lord.* What he adds, *only at the hour of his death* (or concerning the hour of his death, for his words are obſcure) *they ſay that he reigned*, ſeems to intimate, as if he fancied that Chriſtians, becauſe they could not avoid that objection, That no ſtrange thing happened at his birth, did therefore date his kingdom from his death; or elſe that he upbraids us, that we ſay, that he that was overcome by death reigneth. Be his meaning what it will, his objection is of no force againſt us, who profeſs that Chriſt was both born King, and all the time of his living on earth evidently ſhewed himſelf ſo, by ſuch means, as we have formerly ſeen; inſomuch that *Nathaniel* convinced by what he ſaw, plainly confeſſeth him ſo, *Rabbi, that thou art the Son of God, thou art the King of Iſrael*, John i. 49. and the people not doubting of it, would needs have taken him by force to make him a temporal king as he ſhewed himſelf a ſpiritual one, *John* vi. 15. beſides their openly proclaiming him ſo, *Mark* xi. 10. *Luke* xix. 38. and that his death whereto he humbled himſelf, did not (notwitſtanding the blaſphemous ſcoffs of the chief among the *Jews*, Mat. xxvii. 42. *Mark* xv. 32.) evidence that he was not a true King or put an end to his kingdom, but more advanced it, and did but ſerve to draw his ſubjects (even a great part of the world) *all men unto him*, John xii. 32. And at that too, as ignominious as they ſought to to make it, happened ſuch ſtrange and unuſual things, as made the centurion, and thoſe that were with him watching Jeſus, to confeſs him not an ordinary King, but to ſay, *Truly this was the Son of God*, Mat. xxvii. 54. *Mark* xv. 36. So far was he from having his power leſſened by his death, that by it he overcame death it ſelf, and *deſtroyed him, that had the power of it, that is the devil*, Heb. ii. 14. *and in his croſs triumphed over them*, and all infernal powers, *openly* and diſcernably to all that would not ſhut their eyes, *Col.* ii. 15. Then his reſurrection after his death *(that not being able to hold him*, Acts ii. 24.) which he made evident by ſo many ways, as we find in the goſpels, and by appearing ſo many times, and to ſo many witneſſes, (as is recorded, 1 *Cor.* xv. 4, 5, *&c.*) and then his aſcending viſibly into heaven in the ſight of his Apoſtles, *Acts* i. 9. *Mark* xvi. 19. make it moſt evident, *that the ſame Jeſus, whom they crucified, God made both Lord and Chriſt*, Acts xxi. 36. and that he is the *Meſſiah*, the ruler in *Iſrael* here propheſied of, and that we are to look for no other. But ſaith he, *his dominion is not unto the ends of the earth.* Here call we in the whole world to witneſs againſt him. He living in *Germany* (far enough from the land of *Iſrael)* could not but know how far and wide over the face of the earth the dominion of Chriſt hath ſpread it ſelf, and in how many nations he is acknowledged as Lord, and King, and his name adored, and magnified: ſo that he would not have made this cavil, except he had willingly ſtopt his ears, and ſhut his eyes, or would not underſtand what he heard, or perceive what he ſaw; ſuch obſtinateneſs doth his way of arguing diſcover. There is nothing therefore in what he hath ſaid, that may take us off from applying theſe words of the prophecy hitherto to our Lord Chriſt, and affirming them to be all in him fulfilled in their true and utmoſt meaning. His cavils out of the following words are of like nature, as in due place will appear.

But before we paſs from theſe words one thing more may be obſerved, *viz.* that the word וישבו *Veyaſhabu*, by Ours rendred, *and they ſhall abide*, is [b] by ſome Others rendred *ſhall return*, or, *ſhall be converted:* into the reaſon of which it will not be needful nicely to in-

[a] Maimonides, Yad. Tract. Melchim. cap. ult. [b] Chaldee Paraphraſe, Vulg. Latin.

inquire, whether it were becauſe inſtead of what is now read וישבו *Veyaſhabu*, which ſignifies *and ſhall abide*, they did read וישובו *Veyaſhubu*, which ſignifies *they ſhall return*; or whether reading it, as it is now read, they thought it to ſignify the ſame that ישובו *Yaſhubu*, taking the words שוב *Shub*, and ישב *Yaſhab*, to agree in the ſignification of *turning* alſo, as they ſometimes do in the other of *abiding*, as appears by what we read, *Pſalm* xxiii. 6. where ושבתי *Veſhabti*, by conſent of all, is rendred *abide*, or, *dwell*, though the theme שוב *Shub*, moſt uſually denotes *to return*. They that follow this interpretation make the meaning to be, That many ſhall be turned and flock in to Chriſt, becauſe now he ſhall be great, or that now he may be great, unto the ends of the earth. But there is no reaſon to forſake our tranſlation, and the expoſition before given.

5. *And this* Man *ſhall be the peace, when the Aſſyrian ſhall come into our land: and when he ſhall tread in our palaces, then ſhall we raiſe againſt him ſeven ſhepherds, and eight principal men.*

6. *And they ſhall waſte the land of Aſſyria with the ſword, and the land of Nimrod in the entrances thereof: thus ſhall he deliver* us *from the Aſſyrian when he cometh into our land*, &c.

And this Man *ſhall be*, &c.] A learned *Jew* [c] ſaith of theſe words, that though the ſignification of the words be plain, yet the meaning and ſenſe of the whole is very abſtruſe. In this they and Chriſtians agree, that what is ſpoken in them agrees to the *Meſſiah* and his times or kingdom. But in the application thereof muſt needs be a vaſt difference, they ſaying that the promiſed *Meſſiah* is not yet come, and ſo (the moſt of them) that the things here ſpoken of are not yet fulfilled, but are to be accompliſhed, when the *Meſſiah* ſhall come: we, that the *Meſſiah*, who is our Lord Chriſt, is already come, and ſo the things by him and under him fulfilled, and in fulfilling, as they ought to be underſtood, and that no other *Meſſiah* is to be expected, nor other accompliſhing of theſe prophecies. The truth will appear by going over the words in order.

This man ſhall be the peace. There is nothing in the original text expreſſed that ſignifieth *man*; but the words barely ſound, *This ſhall be peace*, without mention of perſon or thing, which hath cauſed difference among Expoſitors according to their different underſtanding of what is to be ſupplied, as pointed to by the particle *this*. Some underſtand it of the perſon before ſpoken of, as our Tranſlators, who therefore add *man*, *This man ſhall be peace*. The ſame do many other Expoſitors underſtand, both *Chriſtians* and *Jews* alſo. So [d] one of them, It is to be underſtood of the *Meſſiah*, becauſe he ſhall be the cauſe of peace, as it is ſaid, and *he ſhall ſpeak peace to the nations*, Zech. ix. 10. that great bleſſing was he to be the author of to his: and therefore our Lord Chriſt being the only true *Meſſiah*, of him is, agreeably to the words, here ſaid, *He is our peace*, Eph. ii. 14. At his birth, was by the heavenly hoſt proclaimed *peace on earth*, Luke ii. 14. and he entring on his miniſtry, while he was on earth, came and preached *peace to them which were afar off, and to them that were nigh*, Eph. ii. 17. and when he was again to leave the world, he bequeathed peace to his, *gave it to them, and left it with them*, John xiv. 27. So that well might it be ſaid of him by way of prophecy, *This man ſhall be peace*, or, *the peace*.

And this ſupply of the perſon may ſeem as agreeable to the meaning of the words as any.

But then of us, *i. e.* of Chriſtians, who thus underſtand the words as affirming that our Lord Jeſus Chriſt *ſhall be peace*, or, *the peace*, may be demanded by the *Jews* or Others, what peace we mean; or, how that peace, which we ſay he is the author and eſtabliſher of, may agree with that deſcription, which is given of it in this and the following verſe, to wit, ſuch as ſhould be made good by repelling the *Aſſyrian*, by *raiſing againſt him ſeven ſhepherds, and eight principal men*, by *waſting the land of Aſſyria with the ſword, and the land of Nimrod*, &c. and by *delivering from the Aſſyrian*, &c. To which we have to anſwer, that theſe expreſſions are figurative, and ſo the literal ſignification of every word is not nicely to be inſiſted on, ſo we may but have the whole meaning appoſitely given.

That diverſe expreſſions of ſuch benefits as were promiſed to be made good under the *Meſſiah* are figuratively to be taken, is that which cannot be denied, and by the learnedeſt of [e] the *Jews* themſelves confeſſed: as for inſtance, that which is likewiſe a deſcription of the peace by him to be effected, *that* [f] *the wolf ſhall dwell with the lamb, and the leopard lye down with the kid, the calf with the young lion, and a little child ſhould lead them*, &c. *and the lion ſhould eat ſtraw with the ox*, &c. and all this ſhould be becauſe *the earth ſhould be full of the knowledge of the Lord*, which none will ſay thoſe beaſts are capable of, or expect there ſhould be ſuch a ſtrange change in their nature. And it muſt therefore be confeſſed, that the expreſſions are figurative, and denote only that great change in the natures and diſpoſitions of men which ſhall be wrought by the Doctrine of Chriſt, and that mutual accord in love and meekneſs which thereby they ſhall be diſpoſed to. And why may not theſe words be underſtood ſo too, *i. e.* figuratively? They muſt needs ſo be, if we read, *This man ſhall be peace*, that is, the peace here deſcribed ſhall be wrought by the *Meſſiah* (for reaſons which will by and by appear.) And ſo figuratively taken, what do they but, under the type of a compleat temporal peace to the *Jews*, repreſent to us

[c] R. Tanchum. [d] R. D. Kimchi. [e] Maim. in Melac. cap. ult. and in his Epiſtle of the Reſurrection. [f] Iſaiah xi. 6, &c.

us that more excellent ſpiritual peace, that comprehenſive bleſſing of peace with God, peace among themſelves (and as far as in them lies, peace with all men) and peace within themſelves, not to be diſturbed by the aſſaults of any enemies thereof, which is by Chriſt given to his church and the members thereof, the ſubjects of his kingdom, and wrought by the preaching of the goſpel, maugre all that ſhall oppoſe it?

The *Aſſyrians* and *Chaldeans* were then the known enemies of the *Jews*, ſuch as invaded their land, and trod in, or entred into their palaces, and waſted all things; if now God ſhould raiſe unto them any, under whoſe conduct they ſhould not only repel thoſe enemies, but purſue them, and waſte their land, and wholly ſubject them ſo as that they ſhould no more have cauſe to fear them, would not this be a very great bleſſing, a bringing in and eſtabliſhment of a moſt deſirable peace, and a thing marvellous in their eyes, the greateſt they could then wiſh for? By repreſenting this therefore to them to be done, he figures out that greater bleſſing, that deſirable peace, which that *Meſſiah*, whom in the foregoing words he had promiſed, and deſcribed, ſhould be the author of, and make good by conqueſt of more malicious and potent enemies than the *Aſſyrian* or *Chaldean*, even Satan himſelf with all his infernal hoſt (whom with his own weapons and in his own territories he hath vanquiſhed; *through death* [g] *having deſtroyed him that had the power of death*, and given to his the victory over death, and the ſting of it, ſin) and *the principalities and powers and rulers of the darkneſs of this world and ſpiritual wickedneſs in high places*, Eph. vi. 12. and all the world that lies in wickedneſs, and the enemies of the truth which with unappeaſable malice conſtantly ſeek to invade the church and infeſt the members thereof, and to diſturb their peace. Againſt all theſe, and all that can be named, will he ſecure it to them, and continually raiſe up ſuch a ſufficient number of ſuch as ſhall maintain his truth and beat down whatſoever ſhall oppoſe it, and furniſh them with the irreſiſtible power of his Spirit for that end, ſo that none ſhall be able to take from his that true peace which he giveth. With him is power alſo to ſecure to his an outward peace, and to raiſe up ſuch as ſhall bring under all that ſhall infeſt that alſo.

And this alſo he often doth by wonderful means, as he ſeeth moſt for his glory and the good of his church. But that we do not look on as the thing here principally meant or promiſed, but that ſpiritual peace of a more divine nature, which we have ſpoken of, according to what he promiſeth, *John* xvi. 33. *that in him they ſhould have peace, though in the world they ſhould have tribulation*, bidding them therefore to *to be of good cheer, becauſe he hath overcome the world*; which words of his ſeem a ſummary of what is here ſpoken and propheſied of.

If any of ſuch who ſo read the words, *This man ſhall be peace*, that is, the *Meſſiah*, like not of this way of expounding them, but ſay, whether *Jews* or Others, that under the *Meſſiah*, they ought according to the proper ſound of the letter to be fulfilled, [h] St. *Hierom* teacheth us thus to argue with them, Theſe things ſpoken here as to be effected by *Meſſiah* are either fulfilled, or yet to be expected and not fulfilled. If they ſay, they be fulfilled, let them give us the hiſtory thereof by authority of ancient books confirmed, and tell us when the *Aſſyrians* and *Chaldeans* were ever ſubjected to the *Jews*, conquered and governed by them; (we may add, if they ſay they are, let them then confeſs that the *Meſſiah*, who they confeſs was to be the author of that peace, by the conqueſt of thoſe enemies, and delivering them from them, is already come.) But 'tis not likely, that they will ſay this. If then they ſay that they are not yet fulfilled, nor *Meſſiah* yet come, as they do, [i] but that they expect that they ſhall be, according to the ſound of the letter, fulfilled when he ſhall come, and that if the *Aſſyrian* ſhould offer to invade them, (as in the Prophet's time he did) the *Meſſiah* with his princes and chieftains, denoted here by ſeven ſhepherds, and eight principal men, ſhall ſo ſubdue them, as to deliver them from all further fear of annoyance from them, we then demand, Where are their palaces in any land, that they may call their own, for the *Aſſyrian* to enter into and tread in? Where (if they had ſuch) any *Aſſyrians* (they being ſo long ſince cut off from being a nation) to tread in them? Shall the *Meſſiah*, that he may fulfil theſe things according to the letter, build up for them palaces, which may be troden in, and raiſe *Aſſyrians* out of the duſt, who have ſo long ceaſed to be a known nation, to come and tread in them, that ſo he may drive them out of *Iſrael*'s land, and waſte theirs with the ſword? This would be ſuch a ſtrange miraculous change in the courſe of the world, as the greateſt of their Doctors (as we have ſaid) will not admit them to expect at the coming of the *Meſſiah:* and for this reaſon is it that, as above we intimated, theſe words muſt neceſſarily be underſtood figuratively, if underſtood as to be effected by Chriſt, becauſe that before his coming theſe nations, viz. *Aſſyrians* and *Chaldeans*, had been ſo utterly deſtroyed, as not to be reckoned among nations, much leſs to be in any ſuch power as to invade the land of *Iſrael*, and annoy them in hoſtile manner: and much more now ſtands the caſe ſo.

This objection ſeems [k] to one among the *Jews* (no leſs learned nor obſervant of his own advantages than others) ſo evidently preſſing and ſo unanſwerable, that he plainly profeſſeth, that what is here ſpoken cannot be looked on as

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[g] Heb. ii. 14. 1 Cor. xv. 57. [h] On Micah v. [i] Judæi in adventu Chriſti quem ſibi ſimulant hæc omnia juxta literam futura eſſe contendunt. Hieronymus, and ſee R. Sol. Jarchi, and R. D. Kimchi and Abarbinel. [k] R. Tanch.

a promiſe of things yet to come, and to be expected: There is, ſaith he, no ſignification (or place) for a promiſe that *Aſſur* (or the *Aſſyrians*) ſhall in time to come be cut off or deſtroyed by the ſword, ſeeing they are periſhed and cut off already, ſo that there is now no remainder of them, by which they are known to be: and this makes him look after other ways, by which the words may be expounded, ſo as not to ſuſpend their fulfilling on the coming of the *Meſſiah*; as, firſt, not referring the word *this* to the perſon before ſpoken of, or what is before ſaid of him, but to what is after in the following words deſcribed, and ſo ſupplying *thing*, or *time*, viz. *this thing ſhall be our peace*, or *the condition of our peace*, *at that time by this ſhall our peace be procured*, or *eſtabliſhed*, viz. *that when the Aſſyrian ſhall come*, &c. *then we ſhall raiſe*, &c. So making it a conſolation to *Iſrael* in thoſe days, who ſtood in fear of the Kings of *Aſſyria*, and were threatned that they ſhould be led into captivity by them, but are here promiſed (to fortify them againſt that fear and put an end to it) that after that another nation ſhould riſe up againſt them (that is, againſt the *Aſſyrians*) with many princes and commanders, who ſhould revenge their quarrel on them, intimating, that the King of the *Chaldeans* ſhould prevail over them and deſtroy them; as, ſaith he, it is expreſly foretold in the prophecies of the Prophets in many places, and as it was actually brought to paſs: (for otherwiſe this promiſe can ſignify nothing, if it be interpreted of the many commanders and captains of the forementioned ruler, as if they ſhould with their ſword deſtroy thoſe, who were already deſtroyed, long before that ruler was born.) Or elſe he ſaith, there may be another expoſition given, by reading the word, שלום *Shalom*, which is rendred *peace*, in the ſignification of *recompence*, or *reward*, as שלם *Shillam*, שלום *Shillum*, שלמון *Shalmon*, other forms from the ſame root do ſignify, that ſo the words may ſound, *and this ſhall be the recompence of Aſſur*, *who*, or *becauſe he*, (taking כי *Ci*, *when*, to denote here as much as *Aſher*, *who* or *becauſe he*) *ſhall come into our land*, viz. that there ſhall riſe up againſt him ſuch as ſhall bring him to ruin as before: and this expoſition he likes of, and thinks that no objection ought to be made againſt it from grammar rules concerning change of vowels in conſtruction, and diſtinction of accents, ſeeing they are rules that do not always unalterably hold.

This *Rabbin* plainly denies and takes away from thoſe of his own nation and ſect all ground of any argument from theſe words, whereby they would prove againſt Chriſtians, that the *Meſſiah* is not yet come, becauſe that is not done by our Lord Chriſt, which they expect ſhould be done by the *Meſſiah*; but doth not in his expoſitions ſay any thing which may contradict what we believe, that our Lord is the *Meſſiah* ſpoken of in the foregoing verſes, and that all that by virtue of this prophecy was to be expected from the *Meſſiah* hath had its due accompliſhment, though he do not look on theſe preſent words as ſpoken of his perſon; in which ſome among Chriſtians agree with him alſo, and do not underſtand by *this*, this man, or perſon, but [l] Some taking it for a note of time, *This time ſhall be a time of peace*, or, *then ſhall be peace and proſperity*, *when*, i. e. after, the *Aſſyrian and Chaldean ſhall have invaded our land*, &c. *for then we ſhall raiſe*, (to wit, by our prayers to God) *againſt him ſeven ſhepherds*, viz. *Cyrus*, with other kings, *and eight principal men*, viz. great peers or captains, and rulers, *Jer.* li. 28. *and they ſhall ſubdue with their weapons the land of Aſſyria*, *and Babylon*, and free us, ſo that we ſhall not any more fear their coming into our land, and treading in our borders, as we did before. Others not much from the ſame purpoſe, ſo joining that particle with *peace*, as to denote the condition of it, as after deſcribed, viz. [m] *This ſhall be our peace*, or *thus the condition of it*, and it thus acquired, *viz.* by the deſtruction of the *Aſſyrian* army, which invaded *Iſrael*, by the Angel of the Lord (they might add, and of his kingdom by the *Chaldeans*) and of the *Chaldeans* who ſacked *Jeruſalem*, and led them captives, by *Cyrus* and *Darius*, and thoſe many princes with them (whom by their prayers to God they raiſed up, that they might perform this work) who ſubdued and deſtroyed both *Aſſyria* and *Chaldea*. And then ſome take it as to the connexion to depend on what went before, viz. *For now ſhall he be great unto the ends of the earth*, as if this here were promiſed before hand to come to paſs [n] as a pledge of that promiſe of Chriſt and his greatneſs, that ſeeing this come to paſs, they might not doubt of that.

But if this expoſition be followed, the words ſhould ſeem rather to have reſpect to what is before promiſed, *chap.* iv. 10, &c.

Among all theſe expoſitions, that of the Chriſtians firſt of all mentioned is moſt followed, and (as we have ſhewed) hath nothing in it why it ſhould be excepted againſt; but withal there is no danger in following any of the reſt, except that only of ſuch of the *Jews*, who expect yet a literal fulfilling of theſe things by the *Meſſiah*, and would therefore prove him not to be yet come, becauſe they are not yet ſo fulfilled. The vanity and abſurdity of which opinion hath been ſufficiently ſhewed, and is evident.

Having thus at large ſpoken of different opinions concerning the meaning of theſe two verſes in general, occaſioned chiefly by their different applying of the firſt word *This*, it will be convenient to look more particularly into the import of ſome other of the words in them, to ſee how they are, or may be accommodated to thoſe different meanings, that we may accordingly judge thereof.

And, firſt, concerning *Aſſur*, (or the *Aſſyrian*) *and the land of the Aſſyrian*, and *the land of Nimrod*, ſome take theſe to be both as one,

[l] Druſius, Grotius. [m] See LXX. and ſee Chriſt. à Caſtro. [n] Idem ex Theo.

one, and that by *the land of Nimrod*, is meant no other [o] than *Aſſyria*, viz. *Nineveh*, and its territories or provinces. Others diſtinguiſh them ſo, as by *the land of Aſſyria* to underſtand that diſtinctly, which was uſually ſo called, under the dominion of *Nineveh* and the kings thereof; and by *the land of Nimrod*, [p] that of the *Chaldeans* in the land of *Shinar* under the kings of *Babel*, in which *Nimrod* began firſt to reign, *Gen.* x. 10. and out of that land went into *Aſſyria*, and built *Nineveh* (according to the Margin in our Bibles, which tranſlation a very learned man [q] prefers, and is of the firſt opinion.)

As the name of *Aſſyria* is ſometime ſo uſed as to comprehend [r] both theſe, ſo it is manifeſt that at other times they are taken as diſtinct kingdoms, and came ſeverally to invade the *Jews*; firſt, the *Aſſyrians*, who took *Samaria*, and deſtroyed the kingdom of the ten tribes, and then the *Babylonians* or *Chaldeans*, who took *Jeruſalem* and captivated the *Jews*; and they themſelves were ſeverally deſtroyed, but both many years before Chriſt's being born at *Bethlehem*; and therefore theſe names (as we have ſeen) by thoſe who underſtand the words here ſpoken as a deſcription of things to be done by Chriſt after his coming in the fleſh, are not properly underſtood according to the letter, but ſo as to denote any enemies, eſpecially ſpiritual, repreſenting them as terrible, fierce and malicious, as the *Aſſyrians* were then to the *Jews*; [s] nothing could then expreſs a greater enemy, or in higher terms, than the name of *Aſſyrian*, a name moſt formidable to them.

A *Jew* of great note, [t] who properly underſtands theſe words, and expects the prophecy yet literally to be performed by his *Meſſiah*, and ſo interprets them, as to denote that in the latter days the *Aſſyrians* and *Babylonians* ſhall be at peace with *Iſrael*, and come no otherwiſe than peaceably into their land, and ſhall be obedient to their king, having *Jeruſalem* for his Metropolis, and ruling over the whole world, ſtarts occaſionately a queſtion, Why thoſe nations are here named, and not *Edom* (which in his language are the *Romans*, or generally Chriſtians?) and makes his anſwer to this purpoſe, Becauſe *Edom*, or the *Edomites*, are the chief of their enemies, and therefore they ſhall have no mercy, but be utterly cut off, whereas the others on their ſubjecting themſelves ſhall be received to terms of peace. So he ſhews his good will and deſires, but confers nothing to the true meaning of the words.

Such [u] as by *Aſſyrians* and *Babylonians* take here to be meant *Gog* and *Magog*, ſeem to have no good ground for their opinion from the words, nor will it be eaſily made appear that they are here meant.

When Aſhur ſhall come.] The particle כי *Ci*, rendred *when*, and ſo properly ſignifying, yet having other uſes, is by [w] Expoſitors differently taken, by Some for *when*, by Others for *if*, by Others *after that*, by Others, *becauſe*, or *for that*, as they can beſt ſuit it to their ſeveral expoſitions, and in the ſixth verſe, by Some [x] *leaſt that*, and ſo in this alſo by a *Jewiſh Arabick* Tranſlator.

Seven ſhepherds and eight principal men. That is, [y] many, ſay Interpreters; ſeven it ſelf being ſometimes put for an indefinite number denoting many, and much more eight being added to it, as in like manner the ſame expreſſion is uſed, *Eccl.* xi. 2. *Give a portion to ſeven, and alſo to eight*, and Others not unlike elſewhere of the number of ſeven and ſeventy; for to take theſe preciſely to ſignify the number expreſſed, is that which Interpreters agree to be no way neceſſary or agreeing to the ſcope of the words.

Some ancient *Jews* indeed ſeem ſo to take them, and reckon them up by name, viz. the ſeven ſhepherds to be, *David* in the midſt, [z] *Adam*, *Seth*, and *Methuſalem*, on his right hand, *Abraham*, *Jacob*, and *Moſes*, on his left; then the eight principal men, *Jeſſe*, *Saul*, *Samuel*, *Amos*, *Zephaniah*, [a] *Zedechiah*, *Elias*, and *Meſſiah*; but the latter *Jews* wonder on what ground or tradition they did this; and whatever it were, [b] one of them plainly ſaith that it makes nothing to the expoſition of the preſent words (and therefore though in ſeveral books and copies there be ſome difference in reckoning up thoſe names, it is not material, one name may ſerve as well as another, none of them ſerving to the purpoſe.)

[c] What ſome alſo think, that in the naming of ſeven ſhepherds or rulers, there is an alluſion to the number of ſeven princes and counſellors of the *Perſians*, mentioned, *Eſther* i. 14. and *Ezra* vii. 14. may ſeem alſo an obſervation of more nicety than much to be inſiſted on.

That which on all hands both by *Jewiſh* and *Chriſtian* Expoſitors will be agreed on, is, that the import of the expreſſion in this place is, that God ſo ordering it there ſhall not want many, and thoſe ſufficiently qualified with ſuch endowments and power as is requiſite, to maintain and make good againſt all oppoſers and enemies thereof, that peace which is here promiſed, to thoſe to whom it is promiſed; and thoſe ſo qualified are here called ſhepherds, and principal men, or princes of men.

Both theſe titles [d] Some take to ſignify the ſame thing, *viz.* rulers, governours, commanders, chieftains, chief men: which they that more literally expound the words, underſtand of military men, or warlike commanders; [e] they that expound them figuratively, of governours

[o] R. Tanchum, Bochart. Peleg. p. 260. [p] R. D. Kimchi, Aben Ezra, R. Sol. &c. [q] Bochartus. [r] Grotius. [s] See Caſtalio. [t] Abarbinel. [u] Mead. [w] Solomon, R. D. Kimchi. [x] Grot. and ſee R. Kimchi. [y] See Aben Ezra. D. Kimchi, Tanchum, Abarbinel, and ſee Ribera. [z] In Kimchi, Seth, Enoch, and Methuſala; but in a manuſcript as we have put it. This is had out of the Talmud, Succah. cap. 5. fol. 52. [a] In Kimchi and Lipman, Ezekiah; ſo that the books and copies differ: and Yalkut for Amos hath Amram. [b] R. Tanchum. [c] Tarnovius. [d] R. D. Kimchi, R. Tanchum. [e] See Dutch Notes and others.

vernours and paſtors of the church of God, and miniſters of the good thereof, and propagators and defenders of the truth, and endowed with the Spirit of God, and thereby enabled for performance of that office. That difference which [f] Some make, as if the latter (*viz.* נסיכי אדם *Neſiche Adam*, princes of men) did denote ſuch as were taken out of the common ſort of men, becauſe *Adam*, the common name of a man, is often taken for an ordinary man, in diſtinction from איש *Iſh*, a man of greater quality, and ſo did import, that God ſhould from the meaneſt of the people raiſe up many, who ſhould be ſo qualified and enabled, as that they ſhould be able to perform that, which is here ſaid they ſhould, maugre all the oppoſition of moſt potent enemies, however true it is in it ſelf, yet may perhaps to ſome not ſeem to be of that weight, as that it may be much preſſed or inſiſted on as a neceſſary meaning of the words undeniably concluded from them.

Theſe, whoever they be, it is ſaid ſhall be raiſed againſt him, *i. e.* againſt the enemy, denoted by the name of *Aſſur* or the *Aſſyrian*. Or, ſaith a learned [g] *Jew*, it may be rendred *with him*, that is, with the *Meſſiah* before ſpoken of, as to denote, that they ſhould by him be ſet on work, and be employed under or with him in that work which he hath to do.

But this interpretation is neither by himſelf preferr'd, nor by others followed; however, it would alter nothing in the ſcope and meaning of the words: as neither will that much which is by [h] Some ſaid, That by the naming this number Shepherds and Princes, is ſignified, that this promiſed *Meſſiah* ſhould be a greater defence to them, than the help and force of ſeven Shepherds or Princes, which were Men, could be; ſo that it ſhall be abundantly ſufficient that they have him to oppoſe againſt all enemies, and in confidence of that they are introduced as ſuppoſing themſelves to have ſuch forces.

Theſe alſo, whoever be underſtood by them, it is ſaid that *they ſhall waſte the land of Aſſyria with the ſword*, &c.

They ſhall waſte. In the Margin of our *Engliſh Bibles*, is put, *Heb. Eat up.* The word רעו *Raau*, in the *Hebrew* is ſuch as may indifferently be deduced either from the word רעה *Raah*, *to feed*, *feed on*, or, *eat up*, or from רעע *Raa*, *to break*, and accordingly by ſome is taken in the one, by ſome in the other of thoſe notions. [i] Some therefore would have it rendred *ſhall break* (*i. e.* deſtroy or rule over with tyranny,) Others, *ſhall feed*, i. e. *feed on*, or *eat up*, i. e. likewiſe deſtroy; for [k] that feeding, which is for the good of the cattle that feed, is the deſtruction and conſuming of that which they feed on, or eat up.

So that the meaning here of the word as taken from either of thoſe roots, will be the ſame in effect, ſtill deſtruction, and is well expreſſed by our Tranſlators by the word *waſte*.

And the land of Nimrod in the entrances thereof. In the Margin our Tranſlators read, *or with their own naked ſwords.* The word in the original, פתחיה *Petacheah*, being from the ſame root with פתחות *Petechoth*, Pſalm lv. 21. rendred *drawn ſwords*, and with פתחים *Petachim*, which ſignifies, *doors*, *gates*, or, *entrances*, makes Interpreters doubt which to take. Our Tranſlators, as loath to determine, put one in the text, the other in the margin.

If it be rendred *ſwords*, then to ſay *with their own ſwords*, will be as much as to ſay, they ſhall turn their own ſwords upon them, or conquer them with t[illegible] own weapons, ſuch as they find in their own [illegible], for the word with that affix which it hath put to it, will literally ſound, *with the ſwords of it*, that is, of their own land, and not *with their ſwords*, *i. e.* the ſwords of the conquerors; or elſe (as one [l] notes in a little different ſignification of the word, which he ſuppoſeth it to have) *with the edges of that ſword mentioned*, for ſo he thinks the word alſo to ſignify *the mouth*, or *edges of the ſword.* So as that the meaning may be, They ſhall deal with their land or with them according to their own dealings, ſo make uſe of the ſword toward them, as they have uſed it towards others. If it be rendred *entrances*, [m] then will the meaning be, that they ſhall conquer their land, and ſlay them in their own gates, and entrances of their own country.

Yet ſome of the *Jews*, who are for a literal interpretation of the words, and a fulfilling them accordingly, will not have it ſo far literally underſtood, as that they ſhould by virtue of what is ſaid, deſtroy and cut them off with the ſword; for, ſaith [n] one of them, the Prophet here promiſeth peace and not war, and therefore the meaning only is, that they ſhall openly and manifeſtly every where rule over them in their land and cities.

[o] Another of them ſaith, that by Swords here ſpoken of are to be underſtood thoſe puniſhments that ſhould come on them, *viz.* the *Aſſyrians*, from heaven by virtue of the prayers of *Iſrael*, according to what is ſaid, Iſaiah xxxi. *then ſhall the Aſſyrian fall with the ſword, not of a mighty man, and the ſword not of a mean man ſhall devour him*, &c. *viz.* becauſe he was deſtroyed by an Angel. So that though hence may ſeem to be concluded, that even after the coming of the *Meſſiah* there ſhall be wars, yet it is probable, that theſe ſeven ſhepherds and eight princes of men, ſhall have no need of uſing the ſword againſt *Aſſur*; ſo that [p] they themſelves here do not think that the literal ſignification of every word ought ſtrictly to be inſiſted on.

But according to that figurative acception of the words embraced by moſt Chriſtians, which we in the firſt place mentioned, the meaning will be evident, That by the might and power of Chriſt, and ſuch as ſhall be by him qualified and

[f] Jun. Tremel. Tarnov. De Dieu. [g] Kimchi. [h] Paræus, and ſee Diodati. [i] R. Solomon, R. D. Kimchi. [k] R. Tanchum. [l] R. Tanchum. [m] Idem. [n] Abarbinel. [o] R. Tanchum. [p] R. D. Kimchi, Abarbinel, and Chriſtian Interpreters.

and commiſſioned for the ſpreading and maintaining of his truth, all that oppoſe it ſhall be brought under and made to yield as evidently, as when an enemy (ſuch as the *Aſſyrian* then was to *Iſrael*) is by many commanders and their forces beaten in his own country, and with his own weapons, forced from him and turned back upon himſelf, ſo that he ſhall not be able to create farther diſturbances.

And he ſhall deliver, i. e. the *Meſſiah* or ruler in *Iſrael*, Chriſt, by his own power, and the miniſtry of thoſe whom he ſhall qualify and employ for maintaining his truth and his peace, ſhall deliver us from the hands of ſuch enemies as ſhall aſſault us, that we ſhall not have need to fear them. They ([q] ſaith he that rendreth it *recompence* inſtead of *peace*, as we have ſeen) *i. e.* thoſe denoted by the ſeven ſhepherds and eight principal men, (ſo taking the verb here put in the ſingular number to ſtand for the plural הציל *Hitſil*, for הצילו *Hitſilu*,) ſhall deliver us from the *Aſſyrian* that invadeth us and maketh incurſions on us; or, that he may no more come, *&c.* [r] as Some. Thus may it ſeem convenient to take notice of the ſignification of ſome of the words, that ſo they may be adjuſted and accommodated to that expoſition which ſhall be embraced, as the ſcope ſhall direct and require. Our tranſlation renders, *thus ſhall he deliver us*, i. e. by theſe means: but that which they render *thus*, properly ſignifieth, *and*, and is ſo by moſt rendred, though the meaning will be one.

7. *And the remnant of Jacob ſhall be in the midſt of many people, as a dew from the Lord, as the ſhowers upon the graſs, that tarrieth not for man, nor waiteth for the ſons of men.*

8. ¶ *And the remnant of Jacob ſhall be among the Gentiles, in the midſt of many people, as a lion among the beaſts of the foreſt, as a young lion among the flocks of ſheep, who if he go thorow, both treadeth down, and teareth in pieces, and none can deliver.*

And the remnant of Jacob ſhall be, &c.] [s] A learned *Jew* maketh here a queſtion, whether theſe words are by reaſon of the note of connexion *and*, to be joined with the words immediately preceding, *viz.* (as he would have it rendred) *and this ſhall be our peace*, or, (as he rather thinks it ſhould be underſtood) *and this ſhall be the reward of Aſſur*, &c. and ſo to be underſtood of the happy condition, which they enjoyed after their return from their *Babyloniſh* captivity under the ſecond temple, or to be referr'd and bear reſpect to the other words that went before, *viz.* the ſixth verſe, *and he ſhall ſtand and feed*, &c. and ſo to be looked on as a promiſe, the fulfilling of which is yet to be expected, when their yet expected *Meſſiah*, ſhall be come: no inconvenience or abſurdity he thinks will be, to which ſoever it be applied.

This obſervation of his concerning the connexion of the words, it will not be amiſs to obſerve, becauſe among Chriſtian Expoſitors [t] there are Some, who interpret what is here ſaid, as to refer it to the *Jews* that returned from the *Babyloniſh* captivity, and their condition before Chriſt's coming: and if their opinion be followed, then perhaps will the connexion be more proper with the words immediately foregoing. Others, to the times of Chriſt after his coming in the fleſh: and then may they be referred to all, not from the fourth verſe only, but from the ſecond alſo in a continued ſeries, but with difference from what that *Jew* would have it, not as a promiſe which is not yet fulfilled, but which hath been already made good, and is ſtill in making good, and ſhall be ſo till Chriſt's coming again at the end of the world.

The remnant of Jacob, &c.] In *chap.* iv. 7. he promiſeth, that ſhe that halteth, or was afflicted, ſhould be made a remnant. *By the remnant of Jacob* here [u] Some underſtand thoſe that ſhould of them return from *Babylon*; [w] Others thoſe of them, that ſhould any where be left of them among the nations, and could not return home; [x] Others, thoſe of them that ſhould remain with God after they were tried or refined in the furnace of affliction, according to what he ſaith, *Zech.* xiii. 19. *And will refine them as ſilver is refined.* [y] Diverſe of Chriſtian Interpreters expound it of the Apoſtles, and apoſtolick men, and ſuch as ſhould ſucceed them in the church for propagating the knowledge of Chriſt and his goſpel. But probably this title may be extended *to as many as the Lord ſhould call*, to all to whom the Apoſtle ſaith the promiſe was, *Acts* ii. 39. *That remnant which ſhould be ſaved*, Rom. ix. 27. *the remnant according to the election of grace*, Rom. xi. 5. thoſe whom our Saviour calls *his little flock*, Luke xii. 32. by a title well anſwerable to this of remnant of *Jacob*, or in a word, to the whole church and true members thereof, which in reſpect to the many, that are out of it, are but a remnant, and that remnant a remnant of *Jacob*, though not all according to the fleſh ſprung from him (as the firſt of them who were called were) yet all by faith the *Iſrael of* God.

To this remnant (however taken) are here great promiſes made, and peculiar privileges attributed, and thoſe ſet forth under two ſimilitudes of differing nature in different reſpects, in one they being compared to dew, in the other to a lion. 1. *They ſhall be in the midſt of many people, as the dew from the Lord, as the ſhowers upon the graſs*, &c. Of theſe words are two ſomewhat different expoſitions given, the one of which maketh them a deſcription of the condition of that remnant of *Jacob* in reſpect to themſelves, how it ſhall be with them by

[q] R. Tanchum. [r] David Kimchi, Chaldee and Syriack. [s] R. Tanchum. [t] Grotius, Tirinus. [u] Grot. [w] Aben Ezra, Abarbinel, and ſee Pelican. [x] R. D. Kimchi. [y] Vatablus edit. 4to and 8vo, Ribera, Menoch. Chriſt. à Caſtro.

by the bleſſing of God; the other in reſpect to others, or how they ſhall be to others among whom they are; the firſt [z] attributing thoſe latter words, *that tarrieth not for man*, &c. as an epithet not to *graſs*, but to *dew from the Lord and ſhowers upon the graſs*, and maketh out the meaning to this purpoſe; That as the dew and bigger rain, which falleth on the graſs, is only from God, and [a] ſo diſpoſed of as he will, without man's help or diſpoſal, ſo the remnant of *Jacob* ſhall depend only on God, and his goodneſs, not on man's help or contrivance, or aſſiſtance, and by his help and bleſſing ſhall in the midſt of many people, many enemies encompaſſing and expoſing them, be yet preſerved and maintained, ſo as ſtill to ſubſiſt and wonderfully on encreaſe to the admiration of thoſe many that ſhall behold them. According to this expoſition it will not perhaps be amiſs (as a Divine of [b] great note obſerveth) by *dew*, or *rain on graſs*, to underſtand graſs, or fields of graſs, nouriſhed, or refreſhed by *dew and rain*, without the help and cultivation of men, by the ſole hand and bleſſing of God.

The ſecond way of expoſition is, by referring thoſe words *that tarrieth not for man*, to the graſs, by God's watering it with dew and rain from heaven, cheriſhed and cauſed to grow and flouriſh; and ſo the meaning will be, [c] that that bleſſed remnant ſhall be in the midſt of thoſe many people, among whom they are diſperſed, by whom they are entertained, and received, and hearkened to, as beneficial to them, as dew from the Lord, as ſhowers on the graſs, which cauſe them to grow, and flouriſh without the help of man; their doctrine *ſhall drop on them as rain, their ſpeech diſtil as the dew, as the ſmall rain on the tender herbs, as the ſhowers on the graſs*, Deut. xxxii. 2. ſo they by their heavenly doctrine and good example and communicating of ſpiritual bleſſings, ſhall cauſe them, who are otherwiſe as uncultivated herbs and plants, to grow in grace and flouriſh in the houſe of God, and bring forth fruit unto him only by his bleſſing, and not by any art of man; Or, (as [d] a learned *Jew* thinks the words may be expounded) without expecting reward from men. To which may be added perhaps not unfitly, that they ſhall be thus beneficial to all among whom they live, by drawing down God's bleſſings on them for their ſakes, as *Laban* confeſſed, that God bleſſed him for *Jacob*'s ſake, *Gen.* xxx. 27. and by cooling and mitigating God's wrath, which otherwiſe would ſpeedily burn them up, if theſe were away, as the moiſtning dew and ſhowers preſerve the graſs and herbs from the ſcorching of the ſun (ſee *Gen.* xviii. 26, &c. and xix. 22. and *Mat.* xxiv. 22. *Mark* xiii. 20.) This may be looked on as comprehended in, though not the main intention of the words.

A *Jewiſh* [e] Doctor expounding theſe words in this manner alſo, *viz.* as deſcribing how the remnant ſpoken of ſhall be in behaviour towards theſe many people in the midſt of which they are, makes the meaning of them to be, That they ſhall be loving to, and deal kindly with, thoſe that deal courteouſly with them, and do good to them, as dew doth to the graſs, and that of their own good nature, without reſpect to profit or reward: to them, he means, and to them alone, being of contrary behaviour to others, as will appear by what he ſaith on the next words. And if this be all, that he thinks meant, ſurely he falleth far ſhort of ſhowing the duty and property of true *Iſraelites* (who by this remnant are meant) who are taught to *do good to all men*, Gal. vi. 10. *to love not only thoſe that love them, but alſo even their enemies*, and *to do good to them that hate them*, Mat. v. 44. *that they may be children of their heavenly Father, who ſendeth rain on the juſt, and on the unjuſt*. So muſt they be as the dew from the Lord, and as rain by him given in the midſt of many people, ſtriving to extend their good to all thoſe many, that as many as are capable of receiving good by them may receive it. Mean while he may ſuggeſt to us another property, which the comparing them to dew and ſhowers requires in them, *viz.* ſoftneſs and gentleneſs in their behaviour, in the midſt of thoſe, or amongſt thoſe, that will receive them, and hear them; which will the better bring us to the conſideration of what is meant in the ſecond ſimilitude, which is, *that they ſhall be as a lion*, &c. They, which ſhall be gentle and ſoft in their behaviour, as communicative of all good to thoſe that will receive the truth, ſhall againſt all that oppoſe it, though many and ſtrong, be of a lion-like courage, and by God be enabled with power to beat and tread down all before them, and prevail over them, ſo as none may reſiſt them, as a lion doth over the beaſts of the foreſt, and a young lion over the flocks of the ſheep. This their power may well be deſcribed by the words of the Apoſtle, 2 *Cor.* x. 4, 5, 6. in that by the *weapons of their warfare, which are not carnal, but mighty through God to the pulling down of ſtrong holds, they caſt down imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, and bring into captivity every thought to the obedience of Chriſt:* ſo hath Chriſt promiſed to them, a *mouth and wiſdom, which all their adverſaries ſhall not be able to reſiſt*, Luke xxi. 15. This was made good in the Apoſtles, and ſuch as have ſince ſucceeded them in their employment, and adminiſtration of Chriſt's kingdom, and others the true members thereof, and he will never leave his church deſtitute of a remnant of ſuch valiant defenders of the truth and conquerors (through the power of his Spirit) of what is contrary to it: though all the powers of hell join their forces againſt them, they ſhall diſperſe them.

[f] Some learned men refer what is here ſpoken to the times after the *Babyloniſh* captivity, and eſpecially

[z] R. D. Kimchi, Abarbinel, Munſter, Grotius, Diodati. [a] Compare Pſalm cx. 3. and ſee Flac. Illyr. and Ravan. [b] Calvin. [c] Vatab. edit. 4to and 8vo, Ribera, Menoch. Dutch Notes, Chriſt. à Caſtro. [d] Abarbinel. [e] Abarbinel. [f] Tirin. Grot.

eſpecially thoſe of the *Maccabees*, wherein the *Jews* under valiant commanders overcame diverſe ſtrong enemies, and with lion-like courage ſet on them and brought them under; which though it may be granted, and their victories looked on as a fulfilling what is here ſpoken in part, yet ſure it will appear to have been more evidently and fully made good ſince Chriſt's coming into the world, and ſetting up his ſpiritual kingdom among men by theſe conqueſts by his little flock obtained over the devil and the world, ſin and error, never ſo deeply rooted and ſtrongly backed, and all that may be comprehended under thoſe names by the Apoſtle given them, *Eph.* vi. 12. of *principalities, powers, rulers of the darkneſs of this world, and ſpiritual wickedneſs in high places.*

The conquering and diſperſing theſe (as by the church of Chriſt in the power of his might and invincible force of his Spirit hath been wonderfully done) and converting rebellious ſinners, are things of a higher nature, and ſigns of a greater ſtrength and courage, than any that is ſhewed in the conquering and deſtroying the greateſt and moſt potent nations that ever were on the earth, as to any temporal dominion or concerns, in as much as the bringing the minds of men into ſubjection is harder than the forcing their bodies. And ſure though God's remnant have promiſes of temporal things as well as of ſpiritual, yet where ſuch are mentioned as concern them as members of Chriſt's kingdom (as the things here ſpoken of from the ſecond verſe all along have been ſhewed to be) it is manifeſt, that they chiefly relate to their ſpiritual eſtate, the things thereto pertaining being the peculiar privileges of his church and flock as ſo, being a kingdom not of this world, and the happineſs of that and them being according to thoſe to be valued, whereby their dignity may be made appear not ſo much by their being great in this world, as their being great in the kingdom of heaven, and their prevalency not over temporal and carnal, but over ſpiritual enemies, which are worſe, and require a greater force than thoſe to ſubdue them; in the conquering of theſe is the ſtrength of the lion of the tribe of *Judah* chiefly ſeen.

[g] The *Jew* laſt cited ſaith, that as *Iſrael* ſhall deal kindly with thoſe that have ſhewed kindneſs to them, ſo on the contrary ſhall they deal with their enemies that have done ill to them, behaving themſelves towards ſome of them, to wit, the *Aſſyrians*, as a lion among the beaſts of the foreſts, killing whom they pleaſe; and towards others, *viz.* the *Edomites*, (ſo they call *Romans* or *Chriſtians*) to whom they have greateſt hatred, as a young lion among the flocks of ſheep, utterly deſtroying them, and ſuffering none to eſcape. You may ſee in them ſtill the leaven of their old doctrine in their falſe interpreting of the law, by Chriſt reproved, *Mat.* v. 43, 44. *Thou ſhalt love thy neighbour, and hate thine enemy*; but the *Jews* generally [h] in expounding theſe words run on in their old error, which they will not retract, *viz.* that the things here ſpoken concern a time not yet come, *viz.* when thoſe nations by this man mentioned, or, (as others of them) when *Gog* and *Magog* ſhall come to fight againſt *Jeruſalem*; becauſe they will not acknowledge the *Meſſiah*, on whoſe coming the fulfilling of them depends, to be yet come: and again in that they expect them to be fulfilled, only in a groſs literal ſenſe, by a bloody maſſacre of their enemies with the edge of the material ſword. We may make uſe of them as for finding out the ſignification of the words, as in other places, ſo in ſuch paſſages of the Prophets alſo as concern Chriſt, his coming, and kingdom, and the privileges thereof; but as to the ſenſe in ſuch we muſt expect to have it as wide from the truth, as they can wreſt it, being obſtinately reſolved not to acknowledge him as yet come.

9. *Thine hand ſhall be lift up upon thine adverſaries, and all thine enemies ſhall be cut off.*

Thine hand ſhall be lift up, &c.] *Thine hand* (O remnant of *Jacob.*) That ſeemeth the neareſt perſon to be underſtood, Thou ſhalt have the upper hand or victory over all that oppoſe thee. Others refer it to God, Thy hand [i] O God, [k] or, O Chriſt: it will come all to one paſs; they doing what they do by the power of his might, and he being exalted and magnified in them by what they do by his power. What is to be underſtood here by the cutting off of the enemies [l] may be taken from the former verſe, they ſhall be cut off from being enemies, all (if underſtood of men) that makes them enemies to Chriſt, and his church, their ſins and errors taken out of the way. Some [m] of the *Jews* read, *let thy hand be lift up*, underſtanding the enemies as before, *viz.* adverſaries to denote the ſons of *Eſau*, and *Iſmael*, ſtill looking for what is ſpoken as yet to come, as we have ſaid.

10. *And it ſhall come to paſs in that day, ſaith the Lord, that I will cut off thy horſes out of the midſt of thee, and I will deſtroy thy chariots.*

11. *And I will cut off the cities of thy land, and throw down all thy ſtrong holds.*

12. *And I will cut off witchcrafts out of thine hand, and thou ſhalt have no more ſoothſayers.*

13. *Thy graven images alſo will I cut off, and thy ſtanding images out of the midſt of thee: and thou ſhalt no more worſhip the work of thine hands.*

And it ſhall come to paſs in that day, ſaith the Lord, &c.] Here, that the connexion of the words may appear, is queſtionable, what is the time deſigned by *that day*, and who the per-

[g] Abarbinel. [h] R. D. Kimchi. [i] Druſius, Chriſt. à Caſtro. [k] Sa. Menoch. [l] See Hierom. Ribera and Tarnov. [m] Abarbinel.

perſon, or perſons here ſpoken to are. Some among [n] Chriſtians think, that the connexion is between theſe words and the firſt verſe, as if all coming between were a parentheſis, and that the day here ſpoken of is the ſame with that wherein the things there mentioned were to be made good, and that the perſon here ſpoken to is the ſame that there, namely, *Babylon*, and that what here follows are threats and comminations to her, anſwerable to thoſe things, that are elſewhere in *Jeremy*, and other Prophets threatned to her.

[o] A learned *Jew* thinks the words to be coupled not with the promiſes immediately preceeding, but with the threats, that were before by our Prophet denounced againſt the *Jews*, and *Iſraelites*, as containing farther threats, and ſo the time to be the ſame, in which the things before in this prophecy threatned againſt them ſhall have effect by their enemies coming on them, and they ſtill the perſons ſpoken of and to, and the words alſo to have connexion with what followeth, *chap.* vi. 1. *Hear ye now what the Lord ſaith.*

But to Others both *Jews* and *Chriſtians* (the moſt of them) this breach ſeeming wider than ſo to reſume the connexion of the words; they refer what is now ſpoken to the words immediately preceding, and will have the time to be that wherein the things therein mentioned ſhould be fulfilled, and the perſons ſtill ſpoken to, *Iſrael* (or the remnant of *Jacob*) and the words, though ſeeming to have the form of a threat, yet to be indeed a gracious promiſe of that peace, and ſecurity, which they ſhall enjoy, and have no need of ſeeking other helps, ſuch as they and other nations then ordinarily made uſe of, but relying on God alone, and cleaving faithfully to him, ſhall find him all-ſufficient to them, [p] yea therefore will he take from them ſuch things, that they may learn to depend upon him: [q] ſo the *Jews* to this ſenſe, *I will cut off thy horſes*, &c. *i. e.* I will by giving thee firm and ſecure peace cauſe that thou ſhalt have no need of multiplying horſes, or chariots, or walled cities, or ſtrong holds: or, for fear of the enemies to fly to witchcrafts, and inchantments, or to ſoothſayers to direct thee when to fight with ſucceſs, nor for want of help in me to betake thy ſelf to idols, and to worſhip them. So that the cutting off, and deſtroying thoſe things to them, and depriving them of them, will be in their ſenſe the cutting off and deſtroying their enemies, the fear of whom made them formerly fly to them.

They do likewiſe cite their *Chaldee* Paraphraſe, who goeth in a different ſtrain, rendring, *I will cut off the horſes of ſtrangers from among thee, and their chariots, and the cities of the people, and deſtroy all their ſtrong towers, and I will cut off alſo witches from amidſt thee, and thou ſhalt have no ſoothſayers, I will alſo cut off the images of the people, and their ſtatues out of the midſt of thee, and thou ſhalt no more ſerve the works of thine hands, and I will root out the plantations of the Gentiles from amidſt thee, and deſtroy thine enemies.* This paraphraſe [r] they cite, as in confirmation of their own expoſitions; with which it agreeth indeed as to that, which they make the ſcope in general, to denote, that they ſhall enjoy peace and ſecurity, and truſt in God, and ſerve him alone; but in this, much differs from it and from the text, in that what is attributed according to them, to *Iſrael*, is in it attributed to their enemies, their horſes called their enemies horſes, of which they give no reaſon; perhaps they might think they meant *Iſrael* themſelves, tho' in reſpect to them they inſtead of their name put in their enemies, *&c.* leſt the words, that ſeemed to import ill unto them, might be joined with it, as elſewhere [s] by the enemies of *David* they will have to be underſtood *David*, as 1 *Sam.* xxv. 22. and by the enemies of the Lord, the Lord himſelf, 2 *Sam.* xii. 14. making there the meaning to be, *thou haſt provoked the Lord*, whereas the letter ſounds *the enemies of the Lord.*

But a [t] Chriſtian Interpreter makes farther uſe of the Paraphraſt's expreſſion, *viz.* for confirmation of his opinion, that theſe things here ſpoken belong to the times after Chriſt, and that the perſons ſpoken to are not only thoſe of *Iſrael*, but of all other nations, that ſhould be converted to Chriſt, becauſe elſe an objection might be made againſt it, for that after the return from the *Babyloniſh* captivity, and when Chriſt came, and ſince, the *Jews* were not guilty of idolatrous worſhips and witchcrafts, *&c.* that they ſhould be promiſed to have them cut off from them, and that therefore the words cannot be looked on as a promiſe of good to them, and therefore that the horſes and cities, and witchcrafts, and idols, are to be underſtood of ſuch as were among other nations, who were to be converted to Chriſt, and ſo be made the remnant, and *Iſrael* of God, *i. e.* that thoſe things in which they did before truſt, and ſo hardly receive the goſpel, he would now take away, or at leaſt make them no longer to be the cauſe of their reſiſting the goſpel, but that all ſhould yield and give place to it. But though that which he ſaith be true as to the main, *viz.* that God's *Iſrael* comprehends as well the *Gentiles* that were to be called into Chriſt's church, as the *Jews*, and that there were among the *Jews* no *idols*, or *idol* worſhip at Chriſt's coming, and that this promiſe was to be fulfilled as well to the believing *Gentiles* as *Jews*, yet that there is need to interpret the words therefore, as if by the things named were to be underſtood thoſe among the *Gentiles*, becauſe at Chriſt's coming no ſuch were among the *Jews*, or that the *Chaldee* Paraphraſt meant them of thoſe, is neither evident, or need to be inſiſted on, or ſcrupled at, becauſe the Prophet ſeems to ſpeak of things as they were in thoſe times when

[n] Grot. and ſee Chriſt. à Caſtro, and Stokes. [o] R. Tanchum, ſo Cyril. Alexand. [p] Calvin, Druſius. [q] R. Sol. Jarchi, Ab. Ezra, R. D. Kimchi, Abarbinel, and R. Tanchum mentioneth this way of interpreting though he approveth it not. [r] R. D. Kimchi. [s] Kimchi. R. Tanch. &c. See Kimchi de Rad. in עור. [t] Ribera; and ſee Sa. Menoch. and Tirinus.

when he ſpake, and to ſay that in future time, when God would fulfil his word here ſpoken by the Prophet, he would cauſe that it ſhould be otherwiſe; they whom he ſpeaks of ſhould not make uſe of or confide in ſuch things as they now did. That in the Prophets time ſuch things were among the *Jews*, and they peccant in forſaking God to rely on them, appears by what is ſaid in the Prophet *Iſaiah* who was contemporary with *Micah*, Iſaiah ii. 6, &c. *Therefore thou haſt forſaken thy people the houſe of Jacob, becauſe they be repleniſhed from the Eaſt and are ſoothſayers*, &c. *Their land alſo is full of horſes, neither is there any end of their chariots, their land alſo is full of idols, they worſhip the work of their own hands.*

Where we ſee are reckoned up ſuch things, as are here mentioned, and their ſin ſhewed to be their relying on and pleaſing themſelves in them to the neglect of God and his ways; ſo that well may here be underſtood that he ſaith, that for the future, the time here pointed at, he would cauſe that it ſhould not be ſo with them, (and hence by the way may be taken another conjecture why the *Chaldee* Paraphraſt ſhould inſtead of *thy horſes and chariots*, &c. put *the horſes of ſtrangers*, &c. *viz.* becauſe theſe things they had from other people. (So [u] Some expound *thy horſes*, i. e. the help of *Egypt* which thou relieſt on to furniſh thee with horſes) or learned the uſe of them from other people, and uſed them as they did. But we need not be much inquiſitive after his meaning, that being to be reduced to the text, and not the text to that. Meanwhile, that theſe words are to be looked on, as a promiſe for good to thoſe whom they concern, *viz.* a promiſe of peace and ſecurity in God alone, and encouragement to rely on him alone, without dependence on any human helps or ways, rather than a menace of evil to thoſe ſpoken to, we may well be inclined to think by the application of much the like words to the peaceable condition of the kingdom of Chriſt, [w] *Zech.* ix. 10. *I will cut off the chariot from Ephraim, and the horſe from Jeruſalem, and the battle bow ſhall be cut off, and he ſhall ſpeak peace unto the Heathen.*

14. *And I will pluck up thy groves out of the midſt of thee: ſo will I deſtroy thy cities.*

And I will pluck up thy groves out of the midſt of thee.] Of what uſe conſecrated groves were anciently, in the times of idolatry, we may eaſily perceive out of the ancienteſt records, *viz.* the books of *Moſes*, as *Exod.* xxxiv. 13. where *Iſrael* being forbidden to make any covenant with the *Amorites* and *Canaanites*, and other idolatrous nations, are commanded to deſtroy their altars, break down their images, and cut down their groves (as wherein they worſhipped, or did honour to their idols) as appears again, *Deut.* xii. 2, 3. Ye ſhall utterly deſtroy all the places wherein the nations, which ye ſhall poſſeſs, ſerved their gods, upon the high mountains and upon the hills, and under every green tree, and you ſhall overthrow their altars, and break their pillars, and burn their groves with fire. So we read that *Iſrael* ſerved *Baalim* and the groves, *Judges* iii. 7. and again, *chap.* vi. 25, 28. we read of *Baal*'s grove; and the *Iſraelites* to keep them from idolatry are commanded not to plant a grove of any trees near unto the altar of the Lord their God, *Deut.* xvi. 21. notwithſtanding which command, as *Iſrael* afterwards fell to idolatry, ſo they fell alſo to planting of groves to the honour of idols, and worſhipping them in them. So *Maacah* the mother of *Aſa*, made an idol in a grove, 1 *Kings* xv. 13. And *Ahab* ſetting up the worſhip of *Baal* made a grove, 1 *Kings* xvi. 33. and had his Prophets of the groves, *chap.* xviii. 19. ſo of the grove in *Samaria* we have mention, 2 *Kings* xiii. 6. and that the *Iſraelites* doing things that were not right againſt the Lord, ſet them up images and groves, *ibid.* chap. xvii. 9, 10. and made them molten images, even two calves, and made a grove, *ver.* 16. and that *Judah* left the Lord their God, and ſerved groves and idols, 2 *Chron.* xxiv. 18. by comparing which and like places will here eaſily be underſtood what is meant when he ſaith, He will pluck up their groves, *viz.* that he will take away thoſe parts of idolatry alſo, whether the words be taken with ſome as directed to the *Chaldeans*, or with others to the *Iſraelites*, the uſe of groves in the worſhip of their idols having been common to both.

So will I, (or *and I will*, for ſo in the *Hebrew*) *deſtroy the cities.* In the Margin is put, *or enemies*, and ſo the *Chaldee* Paraphraſt takes it. The word עריך *Áreca*, in the *Hebrew*, ſignifieth both theſe, *cities*, and *enemies*, and ſo is that meaning to be given to it, which the ſenſe of the place requires, or ſhows to be moſt convenient. Here therefore according to their ſeveral judgments ſome take one, and ſome the other. It is not unfitly obſerved by a [x] learned *Jew*, that if here the words be taken as a menace, or denouncing evil, then it muſt neceſſarily to make congruous ſenſe be rendred *cities*, but if it be taken as a prediction of good, then it may be rendred either way. To what may be ſaid, that it is not here to be taken for *cities* (though diverſe Interpreters ſo take it) becauſe he had before ſaid, *I will cut off the cities of thy land*, ver. 11. ſome anſwer, that [y] there are meant *cities* of defence, here cities of idolatrous worſhip, in which were their groves and idols temples.

15. *And I will execute vengeance in anger, and fury upon the Heathen*, ſuch *as they have not heard.*

And I will execute vengeance upon the Heathen ſuch as they have not heard.] On that former expoſition of moſt Chriſtians, which interpret the preceding words from *ver.* 10. as a promiſe of good unto the church and believers, this will kindly follow, as ſhowing how

[u] R. Solomon. [w] See R. Sol. and R. D. Kimchi on that place. [x] R. Tanch. [y] Chriſt. à Caſtro. See Ab. Ezra.

how much contrary it ſhall be with ſuch as receive not his doctrine and refuſe to obey. Having ſo diſpoſed of things for the good and ſecurity of his ſubjects, on his enemies he will execute vengeance. But then moſt of them render the laſt words *which have not heard*, or *will not hear*, hearken to his word, or doctrine, or *becauſe they would not hear* the law, ſaith the *Chaldee*, the preaching of the goſpel, ſay Chriſtians, and ſo refer the relative *which* to the Heathen. But the words are capable of that rendring which Ours give, and is by [z] Some others alſo approved, by referring it to the vengeance ſpoken of, *viz.* which or ſuch as they have not heard of.

That [a] *Jew* which (as we ſaw) takes the foregoing words as a threat againſt *Iſrael*, on the *Jews* here doth not take גוים *Goim*, *(nations*, or *people)* for the *Heathen*, but for the people of *Iſrael*, or thoſe nations and people, (viz. *Iſrael* and *Judah*,) that God would take vengeance on them for their refuſing to hearken to him, making it a continuation of the commination.

That [b] other *Jew* which expounded *Iſrael*'s being as dew, *&c.* of their being kind and profitable to them that dealt kindly with them, expounds this, that God will ſeverely puniſh thoſe that would not hearken to them to pity and ſhow kindneſs to them. Such as make the *Babylonians* or *Chaldeans* the perſons ſpoken to, and here threatned with deſtruction: by thoſe [c] that will not hear, underſtand ſuch of thoſe nations under that empire as ſhould oppoſe *Cyrus*, and refer to *Iſaiah* xlv. 1, *&c.*

There is another [d] Tranſlation of great note, which making the words from the tenth verſe to the end, a promiſe of good by Chriſt to his Church, gives yet a different conſtruction of them from what we have ſeen, viz. *For it ſhall be in that day, ſaith the Lord, when I ſhall have cut off thy horſes out of the midſt of thee*, &c. *(i. e.* have much afflicted thee, and ſo purged thee from thy wicked doings and the inſtruments thereof) *that I will deſtroy thy adverſaries, and execute vengeance on the nations which have not heard.* But this conſtruction ſeems much more harſh, than that which is commonly received, and by Ours given; although Ours ſeem to expreſs much the ſame that thoſe Tranſlators would have, by putting *ver.* 14. *So will I deſtroy*, inſtead of what Others put, *and I will deſtroy*, eſpecially if, as in the Margin, we read, *their enemies.*

CHAP. VI.

VERSE 1. *Hear ye now what the Lord ſaith, Ariſe, contend thou before the mountains, and let the hills hear thy voice.*

2. *Hear ye, O mountains, the Lord's controverſy, and ye ſtrong foundations of the earth: for the Lord hath a controverſy with his people, and he will plead with Iſrael.*

HEAR ye now what the Lord ſaith, &c.] Although it be not neceſſary perhaps to ſeek for a connexion between every chapter, or all other paſſages in the books of the Prophets, in as much as they ſpake them at ſeveral times, and ſo when they committed them to writing, ſet them down as they were ſpoken, without neceſſary dependence of every part one on another, and ſo this might be looked on, as [a] a new addreſs (as the Prophet was by the Spirit moved,) to the People: yet of the coherence between it and the foregoing parts of this prophecy, we may not unfitly take an hint from a *Jewiſh* [b] Doctor to this purpoſe; that whereas God had ſometimes threatned to them heavy judgments to the deſtruction both of *Samaria* and *Jeruſalem*, *Iſrael* and *Judah*, and then again given them gracious promiſes, of victory over their enemies, and great tranquillity and proſperity, leſt any ſhould thence take occaſion to ſuſpect, that his ways were not equal, and he not conſtant in his purpoſes, but various and changeable, one while intending and declaring one thing, then another, and repenting him at one time of what he had ſaid or done at another; he here bids the Prophet to declare the methods of his proceedings to them, by rehearſing what he had done for them, and their forefathers, and what juſt things no way grievous were required of them, and how they behav'd themſelves towards him, and laying open what tranſgreſſions they were guilty of, that ſo it may appear, that he was always inclin'd to mercy and to do them good, but that they by the unequal temper of their behaviour, and perverſe rebellious carriage, provoked him to uſe ſeverity towards them, and to deal with them in judgment, that he might not ſeem a patronizer of wickedneſs; the cauſe was from themſelves and not from any inconſtancy in him, the change in them, not in him, who was ſtill the ſame, *the Lord, the Lord God merciful and gracious*, &c. *but that will by no means clear the guilty*, &c. *Exod.* xxxiv. 6, 7.

For making this evident therefore, the Prophet thus begins and beſpeaks them, *Hear ye now, ye people of Judah and Iſrael, what the Lord ſaith*, &c. The Lord ſaith it, and therefore it requires their due attention, the Lord ſaith unto him, *Ariſe*, (O *Micah*) *contend thou before the mountains*, &c. The Margin hath, *with the mountains*, for ſo the particle את *Eth*, more uſually ſignifies, but it is by the *Hebrew* [c] *Grammarians* obſerv'd here to denote as much as אל *El*, *to*, or *before*, *in preſence of the mountains.* The mountains and hills (ſaith a [d] learned *Jew)* are dead inanimate things, and cannot be guilty of ſin, why then ſhould he reprove them? The ſenſe then muſt be (ſaith he) rebuke and reprove the ſin of this people with ſuch vehemence, publickly, and with ſo high a voice, that even thoſe inſenſible creatures the mountains and hills may hear it; as much as to ſay, Contend with or re-

[z] Calvin, Druſius. [a] R. Tanchum. [b] Abarb. [c] Grot. [d] Jun. and Tremel. [a] Grot. [b] Abarbinel. [c] R. David Kimchi. [d] Abarb.

reprove this people in the preſence of the mountains, and that ſo loudly and vehemently, as if thou would'ſt make even thoſe things, that have no ſenſe of hearing, the very hills, to hear thy voice.

[e] Some render, *with the mountains*, and *let theſe hills hear*, i. e. thoſe of *Judæa* that mountanous country: and then the mountains and hills may be taken for [f] the inhabitants of them. [g] Others think them cited as if they were guilty, becauſe on them they worſhipped idols and committed abominations. Others again [h] both *Jews* and *Chriſtians*, by mountains and hills take the princes and great ones to be meant, as ſometimes in ſcripture they are by thoſe names deſigned, and then the particle *with*, muſt in its uſual ſenſe be underſtood, (but the controverſy ſeems more general with all people.) The *Chaldee* Paraphraſe is cited by the [i] *Jewiſh* Expoſitors as rendring mountains by *fathers*, and hills by *mothers*; as if he ſhould call on *Abraham*, *Iſaac*, and *Jacob*, and *Sarah*, *Rebeccah*, *Leah* and *Rachel*, in their graves, to hear how ill they had requited the Lord for all his goodneſs ſhewed to them, (and ſo in ſome [k] Editions of the *Chaldee* it is read: but in others, and thoſe more common, otherwiſe, *viz.* mountains and hills, as in the *Hebrew.*)

But there is no need of taking mountains and hills in any other than their proper ſignification, [l] it being agreeable to the language of the Scripture [m] elſewhere, when God ſpeaketh, or any thing is ſpoken from him, and in his Name, the more to affect the hearts of men, and make what is ſpoken to ſink into them and be attended to, to call in heaven and earth and lifeleſs inſenſible creatures as witneſſes againſt them, and judges between God and them, for the ſolemnity of the matter, and to ſhow the juſtneſs of what he doth or ſaith, and how more ſenſeleſs and ſtupid they are in not hearkning and obeying than any of thoſe lifeleſs creatures, which obey all his will as readily as if they had ears and were of quickeſt hearing. As they ſpeak loudly without voice to declare [n] the glory of God, and witneſs to his truth, ſo do they hear without ears when the Lord ſpeaks. *Iſrael* therefore refuſing to hearken to the Lord, out of theſe doth he raiſe up ſuch as ſhall hearken to him, and call on them ſo to do.

Hear ye, O mountains, the Lord's controverſy, and ye ſtrong foundations of the earth. Inſtead of *hills* in the firſt verſe, here in the ſecond verſe is put *ye ſtrong foundations of the earth* (or, ye ſtrong ones the foundations of the earth:) ſo are the mountains and hills called, as the ſtrongeſt and firmeſt parts of the earth, and therefore [o] likened to the pillars or foundations thereof. [p] They that by mountains underſtand the kings and princes of the world, ſeem by theſe to underſtand their deputies and magiſtrates, who do as it were ſuſtain the pillars thereof, *Pſalm* lxxv. 3. But it ſeems moſt convenient, as declaring the majeſty of God, to retain (as we ſaid) the proper ſignification of the words, mountains and hills.

Theſe being ſummoned (as fit witneſſes for their conſtancy and ſtability) to hear, he declares what they are called on to hear, *viz.* the *Lord's* [q] *controverſy with his people*, and his impleading them for matters between him and them. He that is ſovereign Lord of all, and cannot do any unjuſt thing, nor could be accuſed of injuſtice in doing what he will with his own, much leſs in puniſhing them who have done otherewiſe than they ſhould, in rebelling againſt him and tranſgreſſing his commandments, yet with wonderful condeſcenſion, puts himſelf as it were on equal terms with this rebellious people, and [r] chuſing rather to manifeſt his juſtice and equity than the right and power of his dominion, calleth in all creatures to be witneſſes and judges between himſelf and them, of the juſtneſs and even neceſſity of his proceeding with them. That he may before all be juſtified in what he ſpeaks, and [s] cleared in his judging (or contending) even themſelves being judges, he gives in his reaſons, and calls on them to give in theirs, or any arguments they can produce for themſelves in their behalf, according to what he elſewhere ſaith, *Iſaiah* xliii. 26. *let us plead* (or [t] let us be judged) *together, declare thou, that thou may'ſt be juſtified*; if thou haſt any thing whereby thou mayeſt juſtify thy ſelf, produce it, and let it be heard.

3. *O my people, what have I done unto thee, and wherein have I wearied thee? teſtify againſt me.*

O my people, what have I done unto thee, &c.] Thus he begins his plea with them, by calling on them to produce what exceptions they have againſt him and his ſervice; for their forſaking it might ſeem to import, as if he had ill treated them, and been an hard maſter to them. He bids them therefore, if they have any thing to ſay for themſelves againſt him in that kind, to produce it. *O my people, what have I done unto thee, and wherein have I wearied thee?* [u] Some for explication add, What evil have I done unto thee? *viz.* that thou ſhouldſt thus behave thy ſelf towards me, as thou doſt: Wherein have I wearied thee? What commands have I given thee, or what have required to be done of thee, the doing of which might be a trouble and weariſomneſs unto thee? becauſe they were apt to ſay, *What a wearineſs is it?* Mal. i. 13. So that to this expreſſion, will be agreeable what we have in the New Teſtament, *His commandments are not grievous*, 1 John v. 3. and what our Saviour ſaith, *Mat.* xi. 30. *My yoke is eaſy and my burden light.*

Others much [w] differently expound the firſt words, not underſtanding *evil*, but *good*, *What*,

[e] Jun. Trem. [f] Grot. [g] A. Lapide, Tirin. Tarnov. [h] R. Tanchum, Vatab. Ribera. [i] R. D. Kimchi. Abarb. and ſee R. Tanchum, and R. Solom. [k] See Bib. Reg. Buxt. Polyglot, &c. [l] Ainſw. in Deut. xxxii. 1. [m] Iſaiah i. 2. Micah i. 2. [n] Pſalm xix. 3. Luke xix. 40. Hoſea ii. 21. [o] Compare Deut. xxxii. 22. and Pſalm xviii. 7. [p] Abarb. [q] See Hoſea iv. 1. [r] Grot. Pelican. [s] Pſalm li. 4. [t] Vulg. Lat. [u] Aben Ezra, R. D. Kimchi. [w] R. Solomon, Abarbinel.

What, i. e. how much, *good have I done unto thee?* how great mercies ſhew'd to thee? And then the following words much as before: *and wherein I have wearied thee* by my commandments, what trouble thou haſt been put to in doing them, *teſtify* thou and declare. The *Chaldee* paraphraſeth the former part of the verſe, *what good have I ſaid that I would do to thee, and have not done it?* which meaning may agree with either of the foregoing: and the latter part thus, *and what hard* [or grievous] *infirmity have I multiplied upon thee?* [x] as if he had reſpect to his preſerving them continually in health in all their travel through the deſert: and ſo ſome Others underſtand this, not ſo much of God's not wearying them with his commandments, as of his [y] not having in any kind put them to hardſhip and difficulties in their coming out of *Egypt*, and travel in the deſart, through which he bare them *as on eagles wings*, Exod. xix. 4. and *Deut.* xxxii. 11, &c. *and led them through the deep as an horſe in the wilderneſs, that they ſhould not ſtumble*, Iſaiah lxiii. 13, *&c.*

But the firſt of theſe expoſitions, as to the whole verſe ſeems more naturally to flow from the words, and may be compar'd with and confirmed by what he ſaith, *Jer.* ii. 5. *What iniquity have your fathers found in me, that they are gone from me?* &c. and *ver.* 31. *Have I been a wilderneſs unto Iſrael, and a land of darkneſs?* the meaning of which a [z] learned *Jew* thus gives, Have I put upon them any great difficulty, or burdened them with any hard command, that they are fled from mine obedience?

Teſtify againſt me.] He challengeth them to produce their grievances, if they have any againſt him, before thoſe mountains and hills ſummoned in to witneſs between them. If they have no ſuch things on their part to produce, he hath his great benefits conferred on them and their forefathers, by which he deſerved and might juſtly challenge their faithful obedience, to produce on his part: which therefore, to convince them of their great ingratitude, he proceedeth to recite.

4. *For I brought thee up out of the land of Egypt, and redeemed thee out of the houſe of ſervants, and I ſent before thee Moſes, Aaron, and Miriam.*

5. *O my people, remember now what Balak King of Moab conſulted, and what Balaam the ſon of Beor anſwered him from Shittim unto Gilgal, that ye may know the righteouſneſs of the Lord.*

For I brought thee up out of the land of Egypt, &c.] For the particle כי *Ci*, ſo rendred, [a] Others render otherwiſe, as, 1. *When*, 2. *But*, *ſurely*, 3. *Although*, and the like: but the coherence is by none made plainer than by reading it *For*, as it plainly ſignifies.

I brought thee up, &c. *and redeemed thee out of the houſe of ſervants*, i. e. out of the houſe or place of [b] ſervitude or bondage, where thou wert a ſervant. The words are the very ſame, that are uſed in the preface of the ten commandments, both *Exod.* xx. and *Deut.* v. and there rendred *the houſe of bondage*, and hath the ſame meaning here.

Diverſe [c] both *Jews* and *Chriſtians* mention here another reaſon of this appellation of *houſe of ſervants*, viz. that *Egypt* may be called ſo in reſpect of the *Egyptians* themſelves, who were inheritors of that curſe laid on their forefather *Cham*, and his ſon *Canaan*, that he ſhould be a ſervant of ſervants unto his brethren, *Gen.* ix. 25. But this (however otherwiſe true) ſeems here rather a nicety not much to be inſiſted on, [d] though this may ſeem to heighten the greatneſs of the benefit of his redeeming them thence, where they were in moſt vile bondage and low condition, ſervants to ſervants.

And I ſent before thee Moſes, Aaron and Miriam.] The *Chaldee* thus paraphraſeth theſe words, *And I ſent before thee three Prophets, Moſes* to teach the tradition, (or way, ſo I ſuppoſe מסירה *Meſirah*, rather is, than tradition which is מסורה *Maſorah*) of judgments, *i. e.* to give them laws; *Aaron* to make propitiation for the people; and *Miriam* to inſtruct the women. (*Aaron* hath the title of Prophet given him, *Exod.* vii. 1. and *Miriam* of a Propheteſs, *Exod.* xv. 20. where ſhe went before the women in ſinging praiſes to the Lord for their deliverance from the *Egyptians*; and they both ſeem to challenge that title, as belonging to them, as well as unto *Moſes*, Num. xii. 2.) Theſe he ſaith he ſent before them, *i. e.* gave them for guides to them to go before them, to conduct, inſtruct, lead, and aſſiſt them, both in their going forth of *Egypt*, and in their paſſage through the wilderneſs.

[e] Some by his ſaying, that he ſent them before them, underſtand, that he before hand, before their going forth out of *Egypt*, ſent them to give them the joyful news of their deliverance, and prepare them for it. Theſe being both true, and the word comprehending both, both may be looked upon as meant, to the minding them of all thoſe benefits, that God made theſe three his inſtruments of conferring on the *Iſraelites*, from the firſt beginning of his great work of his redemption of them out of *Egyptian* bondage, as long as they continu'd together amongſt them, which was even till the time of the next great work or benefit here particularly mentioned, *viz.* what concerns the ſtory of *Balak* and *Balaam*, and ſo all from their firſt moving to come out of *Egypt*, until they came to *Shittim*, all God's wonderful works and mercies towards them, as in the books of *Moſes* recorded; for before what is mentioned of *Balak*, *Miriam* died, *Num.* xx. 2. and ſo did *Aaron*, Num. xx. 28.

The putting them in mind therefore of what was done as well after their deceaſe as before, is uſhered

[x] See Deut. vii. 15. viii. 4. Exod. xv. 26. [y] Ch. à Caſtro. [z] R. Tanchum. [a] 1. Jun. Trem. 2. Kimch. 3. R. Solom. Jar. [b] Chald. Greek, &c. [c] Kimchi, Abarb. Vatabl. and others. [d] See Chriſt. à Caſtro. [e] R. D. Kimchi.

uſhered in with a new addreſs, *O my people, remember now what Balak King of Moab conſulted*, &c. conſulted, *i. e.* [f] what counſel he took, *viz.* how he might by any means bring about their deſtruction. The ſtory of what was agitated betwixt *Balak* [g] King of *Moab*, and *Balaam* the [h] *Soothſayer* is recorded, *Num.* xxii. xxiii. xxiv. *Balak* finding himſelf unable to accompliſh his deſigns on *Iſrael* by force of arms, thought to do it by bringing God's curſe upon them, for which end he ſends for *Balaam* (who it ſeems had then the repute of an holy man and great Prophet) to come and curſe them, *for I wot*, ſaith he, *that he whom thou bleſſeſt is bleſſed, and he whom thou curſeſt is curſed*, Num. xxii. 6.

How willing *Balaam* was to have complied with him in this pernicious deſign, is manifeſt by his carriage in the relation of the hiſtory, but God would not ſuffer either of them to have their will. *Balak* hired againſt *Iſrael Balaam* to curſe them, nevertheleſs the Lord their God would not hearken unto *Balaam*, but turned the curſe into a bleſſing unto them, *Deut.* xxiii. 4, 5. *Joſhua* xxiv. 10. Whenſoever by building altars and offering ſacrifice he ſought to procure a curſe againſt them, the meſſage that was put into his mouth to return to *Balak* was a bleſſing, which he could not chuſe but utter. So that he being forced to it ſaid, *how ſhall I curſe whom God hath not curſed, or how ſhall I defy whom the Lord hath not defied?* Num. xxiii. 9. and, *behold I have received commandment to bleſs, and he hath bleſſed, and I cannot reverſe it*, ver. 20. He confeſſed that no inchantment could prevail againſt *Iſrael*, ver. 23. and in fine, therefore inſtead of curſing them, plainly pronounceth bleſſings upon them, and curſes and deſtruction to thoſe who would have had them curſed and deſtroyed, *Num.* xxiv. 15, *&c.* So that *Balak*'s deſign in getting *Balaam* to curſe *Iſrael* [i] ſeems that which is intimated by, *remember what Balak conſulted*; and *Balaam*'s bleſſing them inſtead of curſing them, that referred to by thoſe words, *and what Balaam the ſon of Beor anſwered him.*

But there is one thing more in that hiſtory to be taken notice of for the fuller underſtanding of what is here ſpoken, and that is, that though *Balaam* could not by his curſes prevail to hurt *Iſrael*, yet he ſought and taught *Balak* by another way to attempt it, *viz.* by ſeducing them to do that, which if done by them ſhould certainly pull down God's curſe on them, *viz.* fornication and idolatry. [k] This is by Some thought to be intimated in what he ſaith to *Balak*, Num. xxiv. 14. *I will advertiſe or counſel thee.* But though no ſuch counſel is there more fully expreſt, yet it is afterwards, *chap.* xxxi. 16. where *Moſes* reproving the people for ſaving alive the *Midianitiſh* women, ſaith, *behold, theſe cauſed the children of Iſrael through the counſel of Balaam, to commit treſpaſs againſt the Lord in the matter of Peor*, to which alſo reference is made, *Rev.* ii. 14. where 'tis ſaid that *Balaam* taught *Balak* to caſt a ſtumbling block before the children of *Iſrael*, to eat things ſacrificed to idols, and to commit fornication. That counſel of his is there called the doctrine of *Balaam*, and that may, not perhaps unfitly, be here included in what *Balaam* anſwered to *Balak*, as calling to mind, as a great ſin of their forefathers, ſo together a ſignal mercy of God, in not ſuffering that counſel to prevail to the utter deſtruction of them, but to end in the puniſhment of part of them only (*viz.* twenty-four thouſand, *Num.* xxv. 9.)

And this [l] Some look on as chiefly here referred to, joining with theſe words the following, namely, *from Shittim to Gilgal*, making the meaning thus to be, And what pernicious council *Balaam* gave for working miſchief to them in their paſſage betwixt *Shittim* and *Gilgal*, viz. that in all that way (as far as his dominions extended) he ſhould ſend into the camp of *Iſrael* of the faireſt of his women, to entice them to fornication, and conſequently to idolatry; that ſo by that means, which he could not do by any inchantments, he might prevail to bring God's curſe upon them: which counſel if it had taken effect, had certainly done what he intended. For being begun to be practis'd in *Shittim*, we ſee how it provoked God to ſend a plague among the people to the deſtruction of twenty-four thouſand, *Num.* xxv. 9. and had it been ſeconded or continued in their further march toward *Gilgal*, had probably brought deſtruction on the whole people before they could arrive there, but was defeated by God's ſo timely taking notice of it, and by the early puniſhment of thoſe that were at firſt ſeduced, and afterwards by the [m] cutting off the *Midianitiſh* women, who were intended to be a ſnare to them. So that the plot was dangerouſly on *Balaam*'s part laid, and God's great mercy in defeating it was very conſpicuous, and worthy to be had in remembrance.

But Others do otherwiſe expound theſe words, [n] ſome taking by the words, *from Shittim to Gilgal*, to be denoted the ſeveral ſtations to which *Balak* took *Balaam*, that he might view the camp of *Iſrael*, and curſe them, (*viz.* thoſe named, *Num.* xxii. 41. and xxiii. 14, 28.) but [o] thoſe places were not between *Shittim* and *Gilgal*, but eaſtward of *Shittim* to the weſt of which *Gilgal* was: and if it be ſaid, that it is meant, that thence he might ſee their camp, as it lay between *Shittim* and *Gilgal*, it will be again anſwered, that the camp then [p] pitched in the plains of *Moab*, did not reach farther than *Shittim*, nor ſeems to have been extended farther towards *Gilgal*.

Others therefore, [q] both *Jews* and *Chriſtians*, disjoining the words, *from Shittim unto Gilgal* from theſe, *and what Balaam anſwered him*, and repeating the word, *remember*, as again having influence on theſe, thus ſupply the ſenſe; And remember thoſe things which I did for thee in the way from *Shittim* to *Gilgal*, from

[f] Abarb. [g] Num. xxii. 4. [h] Joſhua xiii. 22. Num. xxxiv. 16. [l] Ribera, Menochius, Tirinus. Caſtro, and Ribera. [p] Num. xxii. 1. and xxv. 1.
[i] Ab. Ezra, R. D. Kimchi, Abarbinel. [k] Ainſ. on [m] Num. xxxi. 17. [n] Tanchum. [o] See Ch. à
[q] R. D. Kimchi, Munſter, Vatablus, Grotius, Abarbinel.

from *Shittim* in the plains of *Moab* eaſt of *Jordan*, where they ſinned, (in the matter of *Peor*, Num. xxv. 3, 18.) and deſerved all to be cut off, had not God been merciful to them, unto *Gilgal* on the other ſide of *Jordan* in the promiſed land. [r] At *Shittim* they abode till after *Moſes*'s death. From thence after *Moſes*'s death *Joſhua* conducted them over *Jordan* (the waters of which were, as formerly the waters of the Red Sea under the conduct of *Moſes*, miraculouſly divided to let them paſs through as on dry land) unto *Gilgal*, where they firſt encamped in, and took firm poſſeſſion of that promiſed land, which ever ſince they had enjoy'd: and there God renewed his covenant with them by renewing circumciſion, which had been omitted in their journeyings through the wilderneſs, and ſo rolled away from off them the reproach of *Egypt*; for which cauſe the place had its name *Gilgal*, (which ſignifieth *rolling.*) Joſh. v. 9.

So that as in the former words they are put in mind of all the great things, that God did for them under the conduct of *Moſes*, and in his time, ſummed up, *Joſh.* xxiv. 6, *&c.* ſo in theſe of thoſe under the conduct of *Joſhua* and after his death: and ſo, in ſumm, of all that he did from his firſt beginning to redeem them from bondage, and bringing them out of *Egypt* through the Red Sea, through the deſert and through *Jordan*, till he had ſettled them in the promiſed land: and ſo conſequently of all that he did afterwards for them there, in driving out of their enemies and ſettling them in it till this very time, wherein they had ſo far provoked him by their unthankful and rebellious behaviours, that he thought of caſting them again out of it, and threatned by the mouths of this and other Prophets ſo to do, except they ſhould prevent it by ſerious and ſpeedy repentance, and new obedience, which all the Prophets, calling on them in his name, could not perſwade them to.

All theſe things with the notorious circumſtances attending them, and variety of tranſactions, whereby God manifeſted his infinite wiſdom, power, juſtice, mercy, and truth, in his miraculous preſervation of them, and deſtruction of, and defeating the counſels of their enemies, in his puniſhing them ſometimes for their rebellions, yet in great mercy ſparing and preſerving the main body of them, and not ſuffering any good promiſe, that he had made to their fathers to fail, till he had fulfilled all, do theſe comprehenſive heads of the ſtory expreſſed put them in mind of. There was no need of reciting all particulars, they being things that they could not be ignorant of, being recorded in the books of the law and *Joſhua*, and by mouth from the fathers, (according to God's command) all along from the time that they were firſt done, related to them; only they laid them not to heart, to make that uſe of them as they ought to have done, thence to take occaſion of continued thankfulneſs, expreſſed in faithful adherence and obedience to God; ſo that they might juſtly be thought and ſaid to have forgotten them: and therefore are by a brief mention of theſe main heads put in mind of them, and bid to remember them, that ſo they might *know the righteouſneſs of the Lord.*

Righteouſneſs.] צדקות *Righteouſneſſes*; a word of latitude, according to ſeveral acts in which [s] righteouſneſs ſhews it ſelf, as of giving or doing what is right and juſt, uprightneſs in dealing, juſtice in judgments, and in diſpenſing puniſhments, and rewards, mercy, and beneficence, fidelity, and veracity, and juſtneſs in a cauſe: and to all 'tis appliable according as the place where it is uſed requires, and is here therefore indifferently interpreted by [t] Expoſitors; Some, his juſt dealings in all matters betwixt *Iſrael* and their enemies, and in what concerned them among themſelves according to their different behaviour, when they rebelled and when they obeyed, when they ſinned and when they repented; [u] Some, the great mercies of the Lord ſhewed to them, and benefits conferred on them; [w] Some, the faithfulneſs of the Lord in making good all his promiſes made to their forefathers, notwithſtanding all thoſe impediments, which ſtood in their way, through the enemies endeavours and their own rebellions and ſins. Whichſoever of theſe be taken, the thing will be true, and the word may well be taken in its full latitude as it comprehends all theſe and ought of like kind, for examples of all its meanings and all that it can import, will be afforded in the hiſtories pointed out, and they will inſtruct them to know the righteouſneſs of the Lord taken in what ſenſe or notion you will; yea, though we ſhould not look back on all thoſe paſſages from *Egypt* to *Gilgal*, but only on thoſe from *Shittim* to *Gilgal*; as ſome ſeem more particularly to refer theſe words only to them. So the *Chaldee* Paraphraſe. *Have not great things been done for you, from the plain of Shittim to the houſe*, or place, *of Gilgal, that the righteouſneſs of the Lord might be made known?* [x] and ſome Chriſtian Interpreters, who for making the words as they ſuppoſe the plainer, (though the uſual reading ſeem more plain) render thus, *that thou mayeſt acknowledge the righteous dealings of the Lord from Shittim to Gilgal, and ſay*, &c.

But though all theſe may (as we ſaid) agree to the ſenſe of the words, and be looked on as true, yet if we look to the words foregoing, wherein God ſaith that he hath a controverſy with *Iſrael*, and calls on them, as it were to plead the caſe, and debate the matter with him, before witneſſes, that it may appear on which part the right ſtood, or the fault lay, that he hath taken up a quarrel againſt them, and it will ſeem perhaps a cloſer and more natural way of making the inference, or giving the meaning to expound them, *that ye may know* (or that it may be known, for the word is only

[r] Joſh. iii. 1. [s] Moreh Nevochim. Nic. Fuller concord. [t] Piſc. Tarnov. Dutch Notes; ſee R. Tanchum. [u] Cal. Diodat. Grot. Druſius, R. Tanchum. [w] Vat. Ribera Tirinus, Menoch. Sa. Diodat, &c. and Chriſt. à Caſtro. [x] Junius and Tremellius.

only למען רעת *Lemaan Daat*, to know; or, for knowing, without expreſſing the perſon) the righteouſneſs of the Lord, *i. e.* [y] that the right of the cauſe is on his ſide, and he is very juſt in what he doth now, in accuſing thee of ingratitude, and threatning to puniſh thee for it, that there is no injuſtice in his doings (and ſo may it be compared with that expreſſion, *Pſalm* li. 4. above-mentioned.) Thoſe great things done for them which he calls to their mind, and pleads, are manifeſt evidences on his part againſt them, to juſtify him: they having nothing to anſwer for themſelves, or teſtify againſt him, what ſhall they do but as men wholly convicted, and in great confuſion, ſay as follows.

6. ¶ *Wherewith ſhall I come before the Lord*, and *bow my ſelf before the high God? Shall I come before him with burnt offerings, with calves of a year old?*

7. *Will the Lord be pleaſed with thouſands of rams*, or *with ten thouſands of rivers of oil? Shall I give my firſt born* for *my tranſgreſſion, the fruit of my body* for *the ſin of my ſoul?*

Wherewith ſhall I come before the Lord, &c.] This abrupt, paſſionate, form of ſpeech ſeems to require ſomething to be underſtood, and ſupplied, whereby it may be joined to the preceding words, and that [z] Some would have to be *and mayeſt ſay:* which then muſt be underſtood with ſome caution, not as if the Prophet ſhould ſuggeſt to them words, which he thinks convenient that they ſhould, or he would have them to ſay (becauſe they are ſuch as he could not but know were not to be ſaid, being not agreeable to the ways of worſhip for making atonement, and pacifying God, by God himſelf in the law preſcribed, who would not be pleaſed with any other things than what he himſelf choſe, being not profited by any, nor accepting of any, but what himſelf approved) but rather mentioning them as ſuch, which probably they would be ready to ſay, being convinced of God's righteouſneſs in his plea, and having nothing to teſtify againſt him, or anſwer for their own juſtification: as if they ſhould ſay, We confeſs God's righteouſneſs, and acknowledge all that he hath ſaid to be true, and that he hath better deſerved at our hands, than we have repayed him, and would be glad therefore by any means, and on any terms to make our peace with him. If offering thoſe ordinary oblations, which the law required (which as ſpeaking in their perſon he may ſeem to intimate they would ſay they had not failed in) will not ſuffice, what elſe ſhall we do? be it offerings of things never ſo expenſive (as by thoſe hyperbolical expreſſions of *thouſands of rams, and ten thouſands of rivers of oil* ſeems denoted) or things never ſo dear, or precious to us, our children, yea the deareſt of them, *our firſt born*, all of theſe would we willingly offer for making atonement for our ſins, whereby we have provoked him, and for appeaſing him, if all would do.

Not much different as to the meaning will be what [a] Others ſupply, *viz.* If any of you (or every one of you for his particular) ſhall ſay, *wherewith ſhall I come before the Lord*, &c. On all hands it will be agreed that the words are ſpoken by the Prophet, as in the perſon of the people (agreeable to what their behaviour ſhewed to be the thoughts of their hearts) as a reply to what God hath ſaid in his plea againſt them for evidencing his own righteouſneſs, and their great ingratitude, whether we look on them as an acknowledgment, that they are convinced of their own guiltineſs, and deſire to acknowledge their ſins, and repent of them, which they would teſtify by any means, if they knew what would be accepted, or ſuffice in that kind: tacitly implying that he had not wearied them in any ſervice, but [b] that there was nothing ſo weariſome, or troubleſome, or expenſive, which for pleaſing him they ought not to do, or would not willingly do; or whether as a juſtifying of themſelves, [c] That all was true indeed that God had ſaid; and as for themſelves if they had been defective in their duty, and ſo diſpleaſed him, it was through ignorance, becauſe if they might be informed what would pleaſe him, were it never ſo great a matter, they would willingly do it.

However it be, the Prophet by putting this queſtion in their name in theſe terms, [d] makes way for informing and inſtructing them in the true means of pleaſing God, which, as in anſwer to their queſtion, he declares in the following words. But before we come to thoſe words, wherein he poſitively ſets down, what things God required, and was to be pleaſed with, we muſt neceſſarily ſuppoſe a denying the things in this queſtion on their parts expreſſed to be pleaſing, or acceptable to him, *viz.* multitude of oblations and ſacrifices above what he required in his law, as if by the greatneſs and preciouſneſs of them their pardon were to be bought out. Offerings and ſacrifices were indeed in the law of God's own inſtitution, but thoſe all of ſuch nature as God might, for all that he had commanded, juſtly aſk, *wherein have I wearied thee?* They were neither ſo coſtly, nor ſo many, as that they had reaſon much to be aggrieved at; they were all of ſuch things as were at hand eaſy to be gotten, and of the ſtore wherewith he had bleſſed them, ſo that [e] if any were poorer than others, in many of them regard was had to his poverty. And that they might know, that it was not the value or great price of the offering that he looked after, appears, in that for greater ſins oblations [f] of leſſer value were enjoined, and for [g] ſome great ſins none at all; that thereby the heinouſneſs of them might ap-

[y] The word righteous is ſo uſed, Gen. xxxviii. 26. Deut. xxv. 1. Jer. xii. 1. [z] Junius Tremellius, Grot. and ſee R. Tanchum. [a] R. D. Kimchi, Aben Ezra, Ch. à Caſtro. [b] See Abarbinel. [c] See Paræus. [d] R. Tanchum, Corn. à Lapide. [e] See Levit. v. 11. chap. xii. 8. and chap. xiv. 21. [f] Moreh Nevochim. lib. 3. cap. xlvi. Grot. on Levit. iv. 3. [g] Grot. de ſatisfactione, cap. x. and on Pſalm li.

appear. And to think therefore, that by adding to the ſacrifices, which God had preſcribed in the law, as by changing ſingle beaſts into thouſands of the beſt ſort, or inſtead of beaſts to offer, to ſacrifice, the deareſt of their children, could be no ſafe rule to go by in ſeeking to appeaſe the wrath of God for their ſins, and preſent themſelves acceptable in his ſight [h]. They were not to *add to*, no more than to *diminiſh from what he commanded*, Deut. iv. 2. and xii. 32. Therefore did their offerings even of ſuch things as he allowed and required to be offered at any time pleaſe him, becauſe offered in obedience to his commands, and of ſuch things, for ſuch ends, and in ſuch a manner, and with ſuch a mind in them rightly prepared and diſpoſed according to his will in his word declared, not for any thing otherwiſe of intrinſick goodneſs in the things themſelves, or the value or multitude of them which he eſteemed. And for this cauſe, becauſe they thought otherwiſe, and neglecting thoſe other circumſtances, whereby the offerings were to be made acceptable, and were never without them, thought to pleaſe him with ſacrifices, and oblations, as if the bare offering them and external performance, were as much as he required, and a ſufficient performing of their duty, whereby they ſhould gain his favour, is it that we often hear him reproving them even for their legal ſacrifices, and rejecting them with indignation, as things which he delighted not in, but even loathed and hated, as *Iſaiah* i. 11, &c. lxvi. 3. *Jer.* vi. 20. *Amos* v. 22, &c. and as things that though by them he thought good under the law to exerciſe them in obedience to him, and [i] to inſtruct them and bring them to repentance and faith, yet were not [k] his prime and main intention, nor things which meerly of themſelves could pleaſe him; as appears, *Jer.* vii. 21, 22, &c. Here therefore is moſt true what [l] Some ſay, though it ſeem not the proper conſtruction, or interpretation of the words, while they would thus read and expound them, *Shall I give*, or offer in ſacrifice *my firſt born? This would be my tranſgreſſion*, (it would be a very great wickedneſs and not fit for me to do;) *or ſhall I offer for a ſacrifice the fruit of my body? this would be the ſin of my ſoul*; and how ſhall I do this great wickedneſs? It is certain, that however with the greateſt zeal and ſhew of deſire to be reconciled to God, they ſhould have pretended, and been willing to have done any ſuch thing, (and ought if he had required to have been willing) yet this (as the caſe ſtood) had been but more and more to provoke, not to appeaſe him, by offering ſuch things never by him required, as though of the greateſt eſteem in their own eyes, yet were to him an abomination, [m] however in their idolatrous worſhips they were commended and looked on as moſt meritorious acts. And therefore this queſtion, for what end ſoever put by the Prophet in their perſon doth ſo neceſſarily include a negative anſwer [No, thou ſhalt not come before the Lord with ſuch things; he will not be pleaſed with thy giving ſuch things] that taking it as granted, he doth not farther inſiſt on it, but proceeds in poſitive terms, to inſtruct them what is pleaſing to God, and what good for them to do, and required, that they may in acceptable manner come before him, and that they may find acceptance with him.

8. *He hath ſhewed thee, O man, what is good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God?*

He hath ſhewed thee, O man, what is good, &c.] This is an anſwer given by the Prophet to the queſtion in the preceding words, put as in the perſon of the people, or any of them, and gives a full reſolution to the main of the queſtion, *viz.* what it is wherewith the Lord would be pleaſed, though not ſuch as perhaps they who would put the queſtion in ſuch terms as it is put, did, or would expect, for they make their queſtion concerning things without themſelves, by what in that kind they might pleaſe him, as taking it for granted that by ſuch things God was to be pleaſed: not making queſtion of any thing within themſelves, or how their own hearts and minds were to be diſpoſed, and their converſation was to be ordered. But the anſwer reſpects only this, with excluſion of the other, as without this not worth the mentioning, and of no value, yea rather abominable in the ſight of God. Their whole flocks and herds, yea their deareſt children would they part withal to make ſatisfaction for their ſins, [n] but mention not the parting with thoſe ſins, or rectifying their inward man, and amending their ways. This in their eyes was a great offer, a way to gain acceptance, but he ſhews them that in this they were clear miſtaken, God looking to them and their behaviour, not the greatneſs, or coſtlineſs of their offerings; and therefore that if they would in acceptable manner come before him, and have him pleaſed, they muſt bring with them, not what ſeems good in their own eyes, but what he hath ſhewed them to be good, and hath required, ſo that without that it is in vain to talk of, or pretend to offer any other gift, though never ſo coſtly, or of things without themſelves, never ſo dear to them.

This, except willingly, they could not be ignorant of, ſo that they might have made themſelves anſwer, or not needed at all to put this queſtion, for he had ſhewed it to them, and declared it in his law, wherein he had plainly ſet down all that he required of them. Yet doth the Prophet ſummarily repeat it to them, *and what doth the Lord require of thee, but to do juſtly*, &c. What but theſe things? ſo as that all other things required are but in order to theſe, or with ſuppoſal of theſe, and without theſe neither good nor required; ſo where he ſeems to reject thoſe ſacrifices which other-

[h] Prov. xxx. 6. [i] Calv. [k] Moreh Nevochim. lib. 3. c. xxxii. See Abarb. [l] And ſo the Syriack and Arabick Tranſlations. [m] Jer. vii. 31. [n] See Calv.

otherwiſe the law enjoined, as by them offered, he doth explain what was the main thing by him intended, and required, ſo as that without it the outward performances ſignified nothing. So *Iſaiah* i. 11, &c. when he had ſhewed that the multitude of their ſacrifices to him was to no purpoſe, *&c.* he ſaith, *Waſh ye, make you clean, put away the evil of your doings from before mine eyes, ceaſe to do evil, learn to do well, ſeek judgment, relieve the oppreſſed*, &c. So *Jer.* vii. 22, 23. telling them that he ſpake not to their fathers concerning ſacrifices, he adds, *but this thing commanded I them, ſaying, Obey my voice*, &c. And ſo *Amos* v. 22, &c. telling them, that he will not accept their burnt-offerings, *&c.* that they may know, wherewith to be accepted, he adds, *ver.* 24. *But let judgment run down as waters, and righteouſneſs as a mighty ſtream.* To the ſame purpoſe, *Hoſea* vi. 6. ſaith he, *I deſired mercy and not ſacrifice, and the knowledge of God more than burnt-offerings:* as *Samuel* told *Saul*, 1 Sam. xv. 22. *Hath the Lord as great delight in burnt-offerings and ſacrifices as in obeying the voice of the Lord?* [o] *Behold, to obey is better than ſacrifice, and to hearken than the fat of rams.*

Theſe and the like places all aim at the ſame thing that the words of the Prophet here, though the terms be different, all ſhewing that the offering of a man's ſelf to God, by forſaking his ſins, and ordering his converſation aright before him, is that which is good and acceptable in his ſight, and required more than, and preferred before, all oblations, and outward pompous ceremonious performances or ſhew of worſhip to him; and all ſpeak that which was before ſaid in the law (and is noted in the Margin of our Bibles in this place,) *And now Iſrael what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to ſerve the Lord thy God with all thy heart, and with all thy ſoul, to keep the commandments of the Lord and his ſtatutes*, &c. *Deut.* x. 12, 13. There being put the ſame queſtion that here, *what doth the Lord require of thee? but*, with what follows as in anſwer to it, ſhews the duty required in both places to be the ſame, and the words to aim at the ſame thing, though in ſound they differ.

Now the whole of that duty is here comprehended in three parts, or ſummed up under three heads. Firſt, *To do juſtly*. Secondly, *To love mercy*. Thirdly, *To walk humbly with God*. To which will eaſily be reduced all the commandments of the law; thoſe concerning our duty to our neighbour, and our behaviour towards him to the two former; thoſe concerning our duty to God and our carriage before him to the laſt. *To do juſtly*, to give to every one, whether ſuperiors, equals, or inferiors their due, to do in all things what is equal and right, not oppreſſing any, nor defrauding them, in dealing with them in any kind, not to hurt them by word, or deed, nor injure them in their perſons, eſtates, or good name, or any thing belonging to them.

It comprehends (ſaith a [p] learned *Jew*) all thoſe commands, which are concerning a man's behaviour, or dealing, between a man and his neighbour. [q] Another, ſaith that what it imports is juſtice and equity, and implies the taking away all fraud and injurioufneſs between men, and likewiſe comprehends the avoiding ſuch greedineſs in following the deſires, or luſts, as is hurtful to the ſoul, and ſuch exceſs in purſuit even of ſuch things as are needful, as is hurtful to the body, in as much as משפט *Miſhphat*, judgment, right, or juſt dealing, is the bringing of every one that hath right to his right.

[r] Some Chriſtians ſo far extend it as to comprehend all that is due from a man to God, to men, and to himſelf, that in all theſe he give to each what is his due and right, and perform what juſtice requires. [s] Others reſtrain it to a man's doing juſtice, or judgment in judging himſelf impartially for his ſins, not indulging to them, or ſparing them for his own ſake, or the love he hath to them, but condemning them in himſelf, and himſelf for them, and ſo labouring by judging himſelf, by caſting away his ſins and repenting of them, to prevent that he be not judged of the Lord.

In all theſe ways the word may be perhaps not unfitly applied, and in other like which it may in its latitude comprehend, and ſo (as [t] Some will have the meaning to be) to require obedience to God in all that he requires to be done (all his commandments being true, juſt and righteous, and the perfect rule of juſtice.)

But comparing theſe words with thoſe that follow, *ver.* 10, 11, 12. we may think doing juſtly to be more particularly here referr'd to what is required in mens dealings between themſelves, and others, or their behaviour in their dealing with them, and ſo are a ſumming up of the duties of all the commandments of the ſecond table, containing our duty towards our neighbour, and requiring the performance of them, according to the rule of juſtice.

And if there be ought, which the rule of charity may add in the performing of them, above what men willing to do no more than in rigour of juſtice they may think required of them, that is ſhewed in the next words to be amongſt that good which God alſo requires of them: viz. *To love mercy*, not only to give to every one what they might in juſtice [u] according to mens laws and known right require, but to be kind, merciful, pitiful, exerciſing all acts of charity and beneficence, which the letter of the law would not force them to, whereby they might be in any kind helpful to any, and remitting of their own right for the good of others, not being harſh, cruel, hard hearted toward them, or exacting upon them; and this willingly, cheerfully, and out of choice, and without expecting recompence from them, as the

[o] See Pſalm l. 14. [p] R. D. Kimchi [q] R. Tanchum. [r] Tirinus. [s] Ribera, Ch. à Caſtro. [t] See Tarnovius. [u] לפני משורת הדין Abarb.

the word *love* imports. And this alſo refers to the commandments of the ſecond table, as the meaning of them is ſummed up by our Saviour, *Thou ſhalt love thy neighbour as thy ſelf*, Mat. xxii. 39. *Mark* xii. 31. agreeable to that comprehenſive rule of his, *All things whatſoever you would that men ſhould do to you, do ye even ſo to them*, Mat. vii. 12. and to that precept of the Apoſtle, *To do good, and to communicate forget not, for with ſuch ſacrifices God is well pleaſed*, Heb. xiii. 16. Such he here requires. For the queſtion being put concerning what ſacrifices would be acceptable to God, the anſwer mentioneth not any ſuch as were named, as by them intended, but ſhews this [w] to be good, and required.

Theſe two heads ſeeming thus to refer to, and comprehend the duties of the ſecond table, the third comprehends thoſe of the firſt, *viz. And to walk humbly with thy God* [or to humble thy ſelf to walk, or in walking with thy God.] To walk with God is to frame the life and converſation in reſpect to God, or for what concerns a man's behaviour before him, or towards him in all things, that may concern a man betwixt him and God, or pertain to his duty towards him: ſo the ſenſe here ſeems to require that it be underſtood, though elſewhere it may ſeem to ſignify to adhere to God, and [x] to pleaſe him, as *Gen.* v. 24. it is ſaid *Enoch walked with God*, which by the Apoſtle is interpreted *he pleaſed God*, Heb. xi. 5.

In, or for, ſuch walking, it is required of a man, that he humble himſelf. This humbling himſelf or humility is requiſite and is to be ſhewed, in his doing, in his ſuffering, and in his aſſent, or believing. *1ſt.* In doing, by his ready taking on him his yoke, and ſubmitting to all his commandments without grudging, or reſiſting ([y] contrary to that ſtiff-neckedneſs ſo often complained of in the *Jews*) and not looking on his own performances as profitable to God, or deſerving ought [z] from him, but ſaying when he hath done all, I am an unprofitable ſervant, I have done what was my duty to do (as our Saviour teacheth us to ſay, *Luke* xvii. 10.) [a] contrary to pride, or confidence in his own doings, and requiring an abaſement of himſelf, out of conſciouſneſs of his own ill deſervings, and a reliance only on God's mercy and goodneſs for acceptance, and ſo working out his ſalvation with fear and trembling, *Phil.* ii. 12.

Secondly, In ſuffering, *viz.* [b] that he take in good part whatſoever God ſhall pleaſe to lay on him, and *humble himſelf in the ſight of God*, James iv. 10. and *under his mighty hand*, 1 Peter v. 6. and in *whatſoever he ſhall ſuffer according to the will of God, committing the keeping of his ſoul to him in well doing, as unto a faithful creator*, 1 Peter iv. 19. without grudging and repining againſt him, as if he ſuffered more than he deſerved.

Thirdly, In his aſſent, and believing, by not *replying* in any thing *againſt God*, Rom. ix. 20. not *murmuring*, not diſputing againſt *any of his commands*, Phil. ii. 14. but readily aſſenting to all that he hath ſaid, or required to be believed, as undoubtedly true, and to whatſoever he hath commanded, as neceſſary to be obeyed, and performed, however contrary the one may ſeem to man's reaſon, or the other to his intereſt, [c] not raiſing doubts, or ſcruples againſt either, and acquieſcing in his revealed truths and will, without ſearching after the hidden things of God, or things too high for men to comprehend.

Others (moſt [d] of the *Jews*) render the word (according to a ſignification of it uſed in their *Rabbins*) *to walk in ſecret*, i. e. in ſincerity, and uprightly, as heedfully in ſecret, where no eye of man ſees, as in publick in the ſight of all, ſo making it their end to pleaſe God and approve themſelves to him, not to make a Phariſaïcal ſhew before men, or gain applauſe from them. Such behaviour as our Saviour commends in alms, prayer, faſting, and conſequently all ſuch acts of piety, as require, not men, but God, which ſees in ſecret, to be Witneſs to, and Judge of them, *Mat.* vi. 1, &c.

This little differs from the former meaning; they neceſſarily go together, ſincerity and humility, and they cannot be one without the other, both excluding all pride, and oſtentation, and ſtubbornneſs, and contradicting.

There are other Tranſlations which render [e] *to walk ſolicitous with God*, [f] Others *to be ready* or *prepared to walk with God*. We need not go to prove, that the word hath theſe ſignifications, as well as the two former, for as long as it ſignifies either of the former, either of theſe will be included in the meaning, and not ill expreſs it: for whoſoever walketh humbly, or ſincerely with God, will be very ſolicitous in the performance of his duty, that he avoid all things offenſive to God, contrary to his will, or word, and be very diligent alſo in ſerving him, ready to aſſent to all that he ſhall ſay, and to ſubmit to all that he ſhall require his obedience in.

The words however taken, manifeſtly (as we ſaid) refer to the commandments of the firſt table, comprehending, as [g] a learned *Jew* notes, the acknowledging of one God, and the loving him with all the heart, and with all the ſoul; and ſo plainly agree with that ſum of that table given by our Saviour in the forecited *Mark* xii. 29, 30. *The Lord our God is one Lord: And thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind, and with all thy ſtrength.* The performance of which, together with the other (ſumming up the ſecond table) which there follows, but is here put in the firſt place, (as they cannot be ſeparated by any that will pleaſe God, and walk uprightly with him) the ſcribe there ſaith, agreeable to what is here intimated, is more than all burnt-offerings and ſacrifices, which were never required, nor accepted,

[w] See Hoſea vi. 6. above cited. [x] Ribera. [y] Aben Ezra. [z] Ch. à Caſtro. [a] Calvin. [b] Heb. xii. 5. Tarnovius. [c] Abarbinel. [d] R. D. Kimchi, R. Tanchum, Abarbinel. [e] Vulg. Lat. [f] Greek, Syriack, and Arabick. [g] R. Sol.

cepted, but as ſubſervient to theſe neceſſary duties, at all times and at all places good and required, whereas thoſe were not in themſelves abſolutely good, nor required, nor accepted, but with regard to time and place and other circumſtances, yea, when not rightly offer'd, [h] abominated, even ſuch as were otherwiſe permitted by the law, how much more ſuch which [i] God commanded not, neither came into his heart, ſuch as ſome in the foregoing verſe mentioned. Now the *Jews*, or *Iſraelites*, as appears by the following verſes, ſtood guilty of the neglect and breach of all theſe duties of doing juſtly, *ver.* 10, &c. of loving mercy, *ver.* 12. of walking humbly, ſincerely, or carefully with God, *ver.* 16. and ſo long as they continued ſo, it was in vain for them to enquire with what ſacrifices they may come before the Lord, or he may be pleaſed and appeaſed. If they ſhould offer all things moſt dear to them, they ſhall not be able to appeaſe him, or turn away his wrath: He continues to cry out againſt them for their ſins, and threaten them with his ſevere judgments, as [k] the following part of the chapter declares.

9. *The Lord's voice crieth unto the city, and the man of wiſdom ſhall ſee thy name: Hear ye the rod, and who hath appointed it.*

The Lord's voice crieth unto the city, and the man of wiſdom ſhall ſee thy name: Hear ye the rod, and who hath appointed it.] That there is difficulty in this verſe appears by the different expoſitions that are given of it, according to the ſeveral judgments of Interpreters. The plaineſt amongſt which ſeems that, which is given by divers both *Jews* and *Chriſtians*, agreeable to what our Tranſlators read in the text, which a learned [l] *Jew* thus expounds; By the city is meant either *Samaria*, or *Jeruſalem:* and whereas in the text is ſaid only *wiſdom*, there is to be ſupplied *man* [the man of wiſdom] *will ſee thy name*, i. e. will apprehend the greatneſs of thy power, and learn it; and that which he cries, or proclaims, is what is ſaid, *Hear the rod*, i. e. take notice of the puniſhment, and know who hath ſtirred it up, and prepared or ordered it, uſing the name of rod for puniſhment, becauſe puniſhment is inflicted by it, or it is an inſtrument of puniſhing. [m] Another much to the ſame purpoſe, The Lord's voice, that is, the word of the Prophet propheſying in the name of the Lord, cries to the city, that is, the people of the city, viz. *Jeruſalem*, or *Samaria*, calling on them to return by repentance; but when I the Prophet, ſays he, proclaim thy words in the midſt of that city, only he that is a man of wiſdom among them will ſee in the midſt of his heart thy glorious name, and that it is meet to bow before it when the Prophet mentions it, and mentions his word; but other men will not ſee: and that man of wiſdom ſaith to them, Hear the rod, *i. e.* the rod of puniſhment, ſaying, hear how grievous this decree is, and hear who hath appointed this decree to bring it, for he that hath appointed it, can bring it to paſs, as he hath appointed it, becauſe there is power in his hand.

Theſe explications ſeem to give the meaning of the words in the plaineſt ſenſe, and moſt agreeable to the letter of the words, of any; yet will it be expedient for the judging of this, to take notice of others given by Interpreters both ancient and of great authority.

The *Chaldee* Paraphraſe thus expounds them, [n] *With their voice the Prophets of the Lord cry unto the city, and the teachers fear the name* [of the Lord.] *Hear, O king and rulers, and the reſt of the people of the land.*

A *Jewiſh* [o] *Rabbin* notes, that he interprets not according to the letter: yet need we not therefore with [p] Some, who approve the ſenſe by him given, conjecture that he read the words in the *Hebrew* text, otherwiſe than they are now given: he might take the liberty of a paraphraſer, to give more at large (not tying himſelf cloſe up to the words) that which he took to be the meaning. Only we may obſerve, that what thoſe before rendred [q] *to ſee*, he will have to ſignify *fear*; and ſo do Others alſo (as we ſhall ſee;) and what is by them rendred *rod* he ſeems to take for *ſcepter* (as it ſeems elſewhere taken) as *Pſalm* cx. 2. and ſo to denote the king, or ruler to whom it belongs, and then perhaps he might take the following words to ſignify, And he who (or whoſoever) eſpouſes, or owns it, *i. e.* acknowledges himſelf a ſubject to that ſcepter, or to thoſe that hold it, which are the reſt of the people of the land. This ſeems nearer than to introduce a different reading (as *Grotius* doth for ומי יעדה *Umi yeadah*, reading רמי ועדה *Rame veadah.*) But this man hath the liberty of a paraphraſt.

Among thoſe that only tranſlate, the LXX. or *Greek* render, *The voice of the Lord ſhall cry to the city, and ſhall ſave thoſe that fear his name. Hear, O tribe, and who ſhall adorn the city?* The Vulgar Latin, *The voice of the Lord crieth unto the city, and ſalvation ſhall be unto them that fear thy name. Hear, O tribe, and who will approve it?*

In theſe it is manifeſt, that what is in the firſt mentioned Tranſlation rendred *wiſdom*, viz. תושיה *Tuſhiah*, is taken for *ſalvation*, or *ſafety*, not becauſe they read the word in the *Hebrew* otherwiſe than now it is, as [r] Some think, but becauſe they took it to ſignify ſalvation, as it is elſewhere alſo rendred in the *Greek*, as *John* xxx. 12. and *Prov.* ii. 7. both in the *Greek* and Vulgar *Latin*. That likewiſe which is rendred *ſee*, they take to ſignify *fear*, as the *Chaldee* doth, the words that ſignify the one and the other being very near in ſound, and differing only in the laſt letter, for as יראה *yireh*, with ה *He*, in the end doth ſignify

[h] Prov. xxi. 27. [i] Jer. vii. 31. [k] See Aben Ezra, of this way of connexion. [l] R. Tanchum. [m] R. D. Kimchi. [n] Or perhaps, the voice of the Prophets of the Lord cry unto the city. [o] R. Solomon. [p] Grot. [q] Viz. יראה yireh. [r] Capellus, Crit. ſac. p. 277. See Buxtorf. Vindic. p. 681.

nify *ſhall ſee*, ſo יראי *yire* with *yod* in the end ſignifies *thoſe that fear*, or are fearing. And it was anciently an opinion of [s] a *Jew* of note, that the ה *He* or *H* in the end was but ſubſtituted for *i* or *yod* (as quieſcent letters having the ſame ſound are not unfrequently put one for the other without change of the ſignification) and the word had the ſignification of *fear*, and the ſenſe to be, *they will learn wiſdom, that fear thy name.* Though *Aben Ezra* thought he was out, yet many we ſee of great authority are of the ſame opinion with him, ſo far as to take the word in the ſignification of *fear*.

Then as to the word מטה *Matteh*, which is rendred *rod*, they preferring another ſignification, which it elſewhere often hath, render it *tribe*. The laſt word alſo which we render *appointed it*, the *Greek* rendring *ſhall* or *will adorn*, may ſeem to refer it to another root, *viz.* as if it were a future tenſe from עדה *Adah*, to *adorn*; yet it may be probable enough that they might think the word יעד *yaad*, which more uſually ſignifies *to appoint*, *order*, or *prepare*, might ſo far extend it ſelf, as to ſignify alſo *to adorn*. And the *Latin* gives to it the ſignification of *approving*, and the *Syriack* of *teſtifying to*, rendring the whole verſe, *The voice of the Lord upon the city preacheth doctrine to thoſe that fear his name, Hear, O tribe, him who witneſſeth*; although theſe alſo may ſeem to refer the word to another root, as a more [t] modern Tranſlator, who gives it the ſame ſignification, doth ſeem to Some to have done, *viz.* [u] to that root from whence is עד *Ed*, *a witneſs*, and is by them blamed, in regard that no ſuch form, as the word is now read in, can thence be regularly deduced. But the author of that modern tranſlation ſhews them to be out in their conjecture concerning his reaſon of ſo rendring it, ſeeing he in a [w] Dictionary by him compiled, doth to the root or verb יעד *yaad*, for which they ſuppoſed him by miſtake to have taken another, give in the firſt place, as the prime of all, the ſignification of *witneſſing*, as he will have a word from the ſame root alſo to ſignify, *Job* ix. 19. as the Vulgar *Latin* there alſo ſo rendreth it: ſo that if he be miſtaken it is not becauſe he miſtook the root, but becauſe he gave to the root a ſignification that they think it hath not, but he thought it to have.

Farther yet, by reaſon of the different acception of the words, much variety is there among Interpreters, both *Jews* and *Chriſtians*. As for the *Jews*, [x] one of good antiquity who tranſlated the Scriptures out of *Hebrew* into *Arabick*, renders the words, *The voice of the Lord of the worlds crieth or proclaimeth to the city, and he that hath wiſdom* [or underſtanding] *will proclaim in thy name* باسمك *beſmeka*, or will declare thy name, *Hear the rod, and who hath threatned it* [or with it.] The greateſt difference in this is, that the word rendred, *ſhall ſee*, he ſeems to render *ſhall ſhew*, or *declare*, or *make known*, although otherwiſe the word which he uſeth ينادي *yonadi*, in another way of conſtruction, *viz.* not with the preposition *Be*, but with an accuſative caſe may ſignify *ſhall*, or *will know*, or *ſee*, as well as to *make known* or *declare*; and in which ſenſe he took it may be doubted.

Another of good note (viz. *R. Solomon Jarchi*) thus expounds the words to this meaning, The voice of the Prophets of the Lord to the city, who preach to them repentance, and the Prophet crieth or preacheth to them [תושיה *Tuſhiah*] *wiſdom*, [even the Prophet] *which ſees thy name, that ſets his heart to underſtand and ſee thy ways*, [ſo that תושיה *Tuſhiah*, *wiſdom*, is referred to the word *crieth* going before]: Incline your ear, and hear the rod of revenge or puniſhment which ſhall be upon you or chaſtiſe you, which the Prophets warn you of, and hear who it is which hath appointed that revenge (or puniſhment) whether he hath power to make good what he hath decreed. This expoſition differs but little from what we ſaw in the other *Jews*, and takes the words much in the ſame ſignification.

But another, [y] a learned man, and of ſome antiquity, differs much in the acception of one word, *viz.* לעיר *lair*, which Others render *to the city*, and interprets it *to awaken or ſtir up*, viz. to repentance: and that the word may ſo ſignify, and (as to the preſent verſe, if taken by it ſelf) would make a good ſenſe, is no doubt, but that the conſtruction of the words ſo ordered, as to refer to it in *ver.* 12. require that it ſhould be a noun, and ſignify *to the City*, it being there ſaid *the rich men thereof*, or of it, *i. e.* the City called unto and ſpoken of; and none elſe of them therefore follow his opinion.

There is yet [z] another *Jew* of great name among his nation, yet of later ſtanding than any of the aforementioned, and who had ſeen what they ſaid (and perhaps the ancient *Latin* too) who cavils againſt the firſt mentioned interpretation, and then gives another much different from it, and all the reſt. His cavils againſt that interpretation are, that there is no need of ſaying *the voice of the Lord crieth to the city*, if it be underſtood that the Prophets of the Lord ſpake and preached concerning (or againſt) the city *Jeruſalem* or *Samaria*, ſeeing it is known that this whole book is propheſies of the Prophet. Then that if the word יראה *yireeh*, *ſhall ſee*, be referr'd to the noun תושיה *Tuſhiah*, *wiſdom*, it ought to have been תראה *Tireeh*, in the feminine gender, as the noun is. Then that wiſdom hath not eyes to ſee with, and a name is not a thing to be ſeen: and if it be ſaid that here is underſtood איש *Iſh*, the man, which is of the maſculine gender, it will yet be to be objected, how it can be ſaid that the man of wiſdom ſhall ſee his name; it ſhould be rather ſaid, ſhall hear (or, hear of) thy name. The expoſition that he, rejecting this, himſelf gives, taking the word מטה *Matteh*, which we render *rod* in a clean dif-

[s] R. Japhet in Aben Ezra and R. Tanchum. [t] Munſter. [u] See Tarnovius. [w] Munſter in his Hebrew Dictionary יעד teſtificatus eſt. [x] I ſuppoſe R. Saadias, though he put not his name. [y] R. D. Kimchi ſays his father ſo interpreted it. [z] Abarbinel.

different ſignification, which it is alſo capable of, is to this purpoſe: That thoſe of *Judah* and *Jeruſalem* above all ought to do juſtly, and all that God requires, becauſe the city *Jeruſalem* was that to which above all other cities the voice of the Lord cried, *i. e.* to which the privilege of prophecy was even peculiarly belonging; and thy name, O *Jeruſalem*, intimates or imports wiſdom, making the words יראה שלם *yireeh ſhalem*, of which he ſays the name of *Jeruſalem* is compounded, *viz.* from what *Abraham* ſaid, the Lord, יראה *yireeh*, will ſee, and *ſhalem*, as the city was called in *Melchiſedek*'s time, and יראה תושיה *yireeh Tuſhiah*, ſhall ſee wiſdom, to import the ſame thing, and citing in confirmation of his opinion what their Doctors ſay, The air of *Jeruſalem* makes wiſe. *Hear ye*,] both he that perverteth or turneth aſide the voice of the Lord, and declineth or turneth aſide himſelf from doing thoſe things which are in the foregoing verſe ſhewed to be good and required; and he that hath eſpouſed or addicted himſelf to wiſdom, or that godly courſe; or elſe, and him that hath appointed it to come upon them, ſo that the meaning is, He that perverteth the voice of the Lord, and turneth it contrary to what it commands, he is truly a wicked perſon, and worthy of much puniſhment, but he that eſpouſeth or taketh to himſelf wiſdom ſhall be delivered from it. This is the import of his words, in which his cavils or objections againſt the former interpretation, are frivolous. To the firſt he cannot himſelf diſſemble that there is an anſwer before-hand given by ſupplying *the man*, which he cannot deny to be allowable here as well as in אני תפלה *Ani Tephillah*, *I am prayer*, i. e. *a man of prayer*, Pſalm cix. 4. and as for the other, *viz.* that it were proper to ſay *ſhall hear*, not *ſhall ſee thy name*, it ſeems captiouſly ſought, that by diſparaging that interpretation he might make way for his own; for he well knew that the word ſignifying *ſee*, is not reſtrained only to the ſight of the eyes, but taken as well for the ſight of the mind, [a] to *perceive*, to *underſtand*, to be *aware of*, to *take notice of*, to *obſerve*, to *conſider*, and the like, yea even *to hear* alſo, and what is the office of other ſenſes, as well as of the ſeeing, or elſe why may he not as well quarrel at what is ſaid, *Jer.* ii. 31. *See ye the word of the Lord*; and *Exod.* xx. 18. *and all the people ſaw* קולות *Koloth*, *the voices*, or, thunderings, and, *ſee the ſmell of my ſon*, Gen. xxvii. 27. As for his own expoſition, it is ſo far fetched and ſo harſh, that few we may ſuppoſe will embrace it: and we had not need to have mentioned it, but for the great name and credit of the man, leſt any ſhould think that ſo famous an Expoſitor had ſaid ſomething better than Others, which had not been taken notice of. It is his cuſtom to cenſure Others, and to ſtrive to bring ſomething that Others had not ſaid, but not always better, as manifeſtly here.

There is yet difference betwixt modern Chriſtian Interpreters, ſome taking the words in the ſame way and order of conſtruction as they are in the text of our tranſlation; and the difference betwixt them is from the different ſignifications that they take the words in. The firſt word תושיה *Tuſhiah*, which is rendred *the man of wiſdom* [by ſupplying *the man*] [b] Others making the ſame ſupply, render *the man of ſafety*, or ſalvation *ſhall ſee thy name*. [c] Others without that ſupply, *wiſdom ſhall*, &c. Of the proper ſignification of the word more ſhall be ſaid by and by.

Then the word rendred *ſhall ſee* [d] Others render *ſhall fear*, which one thus explaineth [e], When the voice of the Lord crieth to the city it is wiſdom (or the part of wiſdom) if any ſhall (or for any to) fear thy name, *i. e.* revere or dread thy majeſty. They ſeem to think it more proper to ſay *one ſhall fear thy name*, than *ſhall ſee*, &c. yet in this is no impropriety, *ſeeing* having thoſe acceptions which we have before ſeen; and to ſay *they ſhall ſee his name* in the Prophet that cries in his name, *i. e.* perceive that the name of his God is in him, that the word is not the word of man, but the word of God, and evidenceth his power and majeſty; is very intelligible language, and will amount to as much as to fear, and neceſſarily produce it. But it cannot be doubted that the word יראה *yireeh*, more regularly and grammatically ſignifies *ſhall* or *will ſee*, than *fear*.

Farther, the words rendred *who hath appointed*, [f] Some of them render *who calls for it*, [g] Others *who atteſts it*, or *bears witneſs to it*, and the like: but theſe are without difficulty reconciled.

[h] Others do beſide the different acception of ſome words clean invert the conſtruction, in the middle part of the verſe, putting that laſt which Others put firſt, and rendring it, *and thy name ſhall ſee, or doth ſee that which is*, i. e. as ſome of them explain it, whatſoever is done in the city, in as much as all things are open to thine eyes, and thou ſeeſt all the wickedneſs that is committed in the city, or the very being of whatſoever is, as it is, and whatſoever is moſt ſecret and hidden in it, therefore thou crieſt unto it, *i. e.* the inhabitants of it, and reprehendeſt them, and threatneſt them for their evil doings, and they ought to hearken, thoſe reprehenſions and threats ought to be heard, hearkened, and attended to.

That which makes them chuſe thus to place the words in the conſtruction, and to prefer this rendring before the other, ſeems to be, becauſe that they ſuppoſe it to be more agreeable to analogy of grammar, becauſe in joining יראה *yireeh* to תושיה, and rendring it *wiſdom ſhall* (or *will*) *ſee*, the noun rendred *wiſdom* is the feminine gender, and the verb *ſhall ſee* the maſculine; but to this we ſuppoſe a ſufficient anſwer hath been [i] already given by ſaying that איש *Iſh*, *a man*, or *the man*, which is

[a] See R. Tanchum on Jer. ii. 31. [b] Munſter. [c] See Chriſt. à Caſtro, and ſee Ar. Mont. [d] Ar. Mont. [e] Grot. [f] Jun. Tremell. [g] Munſt. Calvin. [h] Jun. Tremell. Capell. Tarnov. Dutch Notes. [i] See Tarnovius and Buxtorf. Vindic. p. 682.

of the maſculine gender is here underſtood, and ſo the verb anſwers to that. And it would be eaſy to illuſtrate it by other examples beſides that already cited out of *Pſalm* cix. 4. in which the thing expreſſed implies and denotes the perſon in whom it is, or to whom it pertains, as *Prov.* xiii. 6. *wickedneſs overthrows ſin*, i. e. the man [k] of ſin or ſinner, and *Prov.* xx. 1. *wine*, for *a man of wine*, with other like taken notice of by [l] Grammarians. And again, it is not unuſual to find a verb of the maſculine gender coupled with a noun of the feminine form, as in אמר קהלת *Amar koheleth*, if that be to be accounted a feminine, *Eccl.* i. 2. and vii. 8. *A gift deſtroyeth the heart.* The noun מתנה *Mattanah* ſignifying *gift* is feminine, and the verb יאבד *yeabbed*, *deſtroyeth*, maſc. with many Others alſo which [m] Grammarians obſerve: ſo that here ſeems no objection in prejudice to that tranſlation.

As for the ſignification of תושיה *Tuſhiah*, which in our text is rendred *wiſdom*, and they render *that which is*, it will be convenient to ſpeak ſomething, becauſe it will have influence on all the tranſlations for adjuſting them. It is taken to come from a verb ישה *yaſhah* (though not in uſe, but יש *yeſh* put for it) which ſignifies *to be* or *exiſt*, or *be in being*, or *have exiſtence*, and this noun thence derived to ſignify primarily *being*, *exiſtence*, *ſolidity*, or *firmneſs*, and thence to be tranſlated to ſignify the *law* and *wiſdom*, and any good and right action, becauſe, ſays [n] *Kimchi*, the law and wiſdom remain firm and permanent when all other things turn to nothing. It is ſometimes tranſlated by our Tranſlators *wiſdom*, as here, and ſo *Job* vi. 13. and xii. 16. and *Prov.* xviii. 1. ſometimes *ſound wiſdom*, as *Prov.* ii. 7. and iii. 21. and viii. 14. ſometimes *ſubſtance*, as *Job* xxx. 22. or as in the Margin *wiſdom*, ſometimes *enterprize*, or as in the Margin *any thing*, Job v. 12. ſometimes *the thing as it is*, Job xxvi. 3. or *that which is*, as *Job.* xi. 6. and here in the Margin; ſometimes *working* (or work) as *Iſaiah* xxviii. 29. Theſe are moſt, if not all, of the places in which this word occurs in the Scriptures, in which how it is by other Tranſlators rendred who pleaſes may ſee, and judge which comes neareſt the ſignification of the root. It is enough to our preſent purpoſe to ſee how Ours have done it: and then when it ſhall be obſerved that it is equally agreeable to grammar rules, which of the two nouns be put firſt in the conſtruction, whether the noun תושיה *Tuſhiah*, which the firſt interpretation puts foremoſt, as it ſtands in place ſo in conſtruction, rendring *the man of wiſdom ſhall ſee thy name*, or שמך *Shemĕca*, *thy name*, which the laſt puts firſt in the conſtruction, *Thy name ſhall* or *doth ſee that which is*, it will be left to the reader to chuſe which he will to follow: for among all the tranſlations cited, theſe two ſeem the ſimpleſt and leaſt forced. [o] Divers, as we ſaid, prefer the latter; our Tranſlators, that the reader may have his liberty, give both, the one in the text, the other in the Margin; by putting the firſt in the text they ſeem moſt to incline to that, and upon due conſideration it may ſeem reaſon to agree with them in it to this ſenſe, The voice of the Lord by the Prophet crieth unto the city to ſtir them up to repentance, and whoſo is wiſe will, O Lord (and cannot but) ſee thy name in that Prophet, and acknowledge him to be the meſſenger, and the word in his mouth to be thy word, and not his own, while he crieth, [p] *Hear the rod, and who hath appointed it*, hear what ſevere judgments are threatned againſt you, and who it is that threatneth them, he that is able to bring to paſs whatſoever he ſays, that ſo being aware hereof you may ſeek to make your peace with him by timely repentance, for as the caſe ſtands, you are in manifeſt danger. There are grievous ſins with you to provoke him to uſe great ſeverity, and the judgments that he hath determined to bring upon you, except you prevent him by breaking off your ſins by repentance, are very ſevere. That God's juſtice and righteouſneſs may [in all this controverſy, *ver.* 2.] appear, both their ſins contrary to what God requires of them, *ver.* 8. and his judgments that he denounceth againſt them, are in the following verſes declared, [q] all that he might bring them into the right way, and they might eſcape the danger being warned of it.

10. *Are there yet the treaſures of wickedneſs in the houſe of the wicked, and the ſcant meaſure that is abominable?*

Are there yet the treaſures of wickedneſs in the houſe of the wicked? &c.] Such difference is there between Interpreters in the rendring of this verſe alſo, that it cannot but ſeem ſtrange, till the reaſon and ground of that variety be looked into. That rendring which our Tranſlators put in the text is agreeable to what the *Chaldee* Paraphraſt, the ancienteſt of *Jewiſh* Interpreters hath (underſtanding in him as well as in the Hebrew *in*, viz. in the houſe, or at the houſe, otherwiſe his words may ſound, Is there yet the houſe of the wicked, treaſures of wickedneſs?) and to what an ancient *Arabick* tranſlation done out of the *Hebrew* hath, and ſome of the beſt [r] *Hebrew* Grammarians, as well ſkill'd as any in their own language direct to, and diverſe modern [s] Interpreters follow. But our Tranſlators give in the Margin another rendring alſo, *viz.* [*Is there*] *yet unto every man an houſe of the wicked?* The difference betwixt this and the former is from hence, that what is in the former rendred, *are there*, is

[k] Aben Ezra. [l] See Glaſſ. Gram. p. 488. [m] See Buxt. Gram. lib. 2. cap. 10. [n] R. D. Kimchi here, and in Rad. where Elias Levita ſays according to R. Levi Ben Gerſom, that this noun properly ſignifies any right, or good way, or law, which it is convenient for a man to conform himſelf to, and that therefore the law and wiſdom are denoted by that name תושיה Tuſhiah. [o] And ſee Diodat. and the Dutch Tranſlation. [p] It would not be far from this to render, with a modern Jew, The voice of the Lord crieth, and the man of wiſdom which ſees thy name (i. e. the Prophet) crieth, Hear, &c. Aben-dana in Michlal Yophe. [q] See Calvin on ver. 6, &c. [r] Abu Walid, R. Solomon, D. Kimchi. [s] Munſter, &c.

is in this rendred *every man*; and that interpretation of the word is by many likewiſe, both *Jews* and *Chriſtians* abetted, *viz.* the rendring of the word by *man*, and then making the conſtruction ſo as it is in the marginal rendring, or [Is there] *yet a man of a houſe of the wicked*, &c. any that hath, or, hath any man, or, every man [t] an houſe gotten by wicked means, and treaſures heaped together by rapine, unjuſtice, and like ways, *&c.* or to like purpoſe. Another, *every man in the city is not only wicked by himſelf*, [u] *but hath alſo ſcant meaſure.* Another, [w] *O man*, is there *yet in the houſe*, &c. Some by the ſame word take to be ſignified not barely a man, [x] but a man of greater degree and dignity, and expound it, Is the man of renown and dignity, or great place among them, (or without an interrogation, the man of, *&c.* is, *&c.*) yet in the houſe of the wicked, taking part or going ſhares with him in raking together by fraud and oppreſſion, and for this means uſing falſe and ſcant meaſure, which is abominable, hateful, and diſpleaſing unto the Lord? [y] Or, notwithſtanding all that the Lord hath cried, his houſe is ſtill as the houſe of the wicked, filled with treaſures wickedly gotten, *&c.*

[z] A modern *Jew* takes it to ſignify *the man*, i. e. ſays he, that man of wiſdom, *viz.* the Prophet, ſpoken of in the foregoing verſe, and then in reference both to the preceding and following words thus expounds it, The man of wiſdom that ſees thy name, crieth aloud to them in the ſtreets and open places, Hear the rod, and who hath appointed it; and beſides this he goes into the houſes of the wicked to reprove them for their doings, and to warn them, and yet they give not heed unto him to turn from their evil ways; that is it which he ſays, yet the man is in the houſe of the wicked, as much as to ſay, while as yet the Prophet is in the houſe of the wicked, wherein are treaſures of wickedneſs and ſcant meaſure, which is abominable, crying with (or uttering) the voice of the Lord, and reproving him for his iniquity, and ſaying unto him, *Shall I count them pure*, &c. and threatning him with evil from the Lord, ſaying, thou ſhalt eat but not be ſatisfied, *&c.* even then this very while, while the man, the Prophet, reproves and warns the wicked in his houſe, the ſtatutes of *Omri* are kept, and all the works of the houſe of *Ahab*, and ye walk in their evil counſels, and leave the good counſel of the Prophet, and will have none of his reproofs. This expoſition, as novel and differing from all others, I thought good to ſet down at large, that the reader might judge of it; perhaps he will find ſome harſhneſs in it.

Another acception of the word we have yet in ſome verſions very ancient, and of great authority, in which it is rendred *fire*. So the *Greek*, coupling it with the preceding words according to their verſion, *who ſhall adorn the city?* Shall *fire and the houſe of the wicked treaſuring up treaſures of wickedneſs?* &c. [a] So the Vulgar rendring it, *as yet there is fire in the houſe of the impious, treaſures of iniquity, and a leſſer meaſure full of wrath.* So the *Syriack* alſo, and the printed *Arab*, who follows here the *Greek*, take it to ſignify *fire*; and a [b] learned *Jew* alſo, who expounds it, There ſhall be yet, or perpetually, a fire in the houſe of the wicked, by reaſon of the treaſures of wickedneſs, *&c.* i. e. thoſe treaſures unjuſtly gotten ſhall be as perpetual fire to conſume him, and all that he hath. This of his expounding it will be convenient to obſerve, that it may not be thought neceſſary to ſay, that thoſe others which take the word in this ſignification did read otherwiſe than is now uſually read in the *Hebrew*, viz. אש *Haeſh* inſtead of איש, for it is certain that he did not, and why ſhould it be thought they did? That he did not we ſhall preſently ſee, in giving the reaſon of this variety of rendrings: the reaſon is a ſeeming ambiguity in one word, *viz.* אש *Haiſh*, in which ה *ha* makes not in it ſelf ought as to the ſignification, but as it is ſubſervient to the following ſyllable אש *Iſh*, either as a particle of interrogation or admiration, according to Some, [c] who ſay that the vowel *pathach* which it hath, ſhews it here to be; or as an article put before a noun according to Others. Then the word אש *Iſh* written only with *aleph*, having the vowel *Chirek*, that is (i) under-writ, for being a conſonant in the *Hebrew* language (though put as anſwering to *A* the firſt letter of our alphabet, which is it ſelf a vowel) hath no ſound of it ſelf, but according to the vowel that is joined with it, and therefore as having here the vowel *Chirek* (*i. e.* i) it is read אש *Iſh*, ſo if it had the vowel *Tzeri* (*i. e.* e) it would be read אש *Eſh*, which undoubtedly ſignifies fire, and the [d] forementioned learned *Jew* thinks it, though read with *Chirek*, or *i*, to have here the ſame ſignification, as other words that he inſtanceth in, *viz.* [e] חן *chen*, and חן *chin*, בן *ben* and בן *bin*, have the ſame ſignification when written with *tzere*, *i. e.* e, and when written with *Chirek*, *i. e.* i, the firſt *grace*, the ſecond a *ſon*, and ſo therefore he would have it to be rendred *fire*, as likewiſe Others (as we ſaid) not becauſe they read it otherwiſe than it is now uſually read. But Others think the difference of the ſound and vowel to import a difference in the ſignification too, and therefore looking more to the ſound than the letters, take it here to be the ſame in ſignification with the word איש, which ſounds, as this doth *Iſh*, and ſignifies *a man*, [f] though that be uſually written with another letter, viz. *yod* [or *i*] between א and ש, which ſerves only to make the vowel longer, and otherwiſe makes no difference in the ſound, for that it is not unuſual to have

[t] Grot. [u] Abarbinel. [w] Abu Walid. [x] R. Tanchum. [y] Ab. Ezra. [z] Abendana in Michlal Yophe. [a] Doway Tranſlat. [b] R. Joſeph Kimchi, R. D. Kimchi's father. See Kimchi in lib. Rad. in אי"ש. See James v. 3. See Ribera. [c] Kimchi. [d] Kimchi Rad. in אי"ש. [e] Job xli. 12. though it be there written חי"ן. [f] It is a Rabbinical deſcant of Abarbinel, that perhaps it is here written without that letter, to intimate that in the houſe of the wicked man, ſhall be a fire not blown, Job xx. 26. which ſhall conſume it.

have that letter omitted in the expreſſing the vowel without altering the ſignification. And that ſo it is both here and alſo 2 *Sam.* xiv. 19. the only other place where the word is found thus written; and in both they would therefore have it ſignify *man* (and there our Tranſlators ſeem ſo to have taken it.) Others, thirdly, ſeeing it is neither written as אש *Eſh*, *fire*, nor איש *man*, take it to have a different ſignification from either of them, *viz.* the ſame with the word יש *yeſh*, and to denote that which in our language, is agreeing to it in ſound, *is*, or *is there*, or in the plural number *are there:* ſo both here and in that other place (2 *Sam.* xiv.) will they have it [g] to ſignify: (and by the way it may be obſerved, that in that place the *Greek* and ancient *Latin* ſo render it, though here otherwiſe, *It is not (i. e.* not poſſible) *to turn.)* And for confirmation of this makes not only the authority of the ancient *Chaldee* Paraphraſt, who, as we ſaid, ſo here renders it, but the word alſo which he in that dialect expreſſes it by, *viz.* איתי *Ith*, which (as alſo the ſame [h] in the *Syriack* dialect) ſeems made from this, only by changing ש *ſh* into ת *t*, as is uſual in words taken in thoſe dialects out of the *Hebrew*, as alſo ايس *Ais* [i] in the *Arabick* here uſed in the ancient MS. tranſlation, which all write this word with *Aleph* in the beginning, as here it is written, and uſe it to ſignify *is*. (It may be obſerved alſo that איש [k] written full, with all the letters that it uſually hath when it ſignifies *a man*, is by ſome of the *Jews* ſaid to ſignify *is*, or *are*, or *there be*, Prov. xviii. 24. and ſo there rendred by the *Chaldee* and *Syriack* Interpreters.) This rendring hath as good authority, and as probable proofs for it as any, and therefore do we look on it as well preferred to be read in the text by our Tranſlators, ſeeing it makes the cleareſt ſenſe of any; and ſo the words of this verſe are (as indeed according to any of the tranſlations) a reproof of thoſe ſpoken to, or of, for notorious injuſtice, and ſins, contrary to what God requires in the firſt place, *ver.* 8. viz. *to do juſtly*, and that whether ſpoken [l] by way of queſtion, or admiration, that after ſo much calling on, and warning, they ſhould perſiſt in their wickedneſs, and continue to do ſuch things as they are charged withal; or whether as if God, in the perſon [m] of a Judge, did queſtion and examine them concerning thoſe things, that ſo their guilt, and his juſtice in puniſhing them, might be made manifeſt. The things they are charged with are, that they retain ſtill in their houſes treaſures of wickedneſs, goods gotten by ill and unjuſt means, and that for lucre's ſake they keep ſcant meaſures, whereby to give forth in their ſelling leſs than they ſhould, and as it is added in the next verſe, wicked or falſe balances, and deceitful weights, [n] light ones to ſell with, and heavy ones to buy with. For *the ſcant meaſure* our Tranſlators put in the Margin *meaſure of leanneſs*, to ſhew that the word ſo ſignifies literally in the *Hebrew*, but by that every one will eaſily perceive to be meant that which is ſcant, or leſs than it ſhould be, not of juſt bigneſs: and ſuch meaſure is ſaid to be abominable, hateful to the Lord, and highly provoking him to anger, as alſo are falſe balances and deceitful weights, as *Prov.* xi. 1. *A falſe balance is an abomination unto the Lord*, and *Prov.* xx. 10. *Divers weights and divers meaſures, both of them are alike abomination to the Lord.* And ſo *falſe balances are not good*, ver. 23. So *Amos* viii. 5. they are reproved for *making the Ephah* (which is the word here rendred *meaſure*, it being the name of the meaſure chiefly [o] of dry things) *ſmall, and the ſhekel great, and falſifying the balances by deceit.* All theſe are contrary to the expreſs commandment of God, *Levit.* xix. 35, 36. *Ye ſhall do no unrighteouſneſs in judgment, in mete-yard, in weight, or in meaſure: juſt balances, juſt weights, and a juſt Ephah, and a juſt hin ſhall ye have*; and *Deut.* xxv. 13, 14, 15, 16. *Thou ſhalt not have in thy bag divers weights, a great and a ſmall, nor in thine houſe divers meaſures*, &c. *For all that do ſuch things, and all that do unrighteouſly, are an abomination unto the Lord thy God*, they cannot be in themſelves pure or juſtifiable, nor will God in any wiſe juſtify them, or account them juſt, as in the next words follows.

11. *Shall I count* them *pure with the wicked balances, and with the bag of deceitful weights?*

Shall I count them pure with the wicked balances? &c.] In the Margin our Tranſlators put, or, *ſhall I be pure with?* &c. The word אזכה *Ezceh*, in the form that it is here put, may ſeem moſt regularly to ſignify *I ſhall be pure* or *juſt* intranſitively; and if ſo here taken, muſt be underſtood, as if the Prophet ſhould ſpeak in the perſon of any of the people, [p] or to ſhew what every one of them ought to ſay with himſelf, the queſtion importing a denying of the thing, and to be as much as to ſay, *I cannot certainly be pure or juſt with ſuch things*, and ſo implying, As I would be counted pure therefore, I ought to put them from me, or elſe I ſhall juſtly be puniſhed by God, or [q] as Some think the letter ה *He* prefixed, ſignifies rather an affirmation than a queſtion, a report of what every one of them did ſay, Certainly I ſhall be pure, though I uſe falſe balances, *&c.* or with a ſupply of, Wilt thou ſay I ſhall be pure, *&c.* or as if the Prophet ſhould ſpeak in his own perſon, [r] Should I, though a Prophet, and taking heed to the reſt of my ways, be pure if I uſed falſe balances, *&c.* no ſurely; much leſs then, they who are otherwiſe alſo wicked, and add this to their many other tranſgreſſions hereafter mentioned, with which alone it were im-

[g] See R. Sol. Jarchi, R. Iſaiah, R. Levi on the 2 Sam. xiv. [h] See de Dieu on the place. [i] See Kamûs and Golius in ايس. [k] See Kimchi. Rad. in איש and Schindler. [l] R. Solomon Jarchi, Kimchi on this place, and in Rad. Vatabl. [m] Calvin. [n] Chald. Kimchi, Grotius. [o] Grot. [p] R. D. Kimchi. [q] R. Tanchum. [r] Abarbinel.

impoſſible they ſhould be looked on as pure or innocent.

The *Chaldee*, and *Greek*, and *Syriack* changing the perſon, Shall they, or he, be juſtified, ſeem to have had regard to the meaning more than to the word, which is in the firſt perſon, *Shall I*, &c.

[s] Others, both *Jews* and *Chriſtians*, as Ours in the text, take the word here to ſignify tranſitively, and to be ſpoken as in the perſon of God, Shall I juſtify or account them pure, and deal with them as ſo? [t] A Chriſtian Interpreter of great note, who takes the words in the ſame ſignification that Ours do, yet propoſeth another meaning, which he ſays will perhaps be preferable, to this purpoſe, *Are there yet*, &c. *i. e.* yet a little while and the treaſures of wickedneſs ſhall not be found in the houſe of the wicked, *&c.* for they ſhall be violently taken from them, for God will not juſtify them, nor defend them in ſuch doings, but will ſeverely puniſh them for them. But the former ſenſe ſeems plainer.

12. *For the rich men thereof are full of violence, and the inhabitants thereof have ſpoken lies, and their tongue* is *deceitful in their mouth.*

For the rich men thereof are full of violence, &c.] Theſe doings of theirs, here charged on them, are [u] contrary to that ſecond head of thoſe good things which God requires of them, *ver.* 8. viz. *to love mercy*, for to that is violence (ſuch as he deſcribed, *chap.* ii. 2.) apparently contrary. *For*, or [w] *as for the rich man*, &c. or, ſo it is that the rich men thereof are, *&c.*

[*Thereof*] *i. e.* of the city mentioned, *ver.* 9. *are full of violence*, i. e. [x] have their houſes filled with goods taken away from others by violence and oppreſſion, or are wholly given to violence and oppreſſion, even they who have enough of their own, and need not to take from others; and the inhabitants thereof, the other inhabitants thereof, ſaith a learned [y] *Jew*, that have not ſo much power in their hands, for any advantage to themſelves, ſpare not to lie and ſpeak deceit.

[z] Another expounds this of the inhabitants thereof in general, that they ſpeak againſt God, or falſly concerning him, ſaying, *The Lord ſeeth us not*, or *the Lord hath forſaken the earth*, as thoſe, *Ezek.* viii. 12. and ix. 9. or as he ſays, *Hoſea* vii. 13. *they have ſpoken lies againſt me*, and ſo he makes what is here ſpoken contrary to that third thing required, *ver.* 8. viz. *to walk humbly or ſincerely with God:* but of their ſinning, contrary to that, he ſeems more clearly to ſpeak *ver.* 16.

13. *Therefore alſo will I make* thee *ſick in ſmiting thee, in making* thee *deſolate, becauſe of thy ſins.*

Therefore alſo will I make thee *ſick in ſmiting thee*, &c.] Having declared ſome of thoſe ſins for which he cried unto the city, he now in part deſcribes that rod which he bad them to hear, thoſe puniſhments with which he appointed to chaſtiſe them.

I will make ſick thee, O city, or inhabitant of the city, ſo [a] ſupplying the perſon which in the *Hebrew* is not expreſſed; *in ſmiting thee*, I will ſo ſmite thee as to make thee ſick. As thou by uſing violence and oppreſſion hadſt made ſick the heart of the poor oppreſſed, ſo will I by my [b] grievous and ſevere puniſhments make thee ſick, or afflict thee, by a grievous ſtroke, and by bringing deſolation on thy ſins, or on thee for ſuch thy iniquities, [or as [c] Some according to another ſignification, to cauſe men to wonder and be aſtoniſhed at my ſevere puniſhing thee for thy ſins.] Inſtead of *I will make thee ſick*, ſeveral ancient [d] Interpreters render, *I alſo will begin to ſmite thee*, or *I have began to ſmite thee*, and ſo alſo ſome more [e] modern; the occaſion of which ſeems a likeneſs between חלל *Chalal* and חלה *Chalah*, the roots of thoſe verbs, whereof one ſignifies *to make ſick*, the other *to begin:* ſo that they thought the ſame ſignification to belong to both. For ſo *Munſter* in his Dictionary ſhews himſelf to have done, putting this word, as he ſays, according to the opinion of ſome under the root חלל *Chalal*, yet reading it, as it is uſually now read, whereas more regularly it ſhould belong, as Others put it, to חלה.

14. *Thou ſhalt eat, but not be ſatisfied, and the caſting down* ſhall be *in the midſt of thee, and thou ſhalt take hold, but ſhalt not deliver: and that which thou delivereſt, will I give up to the ſword.*

Thou ſhalt eat, but not be ſatisfied, &c.] He here more particularly [f] reckons up ſome of thoſe puniſhments with which he will ſtrike them, and make them ſick, and to languiſh or be waſted even to deſolation. And for puniſhment of their greedineſs of heaping up more than enough by unlawful means, he threatneth that they ſhall eat, but not be ſatisfied, *viz.* the curſe of God going along with what they eat, it ſhall [g] not ſatisfy nor nouriſh with wholeſome nouriſhment, but ſhall, as the *Chaldee* and ſome other [h] *Jews* add for explication of the following words, breed in thee [i] evil diſeaſes, and pains in thy bowels, which ſhall bow thee down, and cauſe thee to couch and ſtoop. It is not meant, ſays [k] one of them, of want or ſcarcity of what they might eat, but that the digeſtive faculty in them ſhould be vitiated, weakned, and corrupted, that it ſhould not perform its duty, and ſo, though they eat, they ſhould not be ſatisfied. Both theſe are elſewhere called *the break-*

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[s] Vulg. Lat. See R. Tanchum, Munſter, Jun. Tremel. Grot. [t] Calvin. [u] Abarbinel. [w] R. Tanchum. [x] R. D. Kimchi. [y] R. D. Kimchi. [z] Abarb. [a] Vatab. [b] Abarb. [c] Kimchi. [d] Greek, Syr. Arab. Vulg. Lat. [e] Munſt. [f] Abarb. [g] Kimchi. See Druſ. [h] See R. Solomon, and ſee Tarnov. [i] Verſ. Syriac. [k] Abarbinel.

breaking of the ſtaff of bread, viz. the not giving virtue to nouriſh, and taking away ſufficiency. But [l] Others underſtand it of ſcarcity and want of what may ſatisfy them; that which they have to eat ſhall not be ſufficient for that purpoſe: and ſo where the very ſame words occur, *Levit.* xxvi. 26. it ſeems to be underſtood: and the following words, *thy caſting down ſhall be in the midſt of thee*, [m] Others take as a deſcription of a differing puniſhment from the former, expounding *in the midſt of thee*, not of their bowels, but of their city or own country, in that thou ſhalt be brought low before thy carrying into captivity, there thou ſhalt with many evils, which ſhall bring thee down, be afflicted in the ſiege; or, the cauſe of your deſtruction ſhall not be ſo much from without from Others, as from within your ſelves, [n] your own ſins ſhall pull it on you, or, [o] though no enemy from abroad ſhould infeſt thee, there ſhall befal thee evils at home, as in thy own bowels, by which thou ſhalt be conſumed, and brought down through the curſe of God upon thee. Theſe ſenſes are not ſo different, but that they may all be comprehended in the words.

Thou ſhalt take hold, but ſhalt not deliver, &c.] What they ſhall take hold of, and what not deliver, or what is the meaning of theſe phraſes, is queſtioned. The [p] *Jews* for the moſt part expound it of taking hold of ſeed or conception, and *not delivering* to be not bringing forth a mature birth, but miſcarrying by abortion, not being ſafely delivered; as if he ſhould ſay, Thy women ſhall conceive and be with child, but ſhall miſcarry, and not bring forth. The word תסג *Taſſeg* is ſuch as may be rendred either in the ſecond perſon maſculine, *Thou ſhalt take hold*, or in the third perſon feminine, *ſhe ſhall take hold*, and ſo the other verb תפליט *Taphlit*, either *thou ſhalt not deliver*, or *ſhe ſhall not deliver:* and [q] ſome learned men like well that it ſhould ſo be taken in the third perſon *ſhe*, i. e. the woman, or thy wife. But this need not nicely to be inſiſted on, as making a difference; for if it be ſaid of a nation or inhabitants of a city, *Thou ſhalt conceive, but not bring forth*, it will eaſily be underſtood to be meant, *thy women in thee*, and ſo, *and that which thou delivereſt*, i. e. thoſe children which thy women bring forth, or are delivered of, will I give up to the ſword to be ſlain by the enemy, and ſo will the ſecond perſon be kept, as in the other words, *Thou ſhalt eat*, &c. *Thy caſting down*, &c. *thou ſhalt ſow*, &c.

[r] Another *Jew*, who makes the ſenſe much the ſame, yet refers this word תסג to another root, ſo as to ſignify [s] *ſhalt encompaſs* or *ſhut up*, meaning their wombs ſhould through corrupt humours be as ſhut up. (So it is ſaid, *Gen.* xx. 18. that God had cloſed up all the wombs of the houſe of *Abimelech.*) But this, though coming to the ſame purpoſe, yet as to the derivation of the word ſeems far fetched.

[t] Others by that which they ſhould take hold of, think meant their goods, or part of them, if they could: but it is manifeſt that what is ſpoken of muſt be *perſons* from what follows, that they ſhall be given up to the ſword. [u] Others, therefore, underſtand it of their children. [w] Others rendring the word a little differently, Thou ſhalt overtake the enemies, which lead away thy ſons and daughters into captivity, but ſhalt not reſcue them, and if thou reſcue any of them, their end ſhall be to be deſtroyed by the ſword. [x] Others yet, underſtanding the things ſpoken of to be their wives and children, and what is moſt precious to them, yet interpret the verb in a far different ſenſe, *viz.* Thou ſhalt remove them out of the way, and hide them, to ſave them if thou canſt, but ſhalt not be able to ſave them from the enemies hand; and what thou ſaveſt for a while, I will at laſt deliver to the ſword: and it is manifeſt that the word is uſed in both theſe ſignifications, whether written with ס *Samech* or ש *Shin*, as we ſaid, *chap.* ii. 6. [y] Others make the perſon ſpoken to, *the land* or *city*, that ſhall endeavour to hold faſt and keep ſafe her people, but not be able to do it.

15. *Thou ſhalt ſow, but thou ſhalt not reap: thou ſhalt tread the olives, but thou ſhalt not anoint thee with oil; and ſweet wine, but ſhalt not drink wine.*

Thou ſhalt ſow but ſhalt not reap, &c.] The like judgments are threatned, *Levit.* xxvi. 16. and *Deut.* xxviii. 30. and forward to *ver.* 38, 39, 40, 41, &c. *Amos* v. 11. *Hagg.* i. 6. [z] *Sweet wine*, i. e. grapes to make ſweet wine; for they are them that are trodden, not the wine it ſelf. *Abarbinel* goes particularly to adapt the judgments to their ſins againſt what is required, *ver.* 8. but not ſo fully to the purpoſe.

16. ¶ *For the ſtatutes of Omri are kept, and all the works of the houſe of Ahab, and ye walk in their counſels, that I ſhould make thee a deſolation, and the inhabitants thereof an hiſſing: therefore ye ſhall bear the reproach of my people.*

For the ſtatutes of Omri are kept, &c. In the Margin our Tranſlators put, or *He doth much keep the ſtatutes*, &c.] The reaſon is becauſe the word ישתמר *yiſhtammer* is ſuch as may ſignify either paſſively *it is kept*, or *it ſhall be kept*, for it is the future tenſe, but that is uſed to ſignify the preſent, and ſometime alſo the time paſt, eſpecially when it hath the letter ו *V* before it, which ſignifies *and*; or elſe *he doth warily keep* or *ſhall keep* it. And whereas the verb is of the ſingular number, and the noun joined with it (according to the firſt rendring) of the plural, that is eaſily ſalved by an uſual obſervation in ſuch caſes, by underſtanding *every one of the ſtatutes*, which a would

[l] Ribera, Grotius. [m] Kimchi, Dutch Notes. [n] Ribera, Menoch. [o] Calvin. [p] Ab. Walid, Ab. Ezra, R. D. Kimchi. [q] Calvin. [r] Abarb. סיג. [s] See Cant. vii. 2. [t] Diodat. [u] Ribera, Sa. [w] R. Sol. [x] Jun. Tremel. Piſc. Tarnov. [y] Calvin. [z] Kimchi.

would be the ſingular, and ſo it is by the [a] *Jewiſh* Interpreters ſalved: and ſo in the ſecond rendring, *He doth much keep*, &c. to make it agree with what precedes ſpoken to them in the ſecond perſon, and with what follows *and ye walk* (in the plural number and ſecond perſon) may be ſupplied, [b] *every one of you doth keep*.

A learned *Jew* here obſerves, that when a nation or people is ſpoken to, they are ſometimes ſpoken to or of, in the maſculine gender, ſometimes in the feminine, ſometimes in the ſingular number, ſometimes in the plural; and we may add that it is likewiſe not unuſual to [d] change perſons without interruption in the ſentence, ſo as that the ſame perſon may ſeem to be ſpoken *of*, as abſent, and *to*, as preſent in the ſame ſentence: and this being obſerved, will keep the reader from being troubled with ſuch ſeeming difference, where it occurs; and therefore the Vulgar *Latin* and *Syriack*, though not obſerving the third perſon uſed in the original, but rendring in the ſecond *Thou haſt kept*, may be thought to have given the meaning well enough. What [e] Others give for the meaning, literally rendring the word in the future, *The ſtatutes of Omri*, &c. *will be kept*, as if it were by way of prediction, and he ſhould ſay, that notwithſtanding all that had been or ſhould be ſaid, or done to them, they would continue ſtill in their perverſeneſs, and run on in their wicked idolatrous courſes; ſeems not ſo proper to the place, wherein they ſeem charged with ſins that they were already guilty of, rather than to tell them what God ſaw they would do, till they had pulled upon themſelves utter deſtruction.

The ſins that they are here accuſed of, are the keeping the ſtatutes of *Omri*, and the works of the houſe of *Ahab*, and walking in their counſels, by which what is meant will eaſily be diſcerned, by looking into the hiſtory of thoſe two Kings of *Iſrael*, as ſet down in the 16th Chapter of the firſt Book of *Kings*, where is ſhewed how both *Omri* and his ſon *Ahab* ſet up and eſtabliſhed ſuch ways of idolatry, as *Jeroboam* had brought into *Iſrael*; and did even worſe things to the perverting and extirpating the true worſhip of God, and from them did the Kings of *Judah* learn to do the like, and eſtabliſh, as by a law, the like wicked ways and things as they did, among the *Jews* alſo: for ſo of *Jehoram*, King of *Judah*, it is ſaid, that *he walked in the way of the Kings of Iſrael, as did the houſe of Ahab*, 2 Kings viii. 18, 27. of his ſon *Ahaziah*, that *he did evil in the ſight of the Lord, as did the houſe of Ahab*, as alſo, 2 *Chron.* xxv. 6, &c. and xxvi. 3. ſo of *Ahaz*, 2 Kings xvi. 3. ſo of *Manaſſeh* King of *Judah*, 2 Kings xxi. 3. ſo that whereas there is difference betwixt Interpreters, whether the things here ſpoken be meant of *Samaria* or *Jeruſalem*, or *Iſrael* or *Judah*, or both, from the words themſelves there is no certain direction, for determining either on the one ſide or the other, except there were ſome way to ſhew whether this particular part of the prophecy were ſpoken before the taking of *Samaria*, or after it (as [f] Some think it was) inaſmuch as our Prophet propheſied in the days of *Jotham*, *Ahaz*, and *Hezekiah* (in the 6th year of whoſe reign *Samariah* was taken, 2 *Kings* xviii. 10.) both concerning *Samariah* and *Jeruſalem*; and it is manifeſt that both kingdoms were guilty of theſe ſins, *of keeping the ſtatutes of Omri*, and all the works of the houſe of *Ahab*, and walking in their counſels, as it is ſaid of *Ahaziah*, that *he walked in the ways of the houſe of Ahab, becauſe his mother was his counſellor to do wickedly; and that he did evil in the ſight of the Lord, becauſe they were his counſellors, after the death of his father to his deſtruction, and he walked after their counſel*, 2 Chron. xxii. 3, 4, 5.

As for theſe ſins, they are manifeſtly contrary to what is required in the third place, *ver.* 8. viz. *to walk humbly or ſincerely with God*. Whereas he required that they ſhould acknowledge him alone the only true God, and worſhip him in thoſe ways by himſelf preſcribed, they forſaking him, ſet up and worſhipped falſe gods, according to the ſtatutes and ways by thoſe wicked kings introduced, and followed therein their counſels, directions and preſcriptions. What heavy judgments on their ſo doing ſhould enſue the next words declare, *viz.*

That I ſhould make thee a deſolation, and the inhabitants thereof an hiſſing, &c. *Therefore ye ſhall bear*, &c.] Here is that change of perſons and numbers and genders, which we before mentioned. *Thee* in the ſecond perſon ſingular, *inhabitants thereof* (*i. e.* of that city) in the third perſon and feminine gender, and *ye ſhall bear*, the ſecond perſon plural maſculine, all ſpoken of the ſame perſon, *viz.* the city or the inhabitants thereof.

That I ſhould make thee.] *That* doth not here denote the final cauſe or intention, as if for this end God would have it ſo, that they ſhould do ſuch things that he might bring them to deſtruction, or that it was [g] their intention by ſo doing to pull on themſelves deſtruction, but to ſhew the neceſſary conſequence from their wicked doings to his judgments, that ſeeing they continued perverſely in ſuch their doings, it would neceſſarily follow (juſtice ſo requiring) that they ſhould by him be ſo puniſhed, and he would make them a deſolation, or as the Margin [h] *an aſtoniſhment*, which will neceſſarily follow on the other, *viz.* when all that behold how a nation lately ſo flouriſhing was made deſolate, ſhould be aſtoniſhed (as *Jer.* xviii. 16. and xix. 6.) (the word indifferently ſignifying, and ſo including both) *and the inhabitants thereof an hiſſing:* That they that ſee what is befallen them, ſhall hiſs at them in token of ſcorn and deriſion. The like expreſſions

[a] Aben Ezra, Kimchi, R. Tanchum. [b] See Piſc. [c] R. Tanch. [d] Glaſſ. Gram. ſacr. p. 910. [e] See Varabl. Calvin, Ch. à Caſtro. [f] Abarb. [g] Druſ. Tarnov. [h] So the Syriack.

preſſions are uſed in ſeveral other places, as *Deut.* xxviii. 37. 1 *Kings* ix. 7, 8. 2 *Chron.* xxix. 8. *Jer.* xxv. 9, 18. and xxix. 18. and xlix. 17. and li. 37. *Lam.* ii. 15, 16.

Therefore ye ſhall bear the reproach of my people.] As to the ſignification of theſe words, Interpreters do not at all differ, yet in the giving of the meaning of them in other words do much differ, [i] Some thus expounding them, *Reproach*, in lieu of that reproach wherewith ye have reproached my people, *i. e.* the poor innocent oppreſſed ones [which the violent oppreſſing rich and great men have reproachfully and contumeliouſly uſed] the reproach which the Heathen ſhall caſt upon you ſhall be a recompence or puniſhment of that. [k] Others, That reproach wherewith in my law I threatned my people if they ſhould forſake me; and thoſe whom I had choſen to my ſelf for a peculiar people, and done ſo great things for, as are called to their mind, *ver.* 4, 5. juſtly deſerve for their unthankfulneſs and rebellions againſt me. [l] Others, ye (O ye rich men, *ver.* 12.) ſhall bear the reproach of having pulled all thoſe evils on my people; they ſhall lay the reproach and ſhame on you for it. [m] Others looking on this as ſpoken to the kingdom of *Judah* and *Jeruſalem*, after that *Samaria* was taken, and the *Iſraelites*, or ten tribes carried captives, take it as a threat that the like ſhould befal *Jeraſalem* as had befallen *Samaria*, and that the ſame reproach which the ten tribes (whom they think meant by my people) had ſuffered, the other two ſhould alſo ere long bear, and ſhamefully be led into captivity, as they already were, and their kingdom alſo be laid waſte. [n] Or that they ſhould not think to wear out the ſhame of their evil doings among other nations, but ſhould ſtill continue to be reproached, for that being the people of God, they had forſaken him, and by their evil doings had provoked him to caſt them out of his land. [o] Some by *reproach* underſtand thoſe greater puniſhments which they ſhould bear, for that having been by God owned for his people, they had not eſteemed as they ought their privilege, nor behaved themſelves worthy of it; (compare *Amos* iii. 2.) or as the Reverend *Diodati* expreſſes it, the ignominious puniſhment for having profaned the name and title of being my people and church by your ſins, according to what is ſaid, *Ezek.* xxxvi. 20. *And when they entred unto the Heathen whither they went, they profaned my holy name, when they ſaid to them, theſe are the people of the Lord, and are gone forth out of his land* (and ſee *Rom.* ii. 24.) and Others perhaps otherwiſe give the meaning; ſo that the words plainly ſignifying as they are in our tranſlation rendred, it will be left to the judgment of the reader to take that expoſition, which he conceives to give the moſt genuine and fulleſt meaning of them. What additions to, or difference from other tranſlations are in this verſe found in the *Greek*, and [p] ſuch as follow them, will not be to our purpoſe much to inſiſt on, or inquire into, that intended by us being to ſee what expoſitions the *Hebrew*, as now read (of the ſincerity and incorruptneſs of which reading we make no doubt) will admit, that ſo the reader may take his choice, ſeeing [q] they that make it their buſineſs to adjuſt and juſtify that verſion, give no good account of it; only whereas ſome, becauſe they render not *of my people*, but *of the peoples*, think they read not עַמִּי *Ammi*, as is now read, which uſually ſignifies my people, but עַמִּים *Ammim*, which moſt frequently is uſed for peoples; it is by [r] Others manifeſtly proved that there is no neceſſity to ſay ſo, in as much as plural numbers, though more regularly ending in ם *M*, yet often are without it.

CHAP. VII.

VERSE 1. *Wo is me, for I am as when they have gathered the ſummer-fruits, as the grape-gleanings of the vintage:* there *is no cluſter to eat: my ſoul deſired the firſt-ripe fruit.*

WO *is me, for I am as when they have gathered the ſummer-fruits*, &c.] The Prophet in the former part of this chapter (whether in his own perſon, or in the perſon of the church, and company of the true worſhippers of God, as the ſtate of things in thoſe times which he deſcribes ſtood) ſadly complains of the great and general corruption of thoſe times, which hath made [a] Some to think, that he rather ſpake by way of prediction of things as they ſhould be in the following times of *Manaſſeh*, than as they were in the days of *Hezekiah*, that good king and great reformer of religion, under whom he ſeems to have ſpoken theſe things: for he propheſied in the days of *Jotham*, *Ahaz* and *Hezekiah*. But if we conſider that *Ahaz* was a very wicked king, and promoted to the utmoſt both idolatry and all abominations of the Heathen, and the ways of the Kings of *Iſrael*, 2 Kings xvi. 2, 3, &c. we may well think, that not only in his time (in which alſo our Prophet lived and uttered part of his prophecies) but in the ſucceeding times of *Hezekiah* alſo (at leaſt till the reformation by him made) there were great corruptions of manners among the people, as well of *Judah* as *Iſrael* (to both which it is ſaid he propheſied) as appears out of the hiſtory, and the great need there was of a reformation, both of their worſhip and manners, and the great pains and care that *Hezekiah* was put to in effecting it, as appears, 2 *Kings* xviii. 4. and 2 *Chron.* xxix. 3, &c. and his declaration of their great wickedneſs, and the heavy judgments that they had thereby pulled on *Judah* and *Jeruſalem*, expreſſed there, *ver.* 8, 9. in much like terms as we have here, *chap.* vi. 16. *viz.* that *the Lord delivereth them to trouble*,

[i] R. Tanchum, Ab. Ezra, D. Kimchi, Vatabl. [k] Jun. Tremel. Tarn. &c. [l] Grot. Stokes, Ribera. [m] Abarbinel. [n] Id. and ſee Calv. [o] Calvin. [p] Arab. [q] Nobilius, Capellus, p. 251. [r] See Buxt. vind. p. 626. and Not. Miſcel. ad Port. Moſis, c. 4. p. 60. Aven. Gramm. p. 422. [a] Grot. Stokes.

ble, to aſtoniſhment, and hiſſing, &c. So that as our Prophet *Micah* even in the times of *Hezekiah* propheſied, and ſpake to all the people of *Judah*, ſaying, *That Zion ſhould be plowed like a field, and Jeruſalem ſhould become heaps*, by which means *Hezekiah* was moved to fear, and beſought the Lord, and to the utmoſt of his power ſought to reform what was amiſs, *and the Lord repented him of the evil which he had pronounced againſt them*, Jer. xxvi. 18, 19. ſo may it be perceived, that in the times before *Manaſſeh*, there was occaſion enough for the Prophet to utter this complaint. But whatever the times that he particularly ſpeaks of were, the corruption of them it appears was very great, which he thus both bewaileth and deſcribeth,

Wo is me, for I am as when they have gathered the ſummer-fruits, &c.] Or as in the Margin, *as the gatherings of ſummer*, as likewiſe the *Syriack* verſion hath it. Some of the ancient tranſlations otherwiſe. The [h] *Greek*, *as he that gathereth ears let fall in the harveſt*; the [c] Vulgar *Latin*, *as he that gathereth in Autumn the cluſters of the vintage*, and modern [d] Interpreters alſo differently, *as when the ſummer-fruits are intercepted or taken away* (ſo that a traveller ſeeking ſuch wherewith to refreſh himſelf, can find none.) Theſe all, however they differ in the expreſſion of their meaning, yet ſeem not much to differ about the ſignification of the words in the *Hebrew*, but all do take the firſt word, אספי *Aſphe*, to have in it the ſignification of *gathering*, and the ſecond, קיץ *Kaits*, the ſignification of *ſummer* or *ſummer-fruits:* and in the intention of the expreſſion they likewiſe, as they are uſually expounded, ſeem to agree, *viz.* that it is to denote the paucity of godly men then among them, that there were no ſuch remaining among them, as were to be accounted of. So that if the words be looked on, as ſpoken in the Prophet's own perſon, it will ſeem a complaint much like that of *Eliah*, 1 Kings xix. 10. That he, even he was left alone, that truly and ſincerely worſhipped God, and he could ſcarce find any other: or a bewailing of his condition that it was his lot to live or propheſy in ſuch a time, wherein [e] there were very few good and pious men to be found. It was as hard and rare to find them as good figs or grapes [f] after the time of in-gathering or vintage. Which makes him wiſh that he had lived in thoſe former times, when there were ſuch as were like the firſt ripe fruits, excelling in their kind, and they not a few, but as a full harveſt or vintage. Or if as ſpoken in the perſon of the people of God, or his church, or nation (as a learned [g] *Jew* ſpeaks) which ſeems moſt convenient and agreeable to the place, then will it be a complaint of that church or company of the paucity of truly pious men in her, as rare and hard to find, as good fruit after the ſummer-fruits are diligently gathered in, or cluſters of grapes after the vintage: few will be found, and thoſe not very good. For ſo we may well ſuppoſe the quality and imperfection of thoſe that are to be found to be in theſe words complained of, as well as their paucity for number. This the fore-mentioned learned *Jew* well ſuggeſts to us by his ſaying, that by the gatherings of the ſummer, or ſummer-fruits, are meant or ſignified ſuch fallings or fruits as are gathered up by the poor, which either falling in time of gathering, and ſo being fouled, ſullied, marred, or ſtained, or otherwiſe nought, the owners think not worth the taking up, or gathering them in, but leave them behind for who ſo will to take them up. [h] So that here by this ſimilitude ſeems intimated not only, that there were but few good men left, but that thoſe few alſo that went for ſuch, and had ſome good thing in them, yet came far ſhort of thoſe good men in former ages, as ſhort as fallings or refuſe fruits left behind, of thoſe that were carefully gathered for their goodneſs, or ſome few ſower grapes left on a vine do of ſuch a cluſter as a man would chuſe to eat. (So *R. Solomon* obſerves, the *Chaldee* Paraphraſt by *the gatherings of ſummer-fruits* to have underſtood while he renders *the laſt figs* ill refuſe figs.) Better might be deſired, but ſcarce found, that is it which he ſays, *my ſoul deſires the firſt-ripe fruit*, i. e. ſuch truly virtuous men as the primitive times did produce, ſuch as excelled other men, as far as the firſt and kindly ripe fruits do ſuch after-growing, unkindly fruits as come not at all to maturity and perfection. That by firſt ripe fruit ſuch of the beſt ſort and moſt grateful in their kind are meant, is manifeſtly more agreeable to the uſe of the like expreſſion, *Hoſea* ix. 10. and to the ſenſe of the place, than with [i] Some to underſtand it of unripe fruit, not yet come to maturity: as if the Prophet ſhould ſay, that ſeeing the ſcarcity of good men and difficulty to find them, he was content even with ſuch as he could find, for he rather with earneſt longing doth deſire better than he could find. What reaſon he had for his complaint thus made in his own or the Churches name in figurative terms in the next words he farther explains, ſaying,

2. *The good man is periſhed out of the earth; and* there *is none upright among men: they all lye in wait for blood: they hunt every man his brother with a net.*

The good man is periſhed out of the earth (or as in the Margin) *the godly or merciful man.*] Our *Engliſh* word *good* well anſwers to the *Hebrew* word in the original, חסיד *Chaſid*, which ſignifying both a holy godly or pious man, or a kind merciful man, hath occaſioned ſome little difference betwixt Interpreters: [k] Some rendring it *the holy or godly man:* [l] Others *the kind* or *merciful man*. To both theſe is the *Hebrew* word appliable, and ſo is our

[b] Druſ. [c] Doway Tranſl. [d] Jun. Tremel. Piſc. Tarn. [e] Abarb. [f] Compare this expreſſion with Iſaiah xvii. 6. [g] R. Tanch. [h] So Jer. xxiv. good men are repreſented to the Prophet by good figs, and evil men by evil figs. [i] Hierom. Pelican. See Chriſt. à Caſtro. [k] Vulg. Latin, Greek. [l] Jun. Tremel. Pagnin. Tig.

our *Engliſh* to ſuch a one as hath regard both to his duty to God, and expreſſes that in an holy and godly converſation, and to his duty to man expreſſing that in acts of charity or mercy and doing good to others; both theſe in obſervance of the commandments concur to the making up חסיד *Chaſid*, *a good man*; they will not, where there is ſincerity, be ſeparated, and ſuch the Prophet deſires to find, but can find none of them, they are periſhed *out of the earth* or *land*, (for of that part of the earth, that country where he lived of *Judah* and *Iſrael* he ſpeaks:) ſuch have formerly been, but now are dead and gone, and 'tis in vain to ſeek for them, *for there is none upright among men*, among ſuch as are now living in the land, *i. e.* [m] ſcarcely any to be found. For that we may ſo underſtand it as to the greater part, and not preciſely, that there was not any one ſingle ſuch man on the earth, we may obſerve what the Lord anſwered to *Eliah*, complaining in like manner that he was left alone, and there was none that feared God, 1 *Kings* xix. 14, 19. and *Rom.* xi. 3, 4. and ſo is this complaint like thoſe which we have, *Pſalm* xii. 1. and xiv. 3. and *Rom.* iii. 10, 11, 12. which at leaſt import the great paucity and ſcarceneſs of good and upright men, which are ſo few in reſpect of thoſe which are otherwiſe, that it may in reſpect of the generality be ſaid there are none ſuch, they are loſt among the multitude. That he hath juſt reaſon to ſay ſo, he farther makes evident by deſcribing the contrary behaviour of the generality, *viz.* [n] *That they all lay wait for blood, and hunt every man his brother with a net.*

Lie in wait for blood.] *i. e.* to take away the lives of men, or, as [o] Some, to ſpoil them of their ſubſtance, and what they have, which is to them as their blood, and wherewith their life is ſuſtained: probably both are comprehended in the name [p] *bloods* (for it is the plural number) and coveting of other mens goods and rapine, often endeth in cruelty and murder. That men greedy of gain may obtain their prey they will not ſpare to take away the life of the owners thereof, [q] *Prov.* i. 19. and by all crafty cunning and hidden means do they ſeek, and take occaſion to effect this.

They hunt every man his brother with a net.] As a hunter, fowler, or fiſher that ſpreads his net, uſes all arts to get his prey into it, that he may catch it, and deſtroy it, ſo do theſe uſe all poſſible arts, whereby they may inſnare any, by whoſe deſtruction they may gain ought to themſelves. This rendring is plain and proper, and the meaning of it perſpicuous; yet do ſome (and thoſe of the ancienteſt Interpreters) render otherwiſe, *viz. they hunt every man his brother to death or deſtruction*, [r] ſo the *Chaldee*, *Syriack*, and Vulgar *Latin*. The reaſon of this diverſity is manifeſt to be from hence, becauſe the word חרם *Cherem* ſignifies a *net* and alſo *deſtruction*, and it cannot be thought that they who rendred it according to one ſignification, were not aware of the other, becauſe in other places they uſe it, but took that which they thought here moſt agreeable to the ſenſe and meaning of the place. So they that here render it *deſtruction* or *death*, Hab. i. 15. render it *net*. Here they thought, it ſeems, that of *deſtruction* more agreeable to what goes before, *They lay in wait for blood*, and tending to the ſame ſenſe. They that render *with a net*, underſtand the prepoſition ב *Be* (as if it were בחרם) they that *to deſtruction*, the letter ל *L*, as if it were לחרם [s] *Lecherem.*) The [t] *Greek* rendring the words *they afflict with affliction*, or *ſtraiten with ſtraitning every one his neighbour*, ſeem rather to have given the meaning, than to have attended to the literal ſignification of the words. They that ſeek after various readings, might perhaps ſay, that here inſtead of יצודו *yatſudu*, *they hunt*, they ſeem to have read יצורו *yatſuru*, *they ſtraiten*, or *afflict*, and inſtead of חרם *Cherem*, *a net*, הרב *Hereb*, *much*, or ſome other word: but ſuch conjectures are no ſafe or ſure way of ſolving difficulties, or reconciling differences. The meaning will be otherwiſe well enough made up, by ſaying, that *by ſtraiten with ſtraitning*, or *afflict with affliction*, they would expreſs what is by the Prophet in figurative terms expreſſed, inaſmuch as the hunter's intention by laying his net, is to bring thoſe creatures, which he would catch, into a ſtrait, that ſo he may have them at his pleaſure, and uſe them how he will.

3. ¶ *That they may do evil with both hands earneſtly, the prince aſketh, and the judge* aſketh *for a reward: and the great man uttereth his miſchievous deſire: ſo they wrap it up.*

That they may do evil with both hands earneſtly, the prince aſketh, &c.] In theſe words, wherein he farther taxeth the great corruption, avarice, and cruelty, of ſuch eſpecially who were in authority, and ought to have done juſtice, and ſeen it done, and thoſe that were rich and potent, there is ſome difficulty. A learned [u] man well verſed in the language of the Scripture, confeſſeth that this place did long and much perplex him, that he could not ſatisfy himſelf in the interpretation of it, and perhaps was not at laſt ſatisfied. And ſuch different expoſitions are brought of it, that the reader who takes notice of them, will perhaps be put to uſe his beſt judgment and diſcretion, to chooſe which he may prefer and ſatisfy himſelf with. The former part of the verſe, in which is the chief difficulty, conſiſts briefly of theſe words, על הרע *Al Haraa*, *for evil*, or *to do evil*, כפים *Cappaim*, *hands*, or *both hands*, להיטיב *Libeitib*, *to do* or *make good*, or *to do well*. From the underſtanding of theſe words, and joining them in conſtruction one with another, and either taking them, ſo as to make a diſtinct period of themſelves, or

[m] See Eſtius, Doway Bible, Grotius. [n] See Hoſea iv. 2. [o] Chriſt. à Caſtro, Vatablus. [p] See Note on c. iii. 10. [q] See Diodati's Notes on Prov. i. 19. [r] So Verſ. Tig. [s] See Druſ. and Schindler in חרם. [t] Ἐκθλίζωσιν ἐκθλιςῆ. [u] Druſius.

or in conjunction with the following words, *the prince aſketh*, &c. ariſeth that diverſity of interpretations: the more ancient Tranſlations thus rendring, *viz.* the *Greek*, *for evil do they prepare* (or make ready) *their hands*, and ſo the *Arabick* following them; the Vulgar *Latin*, *the evil of their hands they call good.* The *Chaldee* Paraphraſe, *they do evil with their hands, and do not do good.* The *Syriack* accordingly, *their hands are prepared* (or ready) *to do evil, and they do not do good.* Among more modern Interpreters there is yet more variety. Of the *Jews* [w] Some thus expound the firſt words by themſelves, alſo, *For the evil* (or for a reward of the evil) *of your hands*, do ye hope that he will do good unto you? (or, as a MS. copy reads, that *I will or ſhall do good unto you?*) [x] Others taking the Letter ל *L* prefixed to the laſt word, to import here, as ſometimes it doth, *for*, or *inſtead of*, thus, *for the evil of your hands*, becauſe it is to you inſtead of doing good, is, or ſhall this come: or as [y] another expounds it, *For evil two hands*, i. e. *two portions*, *inſtead of doing good*, i. e. they render double of evil, for, or inſtead of, good. This ſeems very obſcure, and would be plainer thus, *for doing*, or *to do evil*, i. e. *They do of evil* twice as much as they do of good, or double evil to what, or inſtead of what, they ſhould do of good.

[z] Others will have the words to be thus expounded, *They ſet themſelves as for the evil that is in their hands, that they may do it well*, i. e. *confirm it, or do it effectually or throughly, that they may take bribes:* ſo that in their opinion the meaning of the word, *to do well*, is *to do firmly and throughly.* Againſt which [a] another of them excepts, becauſe it is improper to ſay, a man may do ill well; but to that may ſeem an eaſy anſwer, that the doing it well, imports not any goodneſs in the thing that is done, but earneſtneſs and putting to force in doing it: which in other [b] languages is not unuſual to ſay, that a man doth ſuch a thing well, when he throughly and earneſtly doth it, though the thing it ſelf be not good. And therefore do Ours with other [c] modern Tranſlators and Expoſitors take this meaning. The meaning which he that excepts againſt this, gives, is, When any deſires to have any evil, that is in the hands of any, or is done him by the hands of any, rectified, any wrong or injury done to him redreſſed by thoſe that are in authority, they to do him right, require bribes and gifts; ſo that the remedy ſhall be worſe to him than the damage that he hath ſuffered, and deſires to have made good to him, and will coſt him more. This meaning doth a late learned [d] man likewiſe give, *viz.* that it cannot be obtained of thoſe that are in authority and place of judicature, to defend and do right to an innocent oppreſſed man againſt him that is of wicked hands, without giving them bribes and rewards; ſo that the words may run, *to do good or right againſt him that is of wicked hands, the prince aſketh*, &c. or, *Is good and right to be done againſt him that is of wicked hands?* (*i. e.* if right be to be done, *&c.*) or *the hands are* (*i. e.* ought to be) *for doing good, or right, againſt evil*, or interrogatively *are the hands for doing right againſt evil?* but they abuſe their hands, inſtead of doing right with them, they uſe them only to take bribes, *the prince aſketh*, &c. But there ſeems no reaſon to depart from that ſenſe which our Tranſlators follow; underſtanding by *earneſtly*, fully, with diligence, and the utmoſt of their power. It ſeems well to agree to the words, except we ſhall think it a plainer way to render it, *for evil* (or *to do evil*) *two or both hands* [*viz.* [e] are ready] or they hunt with both hands, but *to do good, the prince aſketh*, &c. that the meaning may be, They are ready with both hands, *i. e.* with all their might to do evil, they have two hands for that, but muſt be hired and largely bribed to do good. Whereas the *Chaldee* (as likewiſe the *Syriack*) renders, and *do not do good*, a learned [f] man thinks that inſtead of להיטיב *Leheitib*, which ſignifies *to do good*, he read לא הטיב *Lo hetib*, in two words, which ſignifies *he hath not done good*, but there is no neceſſity to ſay ſo, but rather that he read it as it is now uſually read, and took the letter ל *L* to import, as we ſaid ſome think it to do, as much as, *for* or *inſtead of*, and ſo gave the meaning of it in equivalent terms; for to ſay *they do evil and do not do good*, is all one with, *they do evil inſtead of doing good.*

The prince aſketh, and, &c.] Here are three ſorts of perſons accuſed of combining together for the perverting of juſtice, deſcribed by their ſeveral titles, *the Prince*, *the Judge*, the *Great One.* Firſt, [g] *the Prince*, i. e. either King or chief Ruler, or the Magiſtrate, he that ſhould overſee all, and look that judgment be impartially done, even he looks after bribes, and requires preſents from thoſe that ſeek for juſtice. [h] Others by *the Prince* underſtand ſuch as are in chief authority under the King, who, becauſe it were a ſhame for him to aſk, do aſk gifts for him. Secondly, the *Judge*, he that ſhould determine the cauſe and pronounce ſentence according to right, without *reſpect to perſons in judgment*, Deut. i. 17. *and not take any gift*, Deut. xvi. 19. he is [i] for a reward, or aſketh a reward, and is ſwayed by what he hopes to gain, or that which ſhall come to his [k] ſhare of the money given, not by the merits of the cauſe. And the *great man*, *i. e.* ſay [l] Some, he that is great in the King's court, [m] Others the Advocate, the Pleader, or he that is to ſet things in order for a legal proceeding, and to inform the judges, and inſtruct thoſe that have ſuits in law, and order their plea to the beſt advantage. [n] Others, any great, potent, or rich man. *He uttereth his miſchievous deſire*, or as in the Margin, *the miſ-*

[w] R. Solom. ſee Abarb. [x] Ab. Ezra, from R. Marinus. and ſee Abarb. [y] R. Tanch. [z] R. David Kimchi, and Miclal Yophi. [a] Abarb. [b] See Druſ. [c] Jun. Trem. Tig. Druſ. Tarnov. and ſee Dutch Notes. [d] Lud. de Dieu. [e] Grot. Stokes. [f] Grot. [g] Abarb. [h] Kimchi. [i] R. Tanch. [k] R. D. Kimchi. [l] Idem. [m] Abarb. [n] Calvin, and R. Tanch.

miſchief of his ſoul, i. e. either the miſchief which he hath conceived within himſelf, or as [o] Some, that which ſhall be, or prove miſchief to himſelf, or as divers [p] ancient Tranſlations, *the deſire of his ſoul.* If the *great man* be taken in either of the two former ſignifications, the meaning will be, either, that theſe three one under another, jointly conſpire to ſet juſtice to ſale, not as right, but as their own gain and advantage ſhall require, and be advanced by, though it will end in the deſtruction of their ſouls; or as [q] Some, (though perhaps not ſo appoſitely to the place) that whatſoever the Prince, though never ſo illegally, requires from any, both the judge and the great man do further his deſire in it, and care not what, how contrary to law, right, and juſtice, ſoever they ſay, or pronounce in his behalf for effecting his deſigns, out of hope of advantage to themſelves too, and that they may ſhare in the gain. But if it be taken in the third ſignification, then the meaning will be, that the *great* or rich man, who hath in his mind or deſire to get any thing by wrong from any other [r] poorer or weaker than himſelf, and who hath done wrong in any kind, ſeeing both the prince and judge have both their hands open to receive gifts and bribes, is not afraid or aſhamed to utter what miſchievous deſign he hath in his mind, being ſure of their aſſiſtance in whatſoever he deſires; and ſo how unjuſt ſoever the cauſe be, yet by their mutual compliance, they make it firm on his ſide, or ſo wrap it up and involve it, that the right ſhall not appear. The verb יעבתוה *yeabbetuha*, rendred *they wrap it up*, being in the plural number [s] ſeems to include the three ſorts of perſons mentioned, *viz.* the *prince*, the *judge*, and the *great man*, ſhewing that they all conſpire in that which is done. The ſignification of it may be taken either from עבות *Aboth*, firſt, as it ſignifies a cord ſtrongly twiſted, whence is ſaid, [t] *Iſaiah* v. 18. *that draw ſin, as with a cart-rope*, and ſo it will be to twiſt ſtrongly together, ſo as it cannot be eaſily undone or broken; and ſo the meaning will be, that the matter however weak in it ſelf, as being altogether unjuſt, is by theſe three twiſting it up made as firm and ſtrong as a [u] threefold cord, that it ſhall prevail againſt right, and not by any that hath better right on his ſide be diſſolved; or, ſecondly, as it is ſpoken of a tree or bough with many thick branches or leaves folded, and as it were twiſted one with another, and ſo to ſignify they branch out or divide into many branches the matter (as ſome learned [w] *Jews* expound it) or probably, they make intricate the matter, as thick branches of trees complicated and wrapped together, ſo that men may not eaſily diſcern between the right and the wrong, nor diſtinguiſh one from the other. Agreeable to which meaning ſeems the rendring of the Vulgar *Latin*, *they trouble it*, i. e. confound, or, make confuſed the matter: and this ſignification is agreeable to that of the word عبث *Abatha* in *Arabick*, to mingle together or confound, in which language likewiſe عفث *Aphatha*, with change of the *b* into *p* or *ph* is to twiſt or wreſt, although in this ſignification alſo it may be underſtood as the former, to make difficult or hard to be ſolved. Then the pronoun affixed to that verb which ſignifies *it*, is regularly appliable, ſo חות נפשו *Havoth Napſho*, [x] rendred *his miſchievous deſire*, or *miſchief of his ſoul*, i. e. that miſchievous unjuſt deſign which the great rich man hath conceived in himſelf, and now utters, that by the aſſiſtance of the prince and judge whom he hath gained by promiſe of bribe, it may be juſtified and made to prevail againſt any that oppoſe it.

This ſignification of *miſchief*, or naughtineſs, or calamity, or deſtruction, or the like, is agreeable to the often uſe of it in the Scripture; that other, which ſome ancient Interpreters (as we ſaid) give it, is confirmed by the frequent uſe of the ſame word هوا *Hawa*, in the *Arabick* tongue, in that notion of *deſire*.

[In the *Francfort* Edition of the *Greek* Bible 1597, it is obſerved in the notes or various lections, that this verſe, *&c.* in the *Greek* differs much from the original *Hebrew*, and ſo it doth both from that and all other Tranſlations (except ſuch as were out of the *Greek*) that it will be in vain to ſeek to reconcile them; it being there read, *and the judge ſpeaks peaceable words, it is the deſire of his ſoul, and I will take away*, &c. But it is more our buſineſs to ſee what the *Hebrew* will bear, and what rendrings beſt agree with it.]

4. *The beſt of them* is *as a briar: the moſt upright* is ſharper *than a thorn-hedge: the day of thy watchmen*, and *thy viſitation cometh*; *now ſhall be their perplexity.*

The beſt of them is as a briar, &c.] *Of them*, whether of thoſe forenamed, the *prince*, the *judge*, and the *great man* (as [y] Some) or more [z] generally, of all the whole multitude of the people, of the preſent generation (agreeably to what was ſaid, *ver.* 2.) is like a briar, or thorn; and he that is the moſt upright among them, is as a bough of thorns [a] out of an hedge made of thorns, or ſharper (as is well ſupplied) than a thorn-hedge. Both theſe words rendred *briar* and a *thorn-hedge* are joined together, *Prov.* xv. 19. and there rendred *an hedge of thorns.* So miſchievous are they, that there is no dealing with them without receiving hurt from them, as he that [b] meddleth with thorns, or handleth, or goes through a thorn-hedge, cannot eſcape either having his hands pricked, or his fleſh or clothes rent, or receiving ſome miſchief.

The day of thy watch-men and thy viſitation cometh, &c.] The word מצפיך *Metzappeh*, as

[o] Kimchi, R. Tanch. [p] Chald. Greek, Syriack and Latin. [q] Ribera, and Chriſt. à Caſtro. [r] See chap. ii. 1, 2. [s] Aben Ezra refers it to the people that hear it, and readily confirm it with their ſuffrages. [t] See Eccleſ. iv. 12. [u] See Grotius. [w] Ab. Walid. and R. Tanch. [x] R. Tanch. [y] Abarb. [z] Vatab. in fol. [a] Chald. R. Tanch. Vulg. Latin. [b] Compare it with 2 Sam. xxiii. 6.

as likewiſe צופה *Tzopheh*, (from the ſame root ſignifying *to look abroad*, or *about*, *to ſpy*, and ſometimes *to look for*, *or expect*, &c.) properly ſignifying a watch-man, one that is ſet in ſome eminent place to look about and ſpy what he can diſcover, as the approach of enemies, or other comers to a place, or any likelihood, or occaſion of danger, and give report thereof to the inhabitants, that they may be aware of it, is in the Scripture applied to Prophets from the likeneſs of their office, who were alſo anciently called *ſeers*, 1 Sam. ix. 9. as *Ezek.* iii. 17. and xxxiii. 7. as for the ſame reaſon it may be attributed to other [c] teachers or governors, who have overſight and care of people, or ought to watch for their good, and take care, or warn them to take care to prevent any evil, that they may ſee coming on them: and of ſuch governors, is the word by ſome underſtood. Now what titles or epithets ſoever did belong to true Prophets, no doubt, falſe Prophets did pretend to and take to themſelves, and thoſe that were deluded and ſeduced by them would attribute to them. Accordingly is this name here underſtood by ſome *of true Prophets*, by ſome *of falſe ones*. Thoſe that underſtand it of the true Prophets, thus give the meaning; *The day of thy watch-men*, i. e. which the Prophets, whom God gave as watch-men to thee to warn thee of the danger and deſtruction, which, if thou ſhouldſt continue in thy ſinful courſes, would certainly come upon thee; did forewarn and tell thee of, is now (becauſe thou obſtinately goeſt on in them) [d] come, is now at hand, and thy viſitation, the time that God will viſit and puniſh thee for thy iniquities, is (according to their words) come.

Now (ſuddenly) *ſhall be their perplexity*, either of thoſe [e] mentioned, the prince, the judge and great man, and ſuch as before indulged all liberty and freedom of wickedneſs to themſelves, and perplexed others, or, more [f] generally, as if he had ſaid to the people, now ſhall your perplexity be, now ſhall you be be brought to confuſion; ſuch change of perſons being not unuſual in ſpeaking to, or of any. Thoſe that underſtand it *of the falſe Prophets*, give it either thus, 1. The day of thy falſe Prophets, who made thee truſt on lies, thou ſhalt now ſee what it will prove, whether good or bad. For behold the day of viſitation for thine iniquities is come, *now ſhall be their perplexity*, i. e. [g] the perplexity of thoſe falſe Prophets: or as [h] Others explain the ſame meaning, in the day wherein thy falſe Prophets ſaid that all things ſhould be happy and proſperous unto thee, ſhall thy viſitation come, *i. e.* God ſhall puniſh thee, and now ſhall they be perplexed in mind, *i. e.* God ſhall puniſh them for the injury done by them to the poor. And to this interpretation ſeems reduceable the *Chaldee* Paraphraſe, and [i] Others explaining it, *in the day that thou didſt expect or look for good, the day of the viſitation of thy wickedneſs cometh.* Or elſe, 2*ly*. [k] The day of thy falſe Prophets, the day wherein they ſhall be puniſhed, ſhall come; for ſhortly ſhall come the day of thy viſitation. To which is reduceable the expoſition of others, who explain it in the day of, *i. e.* [l] when thou ſhalt ſee the day, that is, the deſtruction of thy Prophets, know that thy puniſhment is come: (where by Prophets I ſuppoſe he muſt mean falſe Prophets.) The like way of conſtruction follow [m] they, who (as we ſaid) underſtand by *watch-men*, the governors, princes, or magiſtrates. To either of theſe expoſitions agree the words, as in our tranſlation read. But a [n] *Jew* of later ſtanding, who had ſeen what thoſe antienter ſaid, pretends to give a properer meaning of the words, and denying the word which is rendred *watch-men*, to be put here as a title either of true or falſe Prophets, will have the words thus rendred (as ſtill having reſpect to thoſe afore-named, the prince, the judge, the great man, joining together in ſeeking for bribes and gain, and ſetting juſtice to ſale.) In the day (or all the time) that they are looking after, (for ſo ſometimes the word may ſignify, *viz.* to expect or look for,) or expect thee to bring to them gifts or rewards: heed ſhall be given to thee, cogniſance of thy cauſe ſhall preſently be had, and no longer: when they have gotten all they can, and they expect no more from thee, thou mayſt ſeek for juſtice, but no regard ſhall be had to thee, or notice taken of thy cauſe. But now the land being laid deſolate, they ſhall be in perplexity, and have no more occaſion of ſpoiling in matter of judicature. This man (as hath been elſewhere ſaid) loves to go different from others, and to pretend to underſtand the words better than they did: but however his meaning may pleaſe any, his conſtruction of the words here ſeems harſh. Another [o] *Jew* ancienter than he (but whoſe works have never yet been printed) taking the word *watch-men*, in its more literal ſenſe, thus expounds it, The day cometh, or is at hand, *that thy watch-men* (thoſe that are ſet on high places, to ſpy or diſcover afar off what is coming and give report thereof) [p] *ſhall ſay*, *thy viſitation cometh*, *i. e.* the enemy or thy puniſhment cometh. Or elſe, ſaith he, the day of thy watch-men, *i. e.* the enemies who expected or waited for thy deſtruction, *i. e.* the time that they waited for, and the day wherein thou ſhalt be viſited with puniſhments for thy evil doings. Now ſhall you be brought to perplexity and confuſion. With this man (as to the firſt way) agrees alſo a Chriſtian [q] Interpreter of good note, who expounds it, The day of war, when thou ſhalt ſet watch-men on thy walls, cometh, ſuddenly ſhall men be in a hurry or tumult. If this meaning pleaſe any, the words in our Tranſlation may be accommodated to it alſo.

5. ¶ *Truſt*

[c] Calv. Paræus. [d] Ab. Ezra, Druſ. Grot. Rib. &c. [e] Ab. Ezra. [f] R. Tanch. [g] R. D. Kinchi. [h] Vat. edit. 4to and 8vo. [i] R. Solomon Jarchi. [k] Vatab. in fol. and Munſt. [l] Lud. de Dieu. [m] Calv. Par. [n] Abarb. [o] R. Tanch. [p] So alſo may Ab. Ezra's words be underſtood. [q] Caſtalio.

5. ¶ *Truſt ye not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy boſom.*

Truſt ye not in a friend, put ye not confidence in a guide, &c.] The word אלוף *Alluph* rendred a *guide*, is [r] elſewhere put to ſignify a *prince*, a great man, a chief man, or leader, *&c.* and ſo is by [s] Some here taken. Againſt which a learned [t] *Jew* excepts, as not well agreeing to this place, where he complains of the defect of faithfulneſs, and friendſhip amongſt men, and the falſeneſs and fraud that was amongſt thoſe who were of neareſt relation, and had greateſt ties of friendſhip betwixt them: and thinks therefore the word here to be much of like ſignification with the foregoing, *friend*, and to denote a companion, or familiar friend and acquaintance, with whom a man hath uſed moſt familiarly to converſe. Which is the mind alſo of a learned Chriſtian, viz. [u] *Lud. de Dieu.* Another learned [w] *Jew*, underſtands it of an *elder brother*, viz. as he that ought to be the leader and director of the reſt of the family. [x] Another takes it to ſignify here *an huſband*, who is by that title elſewhere called in reſpect of the wife, viz. אלוף *Alluph*, *the guide of her youth*, [y] *Prov.* ii. 16. that ſo as in the next words, the huſband is counſelled not to truſt his wife; ſo in theſe, the wife ſhould be cautioned not to truſt her huſband, [z] to ſhew the great corruption of the times, when man and wife muſt beware of one another. This expoſition may ſeem perhaps too nice, though of a ſerious man. To any of theſe ſignifications, will our *Engliſh* word, *guide*, well fit, whether any ſuperior by whom we ought to be faithfully directed, or any equal, whoſe advice we would take and truſt, and repoſe our ſelves with confidence in.

That *Jewiſh* Doctor, *Abarbinel*, who, as before we ſaid, loves to go different from other Expoſitors, here by a *friend*, underſtands, the *judge* before mentioned, by a *guide*, the *prince*, and that theſe he forbids to put any truſt in, yet withal warns a man not to ſpeak ill of them, or curſe them, not ſo much as in the greateſt privacy, betwixt himſelf and his wife, according to what is ſaid, [a] *curſe not the king, no not in thy thought, and curſe not the rich in thy bed-chamber.* Which expoſition of his, as we can ſee no reaſon to follow, though ſome [b] Chriſtians follow it, ſo much leſs, thoſe allegorical ones, which he brings out of former *Rabbins*, enigmatically applying the words to the evil concupiſcence, to God, and to the ſoul, and the like; which it will be much beſides the purpoſe to rehearſe, much more to make uſe of.

Keep the doors of thy mouth from her that lieth in thy boſom.] *i. e.* Utter not even to thy wife that which thou wouldeſt have to be kept ſecret, leſt ſhe divulge it to thy prejudice: for ſo wicked and falſe are all, neglecting all obligations, that even ſhe that is one with thy ſelf, will deceive and betray thee.

6. *For the ſon diſhonoureth the father, the daughter riſeth up againſt her mother, the daughter-in-law againſt her mother-in-law; a man's enemies* are *the men of his own houſe.*

For the ſon diſhonoureth the father.] Not only thoſe that are equal with a man, but thoſe alſo that are inferior to him, and depend on him, and are by all laws of duty moſt bound to reſpect him, and to endeavour to preſerve his ſafety and reputation, caſt off all the reſpects that they owe by the laws of God and nature, as in theſe relations here mentioned: and are ready to do him all diſgrace, deſpite and miſchief. So that he need fear not only enemies from abroad; in his own houſe and family he ſhall find them, even among thoſe from whom he might expect the greateſt love and reſpect. Much the ſame expreſſions in which the Prophet here bewails the corruption of his times, doth our Saviour uſe in declaring ſuch perilous times as ſhould be under the goſpel alſo, [c] *Mat.* x. 21, 35, 36. And his counſel *to be wiſe as ſerpents, and harmleſs as doves*, and *to beware of men* (there *ver.* 16, 17.) agrees well with our Prophet's caution here, not to truſt in any of them. By the enumeration of theſe ſeveral inſtances is made good what was ſaid, *ver.* 2. *the good man is periſhed out of the earth, and there is none upright among men*, and that may ſeem ſufficient for the connexion between theſe and the preceding words. Yet others (not unfitly) make theſe words to follow as a more full explication of that perplexity which, *ver.* 4. he ſaid ſhould be upon or among them, *viz.* that ſo great it ſhould be, as ſhould make them forget all bonds of relation, all duties owing from one to another, and every one ſhifting for themſelves, and looking after their own concerns and ſafety, take no care of, nor ſhew any reſpect to thoſe, whom they owed moſt to, but ſo behave themſelves towards them, as if they were ſtrangers and enemies, ſo that there was need of cautioning them that would be ſafe, not to put confidence in any of them. (What ſome would have this caution to import, that they ſhould not truſt or put confidence in their falſe Prophets, [d] *who by fair ſpeeches would deceive them, and with feigned words make merchandiſe of them*, may by way of inference be accommodated, *viz.* [e] If the neareſt relations ſhall not be faithful, much leſs will it be ſafe to put truſt in thoſe whoſe end is to deceive; but is not that which the letter ſeems to aim at.)

[r] N. Fuller Conc. MS. [s] Græc. Vul. Lat. Lyra, Vatab. [t] R. Tanch. See Chal. Par. and Syriack. [u] On the place, and on Pſalm lv. 13, 14. [w] R. D. Kimchi. See Munſt. Vat. Grot. [x] Ab. Ezra. See Chriſt. à Caſtro. [y] See Jer. iii. 4. [z] See Abarb. [a] Eccleſ. x. 20. [b] Ar. Mont. See Ch. à Caſtro. [c] Mark xii. 12. Luke xxi. 16. Compare 2 Tim. iii. 1, 2, 3, &c. [d] Rom. xvi. 18. 2 Pet. ii. 3. [e] Lyra, ſee Chriſt. à Caſtro, Ribera, Pelic.

7. *Therefore I will look unto the Lord: I will wait for the God of my ſalvation: my God will hear me.*

Therefore will I look unto the Lord, &c.] The times being ſo corrupt, and ſuch danger from all ſort of men, no fidelity in, no ſecurity from, even thoſe who ought to be a man's greateſt helps, and ſupports, what ſhall a man do? whither ſhall he betake himſelf for refuge? The Prophet ſpeaking as of himſelf, in the perſon of any [f] godly and prudent man, or of the true [g] *Iſrael*, or God's people, or *Jeruſalem*, or in the [h] perſon of that nation in captivity, leads by his example the way, and ſhews that God alone is to be truſted on in ſuch times of difficulty, who is a rock of ſalvation, a ſure refuge, and in his due time will not fail to hear and anſwer them, who wait on him, as ſhall be beſt for them; he will not fail or fruſtrate their expectation, they ſhall not in vain rely on him.

The Prophet having hitherto denounced judgments, now (according to the cuſtom of the Prophets) [i] draws towards his concluſion with conſolatory words and promiſes.

8. ¶ *Rejoice not againſt me, O mine enemy: when I fall, I ſhall ariſe; when I ſit in darkneſs, the Lord* ſhall be *a light unto me.*

9. *I will bear the indignation of the Lord, becauſe I have ſinned againſt him; until he plead my cauſe, and execute judgment for me: he will bring me forth to the light*, and *I ſhall behold his righteouſneſs.*

Rejoice not againſt me, O mine enemy, &c.] It will eaſily be conceived that the Prophet here ſpeaks in the perſon of the church, or nation of the *Jews*, looking on her ſelf, as now under hard preſſures, and in that captivity under the hand of her enemies, which the Prophets had foretold, and bid her to expect; and in that regard comparing her ſelf to a poor, diſtreſſed, dejected woman, and her enemies to a proud, imperious, inſolent dame, inſulting over her, as quite caſt off, and given up irrecoverably to deſtruction, and deſtitute of all hope. Who is her enemy that ſhe ſpeaks to? *Babylon*, ſay [k] many, more particularly, [l] which led her captive, and triumphed over her. Others underſtand it rather of *Idumæa*, or the *Edomites*, who are every where ſet forth as the moſt inveterate enemies of *Iſrael*, that had [m] a perpetual hatred againſt them. And though they themſelves were not able to do them ſo much miſchief as others, yet they made it up in ſpite, and whenever any calamity befel them, rejoiced greatly at it, and inſulted over them, and did the beſt they could to help againſt them. *Obad.* ver. 10, 11, *&c.* That both of theſe may be here well joined under that title, may appear by what is ſaid reſpecting of them both. *Pſalm* cxxxvii. 7, 8. Nor will it be inconvenient to take in with them any other that did ſhew like hatred to the *Jews* at that time, and rejoiced at their calamity, all thoſe her enemies, whoſe behaviour towards her is deſcribed, *Lam.* ii. 16, 17.

Some of the *Jews* will have particularly to be meant [n] *Rome*, or the *Romans* (whom they uſually call *Edomites*, and under that name comprehend other Chriſtians) whom they look on as their [o] greateſt enemies, and expect and pray for their deſtruction more earneſtly than for that of the *Mahometans* or any other, and have much leſs kindneſs for. But there is more than expreſſion of their hatred to them in this their interpretation, for from this granted they would make an argument to perſwade, that the *Meſſiah* is not yet come: at whoſe coming they expect that theſe their enemies ſhall be totally deſtroyed. That which ſhe ſaith to her enemy is, *Rejoice not againſt me?* &c. She repreſſeth the enemies taunts, and takes comfort to her ſelf from her aſſurance that things ſhall not always continue in that condition with either of them, as they now are, but there ſhall be a change, to her for better, by the mercy of God to whom ſhe will turn by repentance, and ſtedfaſtly cleave, and to her inſulting enemy who contemned God and deſpitefully uſed his people, for the worſe, by his juſtice in due time exerting it ſelf, though for a while conniving at them, or making uſe of them for the correction of his children, and bringing about his ends for his own glory, not to give them cauſe of boaſting of themſelves, and their own might. Of ſuch God's method in correcting his people, and taking vengeance on thoſe whom he makes uſe of as his inſtruments for that end when they grow proud and inſolent, ſee *Iſaiah* x. 5, 12, &c. and xxxiii. 1. *Jer.* xxx. 8, 10, &c. and other like places. As for her ſelf ſhe ſaith, *when I fall I ſhall riſe*, [p] when, if, or though, I fall from my dignity, be deprived of power, or fall into calamity, I ſhall by God's help be reſtored and raiſed again.

I ſhall ariſe.] The word is of the preterperfect tenſe, and word for word ſignifies, *I have riſen*, to ſhew the certainty which ſhe hath of it, [q] according to the uſual expreſſion of the prophetical ſtile, ſpeaking of thoſe things, which by virtue of God's promiſe or word are to be expected, as of things already done or come to paſs. This is the uſual and received expoſition; but there is among the *Jews* [r] one, who thinks it more convenient to take the words, *I have fallen and I have riſen*, as they are in the form, ſo in the ſignification of the preterperfect tenſe, thus, *Rejoice not againſt me, O mine enemy, becauſe* of my captivity, in which I now am, as thinking that I ſhall not come out of it any more, ſeeing the wrath of God is kindled againſt me, for behold I have formerly many times fallen into captivity, as in *Egypt* and *Babylon*, and have riſen or recovered from thoſe falls, and returned

[f] Druſ. Grot. [g] R. D. Kimchi. [h] R. Tanch. [i] R. Kimchi. [k] R. Solom. Hierom. and may others. [l] Jer. l. 11. [m] Ezek. xxxv. 5. [n] See Vatab. Edit. 4to and 8vo. [o] D. Kimchi, and eſpecially Abarbinel, of whoſe opinion ſee alſo on chap. v. 5, 6. [p] R. Tanch. [q] R. D. Kimchi. [r] Abarb.

ed from thoſe captivities, and ſo ſhall it now be, That although I ſit in darkneſs, the Lord ſhall be a light unto me, and, after this darkſome night, ſhall ariſe (to me,) a bright light, as at other times it hath been, becauſe this my fall hath not been a thing that hath come by chance, but by the providence of God for puniſhment of my ſins, to which is a determined time, and therefore when I ariſe he will redeem me. 'Tis true, that I do in this my captivity, bear the indignation of the Lord, becauſe I have ſinned againſt him, but this is not to be perpetual, but ſtill he hath pleaded with me his controverſy, and inflicted on me that puniſhment which I ought to bear according to mine iniquities. And ſo likewiſe is to be underſtood, *and execute my judgment*, i. e. that judgment which it was due to execute on me. And when he hath made an end of doing this, then ſhall he bring me forth to the light, from the darkneſs of my captivity, and then *ſhall I behold his righteouſneſs*, viz. the righteouſneſs and mercies that he will exerciſe towards me. To this purpoſe he. But though a convenient meaning might be made of the words by interpreting thoſe words in the preterperfect tenſe, and from help formerly afforded from God, faithful penitents may have aſſurance upon unfeigned repentance of finding the like again, when any calamities befal them, and they may to that purpoſe make uſe of theſe words on occaſion: yet we cannot here go along with that Doctor in as much as he ſeems to drive at a falſe end, (as we have already ſaid on this preſent verſe) and taking the deliverance from the *Babyloniſh* captivity, which ſeems here particularly intended, only by the way, looks for the completion of this prophecy by a deliverance and reſtauration from the captivity or exile that they are now ſince Chriſt's time under, by a deſtruction of the *Romans* or *Edomites*, as he calls them (as we ſaid) which he hath not from theſe words any ground to expect.

When I ſit in darkneſs, &c.] Darkneſs is often put in Scripture to ſignify adverſity, miſery, calamity or trouble, as on the contrary light, for proſperity, joy and happineſs. [s] Here the unhappy condition of captivity may ſeem called, and compared to, darkneſs, by reaſon of the withdrawing of God's providence, or its ſeeming to be intercepted, in compariſon of what appears of it, in the time of ſalvation, [t] although it in it ſelf be ſtill remaining, and ſhall, that darkneſs being diſpelled, again with much luſtre ſhew it ſelf to the comfort of the penitent and patient ſufferer. The Lord, who now ſeeming to be withdrawn from him, hath left him as in darkneſs, ſhall again lift up the light of his countenance upon him, and be a light and comfort unto him. In aſſurance of this ſhe ſaith, *I will bear the indignation of the Lord*, i. e. [u] ſhe will patiently bear the puniſhment, that he hath ſeen fit to inflict on her, as being ſenſible that ſhe hath juſtly deſerved it, (ſaying, *becauſe I have ſinned againſt him*,) and will expect, till being reconciled to her, he ſhall *plead her cauſe, and execute judgment* for her ſake on her enemy, who being by God made an inſtrument for correcting her, inſulted over her, as if ſhe were worſe than her ſelf, and uſed the occaſion put into her hand to wreak her own ſpite, not to execute God's command. When he hath thus performed his whole work of chaſtiſement upon her, then will he return in mercy to her, *bring her forth to light*, reſtore to her comfort, and the joy of his ſalvation, and ſhe *ſhall behold his righteouſneſs*, which he will exerciſe toward her in delivering her, and recompencing vengeance on her enemy; [w] or his goodneſs, loving kindneſs, and faithfulneſs, the word including all. Having thus declared her own condition, and what ſhe aſſures her ſelf of, ſhe proceeds to declare what her enemy is to expect.

10. *Then ſhe that is mine enemy ſhall ſee* it, *and ſhame ſhall cover her which ſaid unto me, Where is the Lord thy God? mine eyes ſhall behold her: now ſhall ſhe be trodden down as the mire of the ſtreets.*

Then ſhe that is mine enemy ſhall ſee it, *and ſhame ſhall cover her which ſaid*, &c.] She that now [x] inſults over me, as if I were utterly forſaken and caſt off by God, and derides me for ſtill putting my truſt in him, who, ſhe thinks, either cannot or will not deliver me, ſeeing the good hand of God upon me, in my gracious reſtauration, ſhall in that ſtrange alteration, which ſhe ſhall ſee in things concerning me contrary to her deſire, whereby the Lord will approve himſelf ſtill my God; have enough to cover her with ſhame, by being fruſtrated in her expectation, but much more from what ſhall befal her ſelf: for from the height of her pride ſhall ſhe be caſt down into the loweſt and baſeſt condition, to be even trod down and trampled upon with all contempt, as the very dirt and mire of the ſtreets. And whereas now ſhe cannot pleaſe her eyes more with any thing than her looking on my miſery, then, on the contrary *ſhall my eyes behold* and look on *her* in her deſpicable condition, to their full ſatisfaction. See the like uſe of the word, *Pſalm* liv. *ult.* and lix. 10. and *Micah* iv. 11. The word rendred *ſhe ſhall ſee*, as taking it for the third perſon future feminine, Others take for the ſecond maſculine, as likewiſe the following verb, and thus render the words, as in the Margin, *and thou wilt ſee her that is mine enemy, and cover her with ſhame.* But the former is the more received interpretation, and there is no reaſon to depart from it.

This prophecy, if applied to *Babylon* and the *Chaldeans*, was then fulfilled when *Babylon* was taken, and their empire deſtroyed by the *Medes* and *Perſians*, Dan. v. 30, 31. and it is [y] obſervable, that that great turn of their fortune was made in that very night, when *Belſhazzar* with his nobles did inſult afreſh and lifted

[s] R. Tanch. [t] Compare Lev. xxvi. 44. Pſalm xxii. 7, 8. and xlii. 10. and Mat. xxvii. 43. [u] R. Tanch. [w] Druſ. R. Tanch. [x] See the like taunts, [y] Tarn.

lifted up themſelves againſt God, and his people that truſted in him alone, and praiſed their own gods of gold and ſilver, &c. as 'tis in that chapter, *ver.* 2, 3, 4. [z] They that apply it to the *Idumæans*, look on it as made good, either when they were taken alſo by the *Chaldeans*, not many years after *Jeruſalem*, or after the return of the *Jews* when they were overthrown by the *Maccabees*, lib. 1. cap. v. 3, &c. Of deſtruction threatned to them, ſee *Jer.* xlix. 7, &c.

Some of the *Jews* (as we have intimated) would have us look on it as a prophecy not yet fulfilled, but hereafter by the deſtruction of the *Romans*, by whom they were ſince carried out of their country, and ſuch, under whom they are ſtill thence detained, to be fulfilled. By their falſe principles on which they go, they are neceſſitated ſo to do: their anceſtors having denied and rejected Chriſt when he came, and God having rejected them ſo long ſince for it, which they are reſolved not to acknowledge, but to perſiſt ſtill in like obſtinacy, they have nothing to pretend as a colour for it, but that thoſe prophecies of a temporal deliverance from the hands of all their enemies, to be wrought (as they would have it) by the *Meſſiah*, are not yet made good. And theſe enemies they will have particularly to be the *Romans*, (on whom they beſtow the name of *Edomites*) and ſo paſſing over the *Babyloniſh* captivity, before which our Prophet ſpake theſe things, and their reſtauration from it, (of which he plainly propheſied that, which was by what fell out in their carrying to *Babylon*, and the deſtruction both of their other enemies that then inſulted over them, and of *Babylon* it ſelf afterward, and their reſtoring to their own country again, evidently and ſignally made good;) fix new times, and uncertain periods, that ſo they may ſtill foſter their error, and keep up their poſterity in a vain hope of having thoſe, and the like prophecies (which have long ſince been according to the true intent made good) yet fulfilled according to their own groundleſs deſires, as they have kept themſelves for many hundred of years paſt.

To this purpoſe is it what a [a] Doctor of great note among them expreſly ſaith, that the enemy here ſpoken of, and bidden not to rejoice, is *Rome the wicked*, under whoſe power their captivity had been prolonged above a thouſand years (when he wrote this, and ſome hundreds of years are paſt ſince.) This I particularly take notice of, becauſe the name *Rome* is here in ſome editions of that author left out, and in a Manuſcript ſo blotted out as yet to appear, by order it ſeems of the Inquiſitors. Although by the epithet, which is left behind, *viz.* the *wicked*, is ſufficiently underſtood what they mean, to warn ſuch as look into the *Jewiſh* writers that they do conſult ſeveral editions or manuſcript copies if they have them at hand, if they would ſee what the *Jewiſh* writers ſay in ſuch places where they meddle with Chriſtians. By the ſame means is it, I ſuppoſe, that in another of their Commentators, *R. Solomon Jarchi*, in ſome copies manuſcript and printed is put, *mine enemy*, i. e. *Babel* and *Rome*, but in others is put [b] *Babel* and *Perſia*, in others [c] *Aram*. In this digreſſion it may likewiſe be obſerved, that in ſome editions of the *Chaldee* Paraphraſe is here put, [d] *Rome mine enemy*, though in other editions the name *Rome* is not found. And it may well (according to the conjecture of a learned [e] man) be thought to have by ſome latter *Jews* been put in, for adding authority to their opinion. For if *Jonathan*, the author of the paraphraſe on this, and the other Prophets were ſo ancient, as he is taken to be, it is not probable that it was ever put in by himſelf, though in thoſe paraphraſes of other books which were not ſo ancient, it be no wonder to ſee ſuch gloſſes of their own, agreeable to their own opinions, put in.

11. In *the day that thy walls are to be built*, in *that day ſhall the decree be far removed.*

12. In *that day alſo he ſhall come even to thee from Aſſyria*, *and* from *the fortified cities*, *and from the fortreſs even to the river*, *and from ſea to ſea*, *and* from *mountain to mountain.*

13. *Notwithſtanding the land ſhall be deſolate, becauſe of them that dwell therein; for the fruit of their doings.*

In the day that thy walls are to be built, &c.] That there is no ſmall difficulty in this and the following verſe, appears by the irreconcilably different expoſitions which are by Interpreters given of them, in reſpect both to the perſon ſpoken to, and the things which are ſpoken concerning that perſon. As to the perſon pointed to by the word or pronoun *thy*, on ſtating of which much depends the underſtanding of what is either promiſed, or threatned, ſome will have to be meant *Jeruſalem*, or the nation of the *Jews*, God's church or people; Others, on the contrary, the inſulting enemy before mentioned, whoever ſhe be. If *Jeruſalem* or the people of the *Jews* be meant, then will it be a promiſe of good to them, which according to [f] Some will be to this purpoſe. In the day that the Lord ſhall again build up thy walls, (or there ſhall be a day wherein thy walls ſhall be built up and) in that day ſhall the decree be far removed (or [g] that day ſhall far remove the decree) *i. e.* ſay [h] Some, the decrees and exactions of thy enemies whereby they exacted tribute of thee, or tyrannically ruled over thee, and oppreſſed thee: or as [i] others, the decree made for hindring thee to be rebuilded, *viz.* the decree made by *Artaxerxes*, Ezra iv. 21. theſe ſhall be

[z] Ch. à Caſtro, Menoch. Tirin. [a] R. D. Kimchi. [b] Edit. Buxt, [c] Laſt Venice edit. fol. [d] Ed. Venet. Bomberg. [e] Pet. fig. Of divers things foiſted into the text of the Targum, (or Chaldee Paraphraſe) or altered in it, ſee Buxt. Lex. in שבש and רומי and חלם. [f] R. Tanch. Vul. Lat. [g] Calvin and Schindler. [h] Chal. Paraph. Ab. Ezra, and R. Tanch. [i] Chr. à Caſtro.

be no longer in force againſt thee, but thou ſhalt be freed from them, and enjoy thy liberty. [k] Others, the decree ſhall be far extended or go far abroad, *i. e.* the decree of puniſhment to be brought on thine enemies. *In that day alſo he ſhall come unto thee*, &c. *i. e.* ſay [l] Some, *he*, *i. e.* any of thy diſperſed, captive, exile children that ſhall be in any of the places after named, ſhall come home and return unto thee: [m] Others, there ſhall be, that ſhall come unto thee from all thoſe parts, *viz.* ſuch ſhall be the glory of *Jeruſalem* again after her reſtauration, that [n] many of all nations ſhall flock unto it. Not far from this is that expoſition of [o] ſome *Jews*, That day ſhall certainly be, and in it ſhall be ſubject unto thee the inhabitants of thoſe nations, [*i. e.* I ſuppoſe, ſuch of them as ſhall join themſelves to the *Jews*, and join with them in ſerving their God, not as if all thoſe nations ſhould be ſubjected to them.] This reſtauration of *Jeruſalem* (as is by [p] Some obſerved) was made good, and the prophecy corporally and typically fulfilled after the ſeventy years of the *Babyloniſh* captivity, [q] when the *Jews* had liberty again to return to their country, and build their city and temple: but ſpiritually and principally, when the kingdom of Chriſt was after his coming ſpread through the whole earth, and the decree went forth far abroad, *i. e.* the doctrine of the goſpel; that decree mentioned, *Pſalm* ii. 7, 8. by virtue of which, he was to have the *heathen given him for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion*, and by the doctrine of the kingdom they were to be called in to him from all parts. Surely that this higher manner of the fulfilling this prophecy, by building the ſpiritual *Jeruſalem*, i. e. the church of Chriſt, may well be attended to, and chiefly looked on by Chriſtians, and ſo compared with what is ſaid, *Amos* ix. 11, &c. *that God would raiſe up the tabernacle of David which was fallen, and cloſe up the breaches thereof*, &c. and ſo applied as that is, *Acts* xv. 16, 17. is not to be controverted: but we rather at preſent look after the plain literal fulfilling of it, which it long ſince ſo fully had, that we may on good grounds ſay, that the *Jews* in vain and without reaſon look for it as yet to come.

If the word ירחק *yirchak* ſignify *to go far abroad*, and *be divulged*, as we have ſeen [r] Some to interpret it (though [s] Others queſtion it, becauſe it more uſually ſignifies *to be removed*, or *put far off*) then might it, being applied to the decree of *Cyrus*, Ezra i. or of *Darius*, Ezra vi. be expounded thus, Then ſhall the decree for thy reſtauration be ſent or promulged far and wide, and by virtue thereof thy children from all thoſe parts where they are captives, ſhall come unto thee, though literally underſtood; and not only of the promulging of the goſpel, according to that expoſition formerly given.

Again, it may be conſidered whether, by the decree, may not be underſtood, the decree of God by his Prophets denounced, concerning the deſtruction of *Jeruſalem*, the captivity of the *Jews*, and the laying their land deſolate for their evil doing, and ſo the promiſe to be, that when God in mercy ſhall ſee time to reſtore again *Jeruſalem*, that then the decree ſhall ceaſe, be as it were laid aſide and reverſed, and then ſhall her exile children come again to her from all parts, though their land, mean while, by virtue of that decree, *ſhall be deſolate*, &c.

By the *decree*, [t] Some who more ſpiritually interpret the words, underſtand human laws and traditions contrary to God, which ſhall give place to God's, and be removed to make way for that, and that then diverſe of all nations ſhall come in unto the Lord. Theſe ways of expounding the words are there, if they be looked on as ſpoken to and of *Jeruſalem*, as our Tranſlators by citing in the Margin, *Amos* ix. 11. ſeem to do, and not without good reaſon. But Others, as we ſaid, will have them directed to the enemy, and then is there farther variety of expoſitions. [u] Some by the enemy meaning *Babylon* or the *Chaldeans*, and thus giving the meaning, it will be a day, *i. e.* a long day, or long time ere thy ruins ſhall be repaired: In that day of thy being trodden under, the power of ſending abroad decrees among the nations [w] ſhall be far from thee, (according to that expreſſion, *Nahum* ii. 13.) *In that day he*, i. e. *Cyrus*, *ſhall come unto thee from Aſſyria*, and to thy fenced cities, and ſhall ſubject to himſelf the places, or regions here deſcribed.

And the land, i. e. *Chaldea*, *ſhall be deſolate* with it's inhabitants, becauſe of their many impieties and ſlaughters, and rapines, by them formerly committed. This ſenſe is given by a great learned [x] man, but ſeems ſomewhat harſh. [y] Others taking the words as referred more generally to the enemy, (without particularly deſigning who is meant) thus, At that very time when thou ſhalt eſtabliſh thy kingdom, and riſe up with all thy might againſt me, the decree of God ſhall be far and wide extended, and his judgment ſhall come on thee, who haſt ſo contumelioufly uſed me, from *Aſſyria*, &c. *i. e.* from one nation to another, till all mine enemies be deſtroyed. A learned [z] *Jew*, likewiſe taking it as ſpoken to the enemy in that large ſenſe, looks on it as a threatning from the *Jewiſh* nation to them, that ſhe ſhall be revenged on them for their inſulting over her, ſaith, that the meaning may be, At the time that you ſhall think to plaiſter or make up your buildings, the decree of God ſhall be far removed from you, concerning it, *i. e.* he ſhall determine the contrary. That day ſhall certainly be ere long, and ſhall appear made good in the countries here named, by their being taken by *Nebuchadnezzar*, or afterwards: *Aſſur* or *Aſſyria* being

[k] Lud. de Dieu. [l] Id. and Chal. Paraph. [m] Calvin. [n] See chap. iv. 1, 2. [o] R. Tanch. [p] Tarnov. [q] See Ezra i. and Neh. iii. [r] L. de Dieu, Tarn. [s] Calv. [t] Pelican. [u] Grot. [w] Vat. Thy tribute ſhall be far removed, or denied thee. [x] Grot. [y] Bren. [z] R. Tanch.

being in the firſt place named as *Iſrael*'s enemy, that at that time prevailed over them, and led them captives, *&c.*

Others of the *Jews*, who look on the words as directed to the enemy, more plainly ſpeak out their mind, that by the enemy they mean the *Romans* or *Chriſtians:* ſo [a] One of them, therefore, ſpeaking concerning the enemy ſaith, In the day that thou thinkeſt to build up thy walls with the ſpoils of *Iſrael*, when thou ſhalt come with *Gog* and *Magog* into the land of *Iſrael*, in that day ſhall the decree be far removed, *i. e.* that day ſhall be to thee to the contrary, and thy decree, which thou determineſt over the nations, and *Iſrael* which thou ruleſt over, ſhall be far removed: *that day ſhall come even to thee*, That day of the ſalvation of *Iſrael* is a day of the Lord, and to thee, the enemy ſhall come to deſtroy thee, *from Aſſur*, &c. *and the land ſhall be deſolate, viz.* the land of the people [b] *with them that dwell therein.* [c] Another thus expounds it, that the ſons of *Edom*, *i. e.* the company of Chriſtians ſhall come up to conquer *Jeruſalem*, which, ſince *Titus* deſtroyed it, had been in their hands, and was taken from them by the *Iſmaelites*, or *Mahometans*. The kingdom of *Edom* (ſaith he) ſhall go up thither to build their walls; but the matter ſhall not ſucceed according to their thoughts, for in that day the decree ſhall be far removed, that is to ſay, The decree which was in their hands, *i. e.* the cuſtom of taking it, as at other times they had done: and how that decree ſhall come to be removed (or altered) he ſheweth, ſaying, *that is a day and it ſhall come unto thee*, i. e. that is a day, a peculiar ſignal day, a day unto the Lord, and to thee, O enemy, ſhall it come, even to thy neck ſhall it reach. And ſo he mentions that againſt the kingdom of *Rome* ſhall come the kingdoms of *Aſſyria*, and of the ſons of the Eaſt, that is it which he ſays from *Aſſyria*, and the fortified [d] cities, which he ſuppoſes to be *Chaleath* and *Chabor*, by the river *Gozan*, and the cities of the *Medes*, of which *Joſeph Ben-Gorion* ſays, that the people of them *Alexander* the *Macedonian* did ſhut up within the mountains that they ſhould not come forth. Theſe the Prophet ſaith ſhall now come forth againſt this enemy, and by ſaying from מצור *Matſor*, or the fortreſs even to the river, he intimates that the ten tribes alſo which were there in reſtraint and captivity, ſhall come againſt them, and the other people which are in the North-Eaſt even to the river, viz. *Euphrates*, which is between *Jeruſalem* and *Babel* ſhall all come up againſt them.

And becauſe the Chriſtians ſhall ſome remain in ſhips on the ſea near the land of *Iſraël*, and others be on the land, therefore he firſt reckons up the people that ſhall come againſt them by land, *from Aſſyria, and from the fortified cities, and from the fortreſs*, and then propheſies that there ſhall come againſt them that are on the ſea, ſtrong nations alſo by ſea, which is that which he ſaith, *and from ſea, i. e.* on the ſea ſhall they come from ſea, and then *from mountain to mountain*, as much as to ſay, alſo of the inhabitants of the mountains ſhall come againſt them: and ſo in fine, the land of *Iſrael* in which the war ſhall be, and multitude of people ſhall be gathered together, *ſhall be deſolate becauſe of them that dwell therein, viz.* thoſe nations which live in it for making war one with another; and all this ſhall be for the fruit of their doings, by which they did evil to *Iſrael.* And whereas the [e] *Chaldee* Paraphraſt interprets it of the land of the nations, that that ſhould be deſolate by reaſon of the ſlaughter and deſtruction of the inhabitants, that alſo, ſays he, is true.

Thus have we from him a long ſtory as punctually told us, as if he had with his eyes ſeen it already acted, and as confidently affirmed as if his expoſition were as authentick as the text it ſelf, and had been dictated to him by the ſame ſpirit, as the words thereof were to *Micah:* but ſuch is it as the words afford no ground for. Conſider when *Micah* propheſied, and what happened after, of the taking of *Jeruſalem*, and the captivity of the *Jews*, and their reſtauration, and coming from all parts again to *Jeruſalem*, after the land had for ſeventy years been deſolate for their ſins; and that if there be any thing beyond this in an higher ſenſe to be looked after, it was fully made good in the ſetting up the church, the kingdom of Chriſt, and by ſo many nations being called into it by the preaching of the goſpel; and it will eaſily appear that this prophecy hath in the utmoſt extent of it been long ſince ſo fulfilled, as that theſe *Jews* looking for a farther completion of it, by freeing them in ſuch a way as they fancy from their preſent condition, will (as we before intimated) evidently appear to proceed only out of obſtinacy to maintain and make good their groundleſs ſuppoſition, that the promiſed *Meſſiah* is not yet come, but yet to be expected as a temporal Saviour, whoſe kingdom ſhould be of this world.

Beſide theſe ways of expounding, ſome taking the words as directed to *Jeruſalem*, or the nation, or church of the *Jews*, others to their enemies, there is yet another, which ſeems to part them between them, given by one of their ancienter Commentators, viz. *R. Solomon Jarchi*, who taking the firſt words as referred to the enemy, which ſaid, Where is now thy God? as if ſhe alſo ſaid to *Jeruſalem*, The day wherein thy walls ſhould be built, which thou expecteſt, the decree of that day is far removed, *i. e.* the time of it ſhall be prolonged, it ſhall never come: then makes the following to be the Prophet's anſwer to this purpoſe, That day which you mock at, ſaying it is loſt, it is come to nothing, is a day reſerved, and kept with God, and ſhall not be fruſtrated, and ſhall come even to thee, O enemy, to waſte (or deſtroy thee) from *Aſſur*, which was the firſt, or chief of thoſe that did us

[a] R. D. Kimchi. [b] עליו. [c] Abarb. [d] 2 Kings xvii. 6. [e] In the copies that we have there is no ſuch thing expreſt.

us miſchief, and the fortified cities, *i. e.* and unto the fortified cities, which *Jonathan* the paraphraſt calls *Churmani* the great; (perhaps *Armenia*) and the ſtrong city or fortreſs is *Rome*, as he ſaith, *who will bring me into the ſtrong city*, Pſalm lx. 9. and cviii. 10. and they ſay in the *Midraſh* of *Elleh haddebarim Rabba*, (*i. e.* the great allegorical expoſition of *Deuteronomy*,) that is, *Rome*, &c. This we give at large out of a manuſcript copy, becauſe in the ordinary printed copies, both the name of *Rome* and other words are wanting. *And the land ſhall be deſolate*, i. e. (ſaith he) the land of the nations.

It may ſeem tedious that we have reckoned up all theſe ways of expounding theſe words; but perhaps it was neceſſary, leſt any finding any of them omitted might ſuſpect that it had in it ſomething appoſite, or of moment for underſtanding the text, which was not taken notice of.

Having now the chief of ſuch interpretations as are given, any may uſe his own judgment, and I ſuppoſe none will ſeem plainer, and more agreeable to the words, than the firſt, taking the words as ſpoken of, or to *Jeruſalem*, or the nation, or church of the *Jews*, that to her is promiſed, that there ſhould be a day, wherein her walls ſhould be built, and in that day her exile children ſhould come again to her from ſeveral places of their diſperſion; though it ſhould not be till after the land, for the evil of their doings, ſhould be deſolate, and they be removed from it; before the making good of this gracious promiſe, that judgment or puniſhment afore threatned ſhould take place for chaſtiſement of them for their ſins. The particle וְ *V* rendred *notwithſtanding*, by it ſelf ſignifies ſimply *and:* but according as the words, among which it is placed, be conſtrued or underſtood, will have other meanings, as here according to our tranſlation, *notwithſtanding*, *i. e.* though theſe things be promiſed, yet before they come to paſs, *the land ſhall be deſolate*, &c. or, theſe things ſhall be, though the land be made deſolate, or as in the Margin, *after that the land hath been deſolate* theſe things ſhall be.

As for the places named in the 12th verſe, there is no ſmall difference in aſſigning them, Interpreters according to their expoſition of the other words, ſeeking to fit them to it. [f] They that look on the words as a promiſe of an happy reſtauration of the *Jews*, take them as a deſcription of thoſe places in or about *Aſſyria*, and beyond it, where they were detained, and from whence they ſhould return; whether מצור *Matſor* be taken for the name of a place, or for any fortified city, and the whole country to be denoted, both that of it which was about its rivers, and on or about its mountains, or [g] elſe a deſcription of the land to which they ſhould return to poſſeſs it, by all its borders, both for length and breadth; there being in both theſe countries [h] places to which the words may be applied. [i] They that look on them as a threatning deſtruction to *Babylon* or the *Chaldeans*, take them as a deſcription of thoſe places and countries which *Cyrus*, King of *Perſia*, ſhould ſubdue, and take from the *Chaldeans*, by the *ſtrong cities*, underſtanding *Babylon*, *Borſippa*, and other like; by *the river*, *Euphrates*; by *from ſea to ſea*, from the *Perſian* gulph to the *Syrian*, or that part of the *Mediterranean* ſea; by *from mountain to mountain*, from mount *Taurus* to mount *Carmel*. [k] Others look on them as a deſcription of the countries of thoſe enemies of the *Jews*, which bordered on their land, as *Egypt* (deſigned by the words *from ſea to ſea*) and the *Idumeans* (or *Edom*) *Moabites* and *Ammonites* denoted by *from mountain to mountain*, *i. e.* mount *Hor*, about which theſe countries did lye, which *Nebuchadnezzar* ſhould alſo take. According to theſe and the like grounds, do they appropriate the deſcriptions here given to different places. All that we can ſay is, that without doubt, when theſe words were ſpoken it was well underſtood what places were meant by the deſcriptions given of them; but now ſo long after, whatſoever can be ſaid, is but by conjecture, and cannot be certainly affirmed, ſo as to conclude for one opinion, to the ſilencing and taking away pretence of probability from all others.

Having been thus long on theſe words, we ſhall not diſmiſs them without taking notice of what is ſaid in the *Dutch* Annotations (as tranſlated into *Engliſh* on *ver.* 13.) *viz.* that by *the land* they rendring it, *this land*, is to be underſtood the land of *Canaan*, and what is ſaid, *it ſhall become a deſolation*, this happened firſt in the time of the *Babylonian* devaſtation, and afterwards in the time of the *New Teſtament*, and continueth ſo to this very day. In this note ſeems to be ſome confuſion, for it ſeems to make theſe two deſolations, *viz.* that occaſioned by the *Babylonians*, ſo many years before Chriſt, and that by the *Romans*, after Chriſt, to be one continued deſolation, or both in this one prophecy to be propheſied of, whereas the long diſtance of time, and the reſtauration of *Jeruſalem* after the firſt devaſtation and the condition of the *Jews* coming between, ſhews them to be of different and diſtinct conſideration as to the letter of what was ſpoken, though what was ſpoken of one, may in another ſenſe be applicable to the other.

Again, what *Druſius* ſaith, that by ſome the 11th and 12th verſes are underſtood as of denunciation of puniſhment to his people for their ſins, and then, *ver.* 13. is to be underſtood of *Iſrael*; I know not by whom it is, or how made out. I ſuppoſe they muſt then underſtand the words as ſpoken to the *Jews* or *Iſraelites*, In the day that thou thinkeſt to build up thy walls and fortify thy ſelf againſt thine enemies, thy decree (or determined purpoſe) ſhall be far removed, or fruſtrated. In that very day wherein thou thinkeſt to ſecure thy ſelf, ſhall the enemy from all parts, and into

[f] R. Tanch. [g] Tarn. [h] See Deut. xi. 24. Ezek. xlvii. 13, &c. Joel ii. 20. [i] Grot. [k] See R. Tanch. and R. D. Kimchi.

into all thy quarters come unto thee, and the land ſhall be by them made a deſolation, *&c.* The words taken by themſelves might bear this ſenſe, but as here they ſtand conſidering what went before, *ver.* 8, &c. *When I fall I ſhall ariſe*, &c. expreſſions of aſſurance of comfort and ſalvation, and what follows to the ſame purpoſe, *ver.* 14. to the end of the chapter; it will appear, that if they be looked on as ſpoken of God's people, they are conſolatory, and a promiſe of good, though, that thoſe who continue in their wickedneſs may not ſnatch at them, and thence take occaſion to encourage themſelves in evil; it be added, (to ſhew that theſe things ſhall not be made good to them, but upon repentance, and after they have been chaſtiſed for their ſins, according to the prophecy going before to that purpoſe) *notwithſtanding the land ſhall be deſolate*, &c. or (this ſhall be) *after the land hath been deſolate becauſe of them that dwell therein for the fruit of their doings.* If they be looked on as comminatory, they will more properly ſeem to belong to the inſulting enemy, as declaring what ſhall betide her for her pride and inſolency, and like behaviour.

14. ¶ *Feed thy people with thy rod, the flock of thine heritage, which dwell ſolitarily in the wood, in the midſt of Carmel: let them feed in Baſhan and Gilead, as in the days of old.*

Feed thy people, or as in the Margin, *rule*, &c.] The word being uſed in both ſenſes, the firſt ſimply, the ſecond figuratively. A learned [l] *Jew* notes that theſe words uttered in form of a prayer, are a good promiſe, and declaration (or prophecy) of what ſhould be, according to the uſual cuſtom of prophecies, that God would keep them by his providence. On the contrary it is by [m] another noted on *Pſalm* lxix. and cix. that the imprecations and curſes there uſed, are not properly curſes by him wiſhed againſt his enemies, but rather denunciations or foretelling of ſuch evils, as God would ſend upon them, which he directed him, as elſewhere other Prophets, in ſuch forms to utter. That which the Prophet either for the people, or in the name of the people aſks (and by aſking ſhews that God will ſo bring it to paſs) is, *Feed thy people with thy rod.* The word, as it more generally ſignifies a rod cut from a tree, to be carried in the hand, ſo is figuratively uſed, ſometimes for a ſcepter, ſometimes for a ſhepherd's ſtaff, with which he guides or directs, and orders his ſheep. And according to his uſing it in driving, ordering, or directing them, is his behaviour towards them, expreſſed, (and ſo the behaviour of princes or governours, who are uſually compared to ſhepherds towards the people, or thoſe that are under them, likened to a flock or ſheep.) So in the *Arabick* tongue, by one [n] that hath a ſmooth, ſoft, or gentle rod, or ſtaff, is expreſſed, one that gently rules and guides his flock; by one that hath [o] a rough and hard ſtaff, one that roughly or harſhly behaves himſelf towards them; according to which, *Pſalm* ii. 9. that which we render, *thou ſhalt break them with a rod of iron*, is rendred by [p] Some, *thou ſhalt feed or rule them with an iron rod*; to expreſs ſevere dealing toward thoſe ſpoken of. Contrary to which is that, *Pſalm* xxii. 4. *Thy rod and thy ſtaff, they comfort me.* [q] It is an inſtrument both for direction, and correction, to guide, and to reſtrain, as the ſhepherd ſees to be needful. [r] And ſo by it here will be meant God's care over them for their good and preſervation, by directing them to what is good for them, and keeping them from evil, his watchful and peculiar providence over them, who are called by a note of peculiarity *his people*, the flock of his heritage, as elſewhere, the Lord having taken *Iſrael* to be unto him *a people of inheritance*, Deut. iv. 20. and choſen them to be *a ſpecial people unto himſelf above all people that are on the face of the earth*, chap. vii. 6. *For the Lord's portion is his people, Jacob the lot of his inheritance*, chap. xxxii. 9. ſo therefore every where in Scripture called, and owned by him, *viz.* as his people, and ſo alſo *his flock*, Iſaiah xl. 11. and *Ezek.* xxxiv. 8. and ſeveral other verſes: and ſo *his people, and the ſheep of his paſture*, Pſalm c. 3. and ſo our Saviour calls his church, *his ſheep*, John x. 27. and his flock, *Luke* xii. 32. Theſe he prays (ſaith *Abarbinel*) that he will feed or govern henceforth with his own rod, and not with the rod of the enemy, becauſe they are, ſays he, *the flock of thine heritage.*

Which dwell ſolitarily in the wood, in the midſt of Carmel, &c. Theſe words being conciſe, it hath cauſed diverſity of expoſitions, of which before we give farther account, we may obſerve that the particle *in*, *viz.* in the wood is not expreſſed in the original text, but ſupplied as underſtood: and, again, concerning *Carmel*, that it is a name of a mountain. [s] Two mountains are obſerved to be called by this name, one in the northern part of *Judea*, near the ſea, in the confines of *Aſſur* and *Zebulun*, of which is mention in the hiſtory of *Elijah*, 1 Kings xviii. 19, 20. and *ver.* 42. and in the hiſtory of *Eliſha*, 2 Kings ii. 25. and iv. 25. The other more ſoutherly in the mid-land near *Hebron* in the lot of the tribe of *Judah*, of which is mention in the hiſtory of *Saul*, 1 Sam. xv. 12. and in which it is ſaid that *Nabal*'s poſſeſſions were, 1 *Sam.* xxv. 2. and to this mountain they refer uſually what is ſpoken by the Prophets, concerning the paſtures of *Carmel*, as *Jer.* l. 19. *Amos* i. 2. and here: although, as a learned [t] man obſerves, they may aptly enough be referred to that

[l] R. Tanchum. and ſee R. D. Kimchi. [m] R. Saadias, or who elſe it is that tranſlated the Pſalms into Arabick, with ſome notes upon them, MS. See Note on Hoſea ix. 14. [n] لين العصا or ضعيف. [o] صلب العصا or شديد Zamachſhari in lib. Aſas. [p] Græc. Syr. and Vulg. Lat. [q] Nic. Fuller. Concord. [r] R. Tanch. [s] Bochart. de Animalibus, p. 1. lib. 2. c. 48. [t] Ibid.

that *Carmel* which *Elijah* did frequent. A learned [u] *Jew* obſerves, that this name was given to the mountain or place ſo called, as being a place of fields, and trees, for that the word doth otherwiſe ſignify a place of trees, fruits and fields (abounding in corn or graſs) and therefore is ſo rendred elſewhere a *plentiful* or *fruitful field*, as *Iſaiah* xvi. 10. and xxix. 17. and xxxii. 15. and *Jer.* iv. 26. and xlviii. 33. (ſo in our Tranſlation, for in divers others the name *Carmel* is retained as a proper name.) The name alſo ſignifies *a full green ear of corn*, as *Levit.* ii. 14. and elſewhere. We may by the way alſo note that the word יער *yaar*, rendred *wood*, is alſo elſewhere ſometime joined with this word *Carmel*, as *Iſaiah* x. 18. *the glory of his wood, and of his Carmel*, which Ours render *of his foreſt and of his fruitful field*, and xxxvii. 24. *the foreſt of his Carmel*, as if in *Carmel* were a wood or foreſt. *Baſhan* alſo and *Gilead* were places noted for plenty and richneſs of paſture; a land for cattle, *Numb.* xxxii. 1. *Deut.* xxxii. 14. and elſewhere often. Again, we may obſerve that ſeveral [w] Interpreters do differently diſtinguiſh the words, ſome joining the words *in the midſt of Carmel*, with thoſe that go before, others with thoſe that follow. Theſe things being obſerved, we ſhall the better perceive the grounds on which they that give different expoſitions go, and how to diſcern or judge betwixt them.

Among the ſeveral expoſitions we have theſe, 1*ſt*. That of the *Chaldee* Paraphraſt, *Feed thy people with thy word, the people of thine inheritance, in the age* (or world) *which is to be renewed*; (he means, perhaps, after their return from captivity) *they ſhall dwell* (or let them dwell) *alone, which were ſolitary in the wood, and they ſhall dwell* (or let them dwell) *in Carmel, and they ſhall feed* (or let them feed) *in the land of Mathnan*, i. e. *Baſhan, and Gilead as in the days of old*. In reference to this, and other expoſitions may be obſerved that it was foreprophefied as a bleſſing, *that Iſrael ſhould dwell alone*, &c. *Numb.* xxiii. 9. and *Deut.* xxxiii. 28. in ſafety and ſecurity, without dependence on other nations, or fear from them, or mixture with them. 2*ly*. That of a learned *Jewiſh* [x] Expoſitor, *which dwell*, i. e. that they may be alone in their land, and no other people with them. *In the wood, in the midſt of Carmel*, *i. e.* Let them dwell in the wood as in *Carmel*, which is an inhabited place, of fields, vineyards, and trees; as if he ſhould ſay, they ſhall then dwell (or let them then dwell) confidently or ſecurely in the wood, which is a place of hurtful beaſts, and not be afraid of them, as a man that dwelleth in the midſt of *Carmel* where there is no cauſe of fear, as he ſaith, *Ezek.* xxxiv. 25. *They ſhall dwell ſafely in the wilderneſs and ſleep in the woods*. 3*ly*. [y] Another of them, *feed*, them *which dwell ſolitarily* (ſeparated to the ſervice of God, after that the other nations are cut off) *as* [in] *the wood* (or foreſt) *in the midſt of Carmel*; *ſo let them feed in Baſhan and Gilead*, *i. e.* all thoſe other countries being free to them in their poſſeſſion and occupation, none hindring them, as woods on the mountains are free to all that will, to feed, or gather wood in them; ſo let thoſe rich places be free to them. 4*ly*. [z] Another, O Lord our God, *feed thy people Iſrael* with thy rod and ſtaff, not with the rod of the enemy, becauſe they are the ſheep of thine heritage, and therefore, them dwelling alone in the wood, in the midſt of *Carmel*, *feed*, ſo as that theſe ſheep may obtain to dwell ſecurely alone, and no other dwell with them *in their wood in the midſt of Carmel*, thereby denoting the land of *Iſrael*, and *Jeruſalem*, becauſe *Carmel* was a place of good fields and vineyards, and ſo ſhall the land of *Iſrael* become again good, fruitful, and green, or flouriſhing. *Let them feed in Baſhan and Gilead*, which are countries on the other ſide of *Jordan*, *(as in the days of old)* when *Reuben* and *Gad*, and half the tribe of *Manaſſeh* were in them.

Theſe expoſitions have we from the *Jews*. Amongſt Chriſtians is yet farther variety. [a] Some to this purpoſe giving the meaning, *Feed thy people*, &c. thoſe which now being ſcattered among ſtrange nations, the *Chaldeans* and others without any paſtor or guide, are as if they dwelt ſolitarily in a wood expoſed to dangers, do thou feed again in the midſt of *Carmel*, and bring back, that they may feed again in *Baſhan* and *Gilead* in their own countries, *as in the days of old*, *i. e.* in ſecurity and proſperity under thy protection, as their fore-fathers did. This much agrees with the *Chaldee*, and to the ſame ſenſe are the words, as in our Tranſlation read, perſpicuouſly paraphraſed by a learned and famous [b] Biſhop of our church, *In this mean time, viz.* of the deſolation of the land, *O God, take thou care of thy people, Oh do thou feed and govern them by thy gracious protection, lead thou this flock of thine heritage, which now dwell ſolitarily in the wilderneſs of their captivity, into the midſt of thy fruitful paſtures of Carmel, let them feed in the rich fields of Baſhan and Gilead, as in former times*. Others, though not differing in the ſignification and ſenſe of the words, yet diverſly pointing them, [c] make part of them the words of the prophet, part the words of God, as if the Prophet having ſaid, *Feed thy people with thy rod*, &c. *which dwell ſolitarily in the wood*, God ſhould anſwer *in the midſt of Carmel* ſhall they feed, and in *Baſhan* and *Gilead*, *i. e.* they ſhall be brought back from their captivity, and poſſeſs their rich land again, as formerly from their coming to it out of *Egypt* till their captivity. Or as ſome [d] Others, the Prophet's words are, *feed thy people*, &c. which now dwell in their captivity, as in a wood, (feed them, I ſay) in the midſt of *Carmel*; and God's anſwer, *they ſhall feed in Baſhan and*

[u] R. D. Kimchi in dict. [w] See Chr. à Caſtro. [x] R. D. Kimchi, taking it as by way of promiſe from God that it ſhall be ſo with them. [y] R. Tanch. [z] Abarb. [a] Pelican. Calvin. Chr. à Caſtro, &c. [b] Biſhop Hall's Par. [c] Ribera. [d] Tirin.

and Gilead to the ſame ſenſe that before. [e] Others, feed them dwelling in the wood of their captivity among the *Chaldeans*, as ſecurely as if they were in the midſt of *Carmel*; then adding by way of aſſurance, when thou haſt brought them back they ſhall feed in *Baſhan*, &c. [f] Others, that dwell ſolitarily in the wood, *i. e.* without mingling themſelves with other nations, that they may ſerve thee alone, *&c.* Theſe all agree in this at leaſt, that they make the firſt words to be the words of the Prophet by way of petition to God, and ſo including a prophecy of what ſhall be accordingly. But there is a learned [g] Commentator, who looks on them all, as the words of the Prophet to *Iſrael*, bidding them, and ſo comforting them with aſſurance that they ſhould, feed their own people, their own ſheep, as they had, for the time of their captivity, fed their enemies ſheep, ſerved them; but ſhould hereafter be their own men, look in ſafety, ſecurity, and liberty after their own affairs in their own land. But this expoſition is not ſo agreeable to the words, as that we ſhould forſake that wherein others agree to follow it. However, in this all hitherto agree, that the words contain a prophecy of the *Jews* return from captivity to their own land, and that they ſhould there be in ſecurity under the protection of God, live in plenty and proſperity, and be ſupplied with all things good for them, as ſheep in thoſe rich paſtures under the conduct of a good and careful ſhepherd. [h] Others take other ways, looking on the words as the words of God the Father to Chriſt, bidding him to take care of his church, and to feed them with evangelical food: or, [i] at leaſt, as the words of the Prophet to Chriſt, praying him that he would bring *Iſrael* into his church, and feed and guide them, though deſtitute of help, like ſheep in woods. [k] Others, as the words of God to the paſtors of the church, Chriſt's fellow labourers, preſcribing to them how they ſhould take care of the flock, of which he had made them overſeers, under the type of the ancient church. [l] Others, as the words of the church to Chriſt, the chief ſhepherd of the church praying him that he would feed his people, *i. e.* his church ſcattered all abroad upon the earth, and hated by the children of this world, (with his ſtaff) *i. e.* his word and ſpirit, thoſe his flock of ſheep, as they are often compared, that dwell alone as a ſeparated people, not intermixed with the reſt of the world, with Sects and Hereticks, (for which reaſon they are alſo often perſecuted and driven into ſolitudes) and yet living in ſafety and confidence againſt all enemies, and hell gates under the protection of their ſhepherd, *&c.* But though theſe are pious meanings, yet we look on as more appoſite to our purpoſe, and giving the natural meaning of the words, the former expoſitions, and among them, that [m] Paraphraſe, which as we ſaid, is agreeable to them, as in our Tranſlation read, making the perſons, ſpeaking, ſpoken to, and of, the Prophet, God, and the nation, or at leaſt the church of the *Jews*, implying (as we ſaid) a prophecy, or gracious promiſe of return out of captivity to their own land, and that under the protection of God, taking care of them as his people, his flock and ſheep, they ſhould enjoy all things neceſſary, and conducing to their well being in abundant manner, ſet forth by a ſimilitude of ſheep feeding in thoſe rich paſtures named. Although withal it cannot be doubted that all theſe good things promiſed to the *Jews* are in a higher manner made good to the church of Chriſt, and all faithful believers reſcued from ſin and ſatan, and brought back into his fold; who, as he ſaith, *ſhall be ſaved* under his protection, *and go in and out*, be kept in ſafety and ſecurity, and find paſture, *i. e.* ſpiritual food for their ſouls of his word and ſacraments, and all things conducing to their comfort and eternal good. And to this ultimate fulfilling of this prophecy under Chriſt, doth the *Chaldee* Paraphraſt ſeem to point, making them as a prayer to God that he would feed his people with his word, in the age that was after to be renewed, as above was ſaid. This paraphraſe is ſaid to have been compoſed ſome thirty years before Chriſt. This place will be well illuſtrated by comparing it with another, promiſing the ſame bleſſings in very like expreſſions, *Jer.* l. 17, 18, 19.

15. *According to the days of thy coming out of the land of Egypt will I ſhew unto him marvellous things.*

According to the days of thy coming out of the land of Egypt, &c.] Theſe words are generally looked on, as ſpoken in the perſon of God, in anſwer to that former petition of the Prophet, *Feed thy people*, &c. aſſuring him that he will ſo do; and that he may not doubt of it through any ſeeming difficulties, puts him in mind of thoſe former great things which he had done for their fathers in bringing them with his mighty power out of *Egypt*, with mighty ſigns and wonders. He that could do that, can do this; his power is ſtill the ſame; of that they cannot doubt, and he aſſures them he will do it; though conſidering their forlorn condition, how low, and weak they are, how many and potent their enemies, and what great obſtacles are in the way, it cannot be done without ſhewing unto them marvellous things, like thoſe of old, ſuch as ſhall be wondrous in their own eyes, and in the eyes of all that behold them: ſo that they ſhall ſay among the Heathen, *The Lord hath done great things for them*, Pſalm cxxvi. 2. yea that in ſome reſpects that which God would do, in their bringing back from *Babylon*, and their other diſperſions, and their wonderful reſtauration, ſhould be rather more marvellous, than what he did in the days of their coming out of *Egypt*, appears by what is ſaid, *Jer.* xvi. 14, 15. *Behold, the days come, ſaith*

[e] Ch. à Caſtro. [f] Ibid. [g] Sanct. [h] See Chr. à Caſtro. [i] See Diodat. and Piſc. [k] Jun. Trem. [l] Dutch Notes. [m] Biſhop Hall's Par.

ſaith the Lord, that it ſhall be no more ſaid, The Lord liveth that brought up the children of Iſrael, out of the land of Egypt; but the Lord liveth that brought up the children of Iſrael, from the land of the North, and from all the lands, whither he had driven them, and I will bring them again into their land that I gave unto their fathers. With much the like words, *chap.* xxiii. 7, 8. which ſeem to make as if in, and for effecting the latter deliverance, even greater marvels were wrought and greater power ſhewed than in the firſt. For what reaſons it may be ſo ſaid, will not be to our preſent purpoſe to enquire, our preſent words repreſenting them as alike marvellous; and they were both manifeſtly [n] types of that greater deliverance by Chriſt wrought, and thoſe more marvellous things by him done, for the delivering of his people from the power of hell and the devil. And ſo may we look on the words both here, and in thoſe places of *Jeremy*, as directing us to that wonderful deliverance, for a fuller and higher completion of theſe prophecies, than was either by the deliverance in bringing them out of the *Egyptian* bondage, or *Babyloniſh* captivity, though more immediately the words point at thoſe, and in this the expreſſions of the *Jews* themſelves will concur, *viz.* that the final completion of theſe prophecies, is to be by what ſhould be done by Chriſt or the *Meſſiah*. So *Kimchi* on *Jer.* xvi. 14, 15. ſaith, that what is there ſaid ſhall be made good in the days of the *Meſſiah*, (as likewiſe *Abarbinel*, as being the opinion of their ancienter Doctors.) But mean while, though thus far in words they agree with us, yet in the application of them to the matter ſpoken of, there is a vaſt and irreconcileable difference. For we ſay, that as for any temporal deliverance by theſe words foretold, it was made good in a marvellous manner by bringing back the diſperſed *Jews* from the *Babyloniſh* captivity. But as for that more marvellous delivery, by this typified and given them to look for under the *Meſſiah*, it is wholly ſpiritual, (his kingdom being not of this world) and hath been accordingly fulfilled by reſcuing his people (and thoſe as well *Gentiles* as *Jews*) from a worſe captivity under a more potent enemy, than either the *Egyptian* of old, or *Babylonian* afterward, even the devil, and the power of hell. But the *Jews*, that they may look for, by virtue of theſe prophecies, a temporal reſtitution from the captivity they are now under, ſince their rejecting of Chriſt, paſſing by that deliverance from the *Babyloniſh* captivity, as a ſmall thing, though God ſet ſo ſignal a character on it, apply the words to that which they yet expect, without any grounds of a promiſe to be wrought for them, by their *Meſſiah*'s ſubduing all nations to them, eſpecially the Chriſtians, whom they hope to ſee totally cut off, as hath been above ſaid, and his making them lords over them in this world. We have already ſeen thoſe marvellous things done, and ſtill doing, which make us expect no other of a different kind, which would indeed be leſs than what hath been already done. *Thy coming out of Egypt.*] [o] Thine, O Prophet, or people, in thy fathers. *I will ſhew unto him.*] *i. e.* the people of *Iſrael.* The change of perſons ſpoken to in Scripture is frequent, and doth not alter the meaning: all is meant of the people.

16. ¶ *The nations ſhall ſee and be confounded at all their might, they ſhall lay their hand upon* their *mouth, their ears ſhall be deaf.*

The nations ſhall ſee, and be confounded at all their might, &c.] Theſe again ſeem to be the words of the Prophet, deſcribing the effects of thoſe marvellous things that God would work: ſo unlikely was it that the *Jews* being in that low and ſervile condition, which they were brought to in the *Babyloniſh* captivity, ſhould be reſtored to be again a kingdom, and flouriſhing nation, that the nations ſeeing what marvellous things God had ſhewed in reſtoring them, could not but wonder, and be confounded to ſee all their own might, which they truſted in, brought to nothing; and thoſe whom they ſo much deſpiſed to be advanced to that height, and power, that they are not able to hinder or hurt them; [p] Some by *their might*, underſtanding the might of the enemies themſelves, [q] Others, the might of the people that are ſaved. And the manifeſt ſigns of their confuſion, and conſternation ſhould appear, in that *they ſhould lay their hand upon their mouth*, be ſilent and mute, as not knowing what to ſay, nor daring to ſpeak againſt God or his people, nor able to contradict what they ſaw. With this expreſſion may be compared, *chap.* iii. 3, 7. and *Exod.* xi. 7. *Joſhua* x. 21. *Judges* xviii. 19. *Job* v. 16. and xxi. 5. and xl. 4. *Pſalm* cvii. 42. And that *their ears ſhould be deaf:* ſo ungrateful ſhould be the things that they heard, as that they ſhould be aſtoniſhed by hearing them, and being not able to bear them, even ſtop their ears againſt them, as wiſhing themſelves even rather deaf than to hear ſuch marvellous things, as God had done for thoſe whom they hated. This their confuſion is alſo expreſſed in the next words.

17. *They ſhall lick the duſt like a ſerpent, they ſhall move out of their holes like worms of the earth: they ſhall be afraid of the Lord our God, and ſhall fear becauſe of thee.*

They ſhall lick the duſt as a ſerpent, &c.] Thoſe inſolent enemies, who erſt while ſo proudly inſulted and triumphed over God's people, and magnified their own ſtrength, ſhall now be brought to the loweſt, and moſt abject condition, as if they were worms and no men: which is elegantly ſet forth by theſe expreſſions, *They ſhall lick the duſt as a ſerpent:* ſo caſt down ſhall they be, ſo humbled as not to be able to raiſe up themſelves, and ſo through fear behave themſelves, as if they were condemned to the ſame [r] poſture and food,

[n] Tarnov. [o] R. Tanchum, Calv. [p] So the moſt. [q] Jun. Trem. Tarn. Stokes. [r] Gen. iii. 14.

food, with that accurſed creature. The like expreſſion have we, *Pſalm* lxxii. 9. *Iſaiah* xlix. 3. *And they ſhall move out of their holes like worms* (or creeping things) *of the earth.* The word ירגזו *yirgezu*, rendred, *move*, is ſuch as is taken [s] uſually to ſignify a trembling motion, or motion with perturbation, whether ſpoken of a bodily moving from a place, [t] or of the mind being moved with ſome paſſion, as of fear, or anger, or the like; the effects of which are commonly ſeen in the trembling motion, or geſture of the body alſo. It is therefore by [u] Some rendred, *they ſhall be diſturbed:* [w] by Others, *they ſhall be moved with fear*, or *tremble*, or the like. The word in our Tranſlation includes the latitude of the word, any motion with its circumſtances of fear, and diſturbance, or the like, which it ſeems here to intimate. The word מסגרת *Miſgeroth* rendred *holes*, being from a [x] word that ſignifies to *ſhut up*, or *ſhut in*, properly denotes a place wherein any is ſo ſhut in, or remains, any incloſure, and may therefore be applied to a dwelling place, a caſtle, or hold. It is uſed elſewhere for a priſon; as *Pſalm* cxlii. 7. and *Iſaiah* xxiv. 22. and by ſome of the *Jews* taken for chains, as whereby priſoners are reſtrained, *Pſalm* xviii. 45. where Ours render it *cloſe places*, as likewiſe, 2 *Sam.* xxii. 46. ſtill the ſame notion of the word is retained, and ſo in this place, whether it be rendred (as by Ours) *out of their holes*, with reſpect to the worms, or creeping things of the earth; their holes being to them the places wherein they are incloſed; or as by [y] Others in reſpect to the men (the enemies) that are compared to them, their manſions, or ſtrong holds, wherein they ſhut themſelves up for ſecurity; it will be neceſſarily ſuggeſted to us that as worms, or like creeping things move themſelves with confuſion out of their holes, when the earth is diſturbed about them: ſo the enemies of God's people ſhould in confuſion, and tumultuouſly, with fear and conſternation, leave their manſions, and ſtrong holds, wherein they thought to be ſecure, not able to lift up themſelves againſt God, and thoſe by him ſent againſt them, or made to prevail over them; [z] ſo that they ſhall deliver up to them the places wherein they truſted. The words are ſtill an expreſſion of great confuſion, diſturbance, and conſternation, which ſhall befal them; and the reaſon of that conſternation to them is in the next words given, becauſe *they ſhall be afraid of the Lord our God*, &c. This is the import of the uſual expoſitions, which are among themſelves eaſily reconcileable. But there is a [a] Doctor of the *Jews*, who here (as often as we have elſewhere intimated) takes a different way from Others, and will have the word rendred, *holes*, to ſignify *captivity*, (although that alſo would be from the ſame notion) and the ſenſe to be, that the enemies of *Iſrael*, being caſt down wounded, ſhall tremble, by reaſon of, or in revenge of the captivity which they brought on *Iſrael*, God now taking vengeance on them, for the evils they did to thoſe his people in their captivity. But his expoſition is ſo harſh, and violent, that few, I ſuppoſe, will follow it. [b] Another, by reaſon of their own reſtraint, *they ſhall be afraid of the Lord our God, and ſhall fear becauſe of thee*; ſo ſubmiſſively and humbly ſhall they behave themſelves, through fear of God, who hath done ſuch marvellous things in exalting thoſe, whom they erſt while trod upon, and triumphed over, and caſting them themſelves with all their might down to the ground; ſo may theſe words be looked on, as the cauſe of that great conſternation in the former deſcribed, or elſe they may be looked on as an effect, or farther deſcription of their conſternation, that they ſhall now be really [c] afraid of God, whom before they [d] deſpiſed and reproached, and with fear and crouching addreſs themſelves to him, as forced to acknowledge that there is none beſides him.

And ſhall fear becauſe of thee.] Here is a change of the perſons; as if with admiration addreſſing his ſpeech to the Lord, he now on a ſudden ſpake to him, of whom he was ſpeaking. Except, with [e] Others, we ſhould look on it as a turning to *Iſrael*, or the people of God, for whom he did ſuch marvellous things to the confuſion and conſternation of their enemies. As if he ſaid they ſhall be afraid of the Lord, whom they ſee to be our God, and they ſhall alſo fear thee, whom before they inſulted over, ſaying to thee, *where is the Lord thy God?* ver. 10. now ſeeing him to own thee in ſo ſignal a manner by thoſe great things that he doth for thee. The ſcope of his words will be ſtill the ſame, *viz.* to ſet forth both the goodneſs, and the greatneſs of God, manifeſted in the marvellous things, which he doth for the delivery and exaltation of his dejected people and deſtruction and bringing down of their proud enemies, both which, *viz.* the goodneſs and power of God, he proceeds alſo to admire and magnify in the following verſe, in another regard, *viz.* the taking away that which was the cauſe to them of their former miſery, (ſee *ver.* 9.) that ſo it may not prevail to keep them ſtill miſerable.

18. *Who* is *a God like unto thee, that pardoneth iniquity, and paſſeth by the trangreſſion of the remnant of his heritage? he retaineth not his anger for ever, becauſe he delighteth* in *mercy.*

19. *He will turn again, he will have compaſſion upon us: he will ſubdue our iniquities, and thou wilt caſt all their ſins into the depths of the ſea.*

Who is a God like unto thee, that pardoneth iniquity, &c.] [f] Some, that they may with greater *emphaſis* give the meaning of the word

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[s] Abu Walid Kimchi. [t] Nic. Fuller Concord. [u] Greek, Vulg. Latin. [w] Munſt. Tigur. [x] סגר.
[y] Aben Ezra, R. Tanchum, &c. [z] Grot. [a] Abarb. [b] R. Solomon Jarchi. [c] Jun. Trem. R. D. Kimchi.
[d] As Pharaoh, Exod. v. 11. and Senacherib, 2 Kings xix. 10. and here, ver. 10. [e] R. D. Kiemhi, Druſ.
[f] Jun. Trem and ſo an Arab. MS. Verſion.

word אל *El* in our Tranſlation ſimply rendred, *God*, render it, *a mighty God:* and ſure the mightineſs both of his power and mercy is ſo evidently exerted, and made manifeſt in the following acts mentioned, as that the Prophet by his queſtion here put, denying (as that is the manifeſt force of the expreſſion in form of admiration, or interrogation, and ſo therefore by [g] Some rendred negatively,) that any beſides him can do thoſe things, aſſerts him to be the one only true God, and that there is none among all that were ever worſhipped by the Heathen to be compared to him, and that he, and only he, is infinite in mercy and power, and ſo able to do ſuch things. The *acts* mentioned are, *that pardoneth iniquity*, with the others ſubjoined, as concomitant, or farther explications of it. This is a title or property which God challengeth to himſelf; and whereby he proclaimeth himſelf that he is *a God pardoning, or forgiving iniquity*, Exod. xxxiv. 7. and *Numb.* xiv. 18. where the words in the original are the ſame that here, and this was always accounted the property of God alone: ſo ſay they, *Mark* ii. 7. [[h] He giveth repentance and ſpareth or taketh away puniſhment.]

And paſſeth by the tranſgreſſion of the remnant of his heritage.] *Paſſeth by, i. e.* winketh at, and doth not rigorouſly enquire into it to take vengeance for it to the uttermoſt, but as one that [i] paſſeth by a thing that he will not take notice of, doth not impute to the remnant of his heritage their tranſgreſſions; thoſe (ſay Some, both [k] *Jews* and [l] *Chriſtians)* who ſhall be left remaining of the *Jews* at that time when God ſhall reſtore them from captivity. Above, *chap.* iv. 7. God promiſeth to *make her that halted a remnant*, the people of his inheritance ſhall not ſo be deſtroyed, though they be chaſtiſed, and though the wicked be cut off from among them, but that an holy ſeed, a [m] remnant ſhall be preſerved, and ſaved, *Rom.* ix. 27. and to theſe is the promiſe here made, not to all in general. He that is a God *forgiving iniquity*, will yet by no means *clear the guilty, i. e.* ſaith the *Chaldee*, the guilty that will not repent, or turn, and be converted, as he ſaith in the ſame place, *Exod.* xxxiv. 7. but to thoſe that turn to him he will ſhew mercy, as is here deſcribed, and they for their paucity in reſpect to the others, who perhaps would call themſelves his people, but go contrary to him, are called *the remnant of his heritage*, and of theſe he doth not ſay that they are altogether [n] innocent, and without ſin, but ſuppoſing their repentance intimated, *ver.* 9. that *he will pardon*, or take away, *their iniquity, and paſs by their tranſgreſſion*, becauſe they are his *heritage*, not for their deſerts, but of his own free mercy, it being his property *not to retain anger for ever*, to be implacable in his wrath, *becauſe he delighteth in mercy*; ſo is his nature oft deſcribed, as, beſides the forecited places of *Exodus* and *Numbers*, in many others. *I am merciful, ſaith the Lord, and I will not keep anger for ever*, Jer. iii. 12. and ſee *Pſalm* ciii. 8, 9. though they have nothing in themſelves to deſerve it, yet ſaith he, *I, even, I am he that blotteth out thy tranſgreſſions for my own ſake, and will not remember thy ſins*; Iſaiah xliii. 25. This property of mercy (as all others) in him is unalterable, and therefore as he hath formerly ſhewed mercy to his people, ſo will he again [o] do, *he will turn again, he will have compaſſion upon us*, which according to the ordinary uſe of that word, *turn*, [p] may either be expounded, he will again have compaſſion upon us, as he hath formerly uſed to have, or elſe with reſpect to what went before. *He retaineth not his anger for ever.*] He will after he hath chaſtiſed us, for our iniquities, by which we have provoked his wrath, in mercy [q] turn again from his wrath, he will not in anger ſhut up his tender mercies, *Pſalm* lxxvii. 9. but will [r] turn us to himſelf, and turn himſelf to us, and have compaſſion upon us, according to what is ſaid, *Jonah* iii. 9. with like uſe of the word, [s] *who can tell if God will turn, and repent and turn away from his fierce anger, that we periſh not?* and *Zech.* i. 3. *Turn ye unto me, ſaith the Lord of Hoſts, and I will turn unto you*, &c.

He will ſubdue our iniquities.] The word *ſubduing*, or bringing down or under, which is [t] uſually applied to the bringing under enemies, is here well applied to ſin, the worſt of enemies, and the ſubduing of which is a token of greater power than the bringing under any bodily enemies: in the ſubduing theſe will the greatneſs both of God's mercy, and power appear; in *ſin* is conſiderable both the power whereby it prevaileth on men, captivating, and inthralling them to it ſelf, and the [u] evils which it pulls on men, or puniſhments, that it makes men liable to; the taking away both theſe, the word *ſubduing* will include and require, and both theſe will God do for his people, by giving them grace and power to reſiſt ſin, and ſhake off its yoke, and by taking away the puniſhment thereof, and freeing them from it. The ſame is meant by [w] thoſe that render and expound *he ſhall put their iniquities under his feet*, as things that he will not look upon any more, but put out of ſight, and mind, quite ſuppreſs, or not ſuffer to riſe up and come in ſight. In the *New Teſtament* are ſeveral expreſſions which agree to this, and make for illuſtrating it, as, deſtroying the body of ſin in God's children, that they ſhould not henceforth ſerve it, *Rom.* vi. 6. that it ſhould not reign in their mortal bodies, *ver.* 12. nor have dominion over them, *ver.* 14. that God ſhall bruiſe or tread *Satan* under their feet. He will ſo ſubdue, and put under their iniquities, that they ſhall not farther have dominion over them, nor [x] riſe up in judgment againſt them. To expreſs further the cer-

[g] Chald. Syriack. [h] Ribera. [i] Grot. [k] R. D. Kimchi. [l] Druſ. Rib. Menoch. [m] See Calv. Iſaiah vi. 13. and ii. 11. Jer. xxiii. Ezek. vi. 8. Joel ii. 32. [n] See Abarb. and Kimchi. [o] See Calv. on ver. 19. [p] Druſ. Grot. and Others. See Pſalm lxxi. 20. *Return, and quicken, i. e.* quicken again. [q] Druſ. [r] Pſalm lxxx. 3. and Zech. i. 3. [s] Joel ii. 14. [t] Druſ. [u] R. Tanch. [w] Grot. Vat. [x] Dutch Notes.

certain, and utter abolition of them, he adds, *Thou wilt caſt all their ſins into the depth of the ſea.*] Thoſe things which are ſo drowned in the bottom of the ſea, and covered by it, are looked on as out of ſight, out of mind, out of regard, no more likely ever to be taken notice of again. [y] Some here think an alluſion to be had to a cuſtom uſed amongſt the *Jews*, who when they would have any thing to be away out of memory or regard, and from further uſe, would deſtine it to be caſt into the ſalt ſea, or ſea of *Sodom*. Of which cuſtom, or expreſſion, ſome examples out of their writings are brought by the learned Doctor *Lightfoot* in his *Centuria Chorographica*, chap. 5. (and ſee him on *Mat.* xviii. 6.) but whether any ſuch cuſtom among them was in our Prophet's time, may be queſtioned. Others think him to allude to the drowning of *Pharaoh* and his hoſt (the *Egyptians*) in the *Red-Sea*, of whom it is ſaid, *The ſea covered them, they ſank as lead in the mighty waters*, Exod. xv. 10. of whom he ſaid, *chap.* xiv. 13. *See the ſalvation of the Lord, which he will ſhew you to day, for the Egyptians whom ye have ſeen to day, ye ſhall ſee them again no more for ever.* Eſpecially he having ſaid above, *ver.* 15. *According to the days of thy coming out of Egypt, I will ſhew unto him marvellous things.* But however without looking after alluſion to any particular cuſtom, or hiſtory, the ſcope of the phraſe, according to the cuſtomary expreſſion of all nations and languages, will be manifeſt, ſo as to ſignify, that God will *blot out their iniquities*, (as he ſpeaks, [z] *Pſalm* li. 9.) cover them, and no more ſuffer them to be in his ſight, or remembrance to provoke him to anger, or to riſe up againſt them for their deſtruction. Here again (as hath been obſerved,) and in the following words, is a [a] change of perſons, the third, and the ſecond, *He*, and *thou* promiſcuouſly uſed, as ſometimes ſpeaking of God, ſometimes to him, yet without making more difference in the ſenſe, than if he had in all the verbs uſed the ſame, either the *third* or (rather as a [b] learned *Jew* thinks) the *ſecond:* which makes that ſome [c] Tranſlators have not thought neceſſary ſo exactly to ſet them down, as they are in the original, but to put one in the place of the other, the ſenſe being ſtill the ſame, as to any that peruſe them will appear.

20. *Thou wilt perform the truth to Jacob*, and *the mercy to Abraham, which thou haſt ſworn unto our fathers from the days of old.*

Thou wilt perform the truth to Jacob, &c.] That which gives him aſſurance, that God will do for them thoſe good things mentioned, is God's faithful promiſe made from of old to them, in their fore-fathers, which he had confirmed by his oath, and to it put his ſeal, which the *Jewiſh* [d] Doctors do not unfitly ſay, is *truth:* ſo that by theſe [e] immutable things, in which it was impoſſible for God to lie, eſtabliſhed, it could not fail, but give always firm conſolation to thoſe who had right in it. And from it therefore doth the Prophet here give aſſurance, that God will ſo as he deſcribed, have mercy on them; neither their enemies, nor ſins ſhall be able to hinder it, becauſe ſo it was neceſſary that he might perform, and in ſo doing ſhould *perform the truth to Jacob, and the mercy to Abraham, which he had ſworn*, &c. That by *Jacob*, and *Abraham*, are meant, not only their perſons, but their poſterity, is on all hands agreed, the promiſes pertaining to, and having been made good, more to their poſterity, than their perſons. Here is uſually made a queſtion concerning the different meaning of *truth*, and *mercy*, and why one is ſaid to be performed to *Jacob*, the other to *Abraham*. The ordinary anſwer, both by divers [f] *Jews*, and [g] *Chriſtians*, is, that the good promiſes of God as made to *Abraham* at firſt, were *mercy*, mere mercy, but in reſpect to *Jacob*, *truth*. God's truth was engaged to make good to him, and his poſterity, as heirs to *Abraham*, what of free mercy was promiſed to him, and his ſeed: which is an eaſier expoſition, and more agreeable to the words, than what *Rab. Solomon* gives, *viz.* as if the promiſe which he ſhould make good to *Jacob*, were the reward of *Abraham*'s goodneſs, which he ſhewed in teaching his ſons to keep the way of the Lord. But here [h] other queſtions are alſo ſtarted, as, why *Iſaac* is not here named as well as *Jacob* and *Abraham*, and why *Jacob* is named before *Abraham:* but whatever pleaſing or probable anſwers are, or may be given to theſe queſtions, it ſeems not convenient at all to make them. For this would be to queſtion why the Holy Spirit by the Prophets ſpake as he did, and not as men would think fit he ſhould have ſpoken, as if they were fit to teach him, or preſcribe a method to him. We ſhall not therefore inſiſt on them, only we cannot but take notice, what occaſion that fierce *Jewiſh* Doctor, *Abarbinel*, takes in his anſwer to the firſt of thoſe queſtions, of venting (as on all occaſions he doth) his malice againſt Chriſtians, while he thus ſaith, " Becauſe from *Abraham* came *Iſmael*, " and the *Aſſyrians*, which ſhall hereafter be " at peace with *Iſrael*, therefore he ſaith, " that when God ſhall perform the truth to " *Jacob*, *i. e.* the truth of thoſe things which " he revealed to him in the viſion of the ladder, *Gen.* xxviii. 12, *&c.* wherein, he " ſaith, God ſhewed to him all that concerned " both the captivity, or diſperſion of his " poſterity, and their reſtauration therefrom, " in the redemption, or reſtauration of his " ſeed, He will ſhew mercy alſo to *Abraham*, " in that the *Aſſyrians*, the ſons (he ſaith) of " *Keturah*, which came from him, and the " ſons of *Iſmael* ſhall receive the law of God, " and

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[y] Arias Mont. Ribera, &c. [z] See Jer. l. 20. [a] D. Kimchi. So the Pronouns, *us, our, their.* [b] R. Tanchum. [c] See Græc. Vulg. Lat. Syr. and Arab. [d] Talmud Sabbat. c. 5. p. 55. Ikkarim, part 2. c. 22. Buxt. Lex. mag. in אמן *Aman.* [e] Heb. vi. 17, 18. [f] R. D. Kimchi, R. Tanchum. [g] See Chr. à Caſtro. [h] Abarb.

" and ſhall be ſubject, or ſubmit themſelves " to *Iſrael*. But he makes no mention of " *Iſaac*, becauſe *Eſau*, who came from him, " ſhall have no portion, or inheritance in the " law of God, nor in the peace of *Iſrael*, for " there ſhall be none left remaining to *Eſau*." This is his preciſe determination of the queſtion, in which his aim appears to be, to cut off the poſterity of *Eſau* from any lot, or part in thoſe bleſſings promiſed of old to *Abraham*, and from all mercy. But though *Iſaac* be not named, yet was not his ſon *Eſau* then in his grand-father *Abraham*'s loins, as well as other of his poſterity, and ſo under him comprehended as well as they; though *Jacob* (as to the land of promiſe) carried away the bleſſing of the inheritance: and ſo did *Iſaac* from *Iſmael*, and the ſons of *Keturah?* And what is here to exclude him more than them? Beſides the promiſe made to *Abraham* is of larger extent, reaching to *all nations, and families of the earth*, Gen. xii. 3. and xviii. 18. and xxii. 18. Among thoſe *all* ſure thoſe of the progeny of *Eſau* alſo muſt be included. And though *Iſaac* be not here expreſly mentioned, yet is he according to the judgment of the *Chaldee* Paraphraſt, who adds his name, manifeſtly comprehended, and underſtood, and to him the like promiſe was made, as to *Abraham*, that *in his ſeed ſhould all the nations of the earth be bleſſed*, Gen. xxvi. 4. [i] With him he did eſtabliſh alſo the bleſſing of all men and the covenant, ſo that though he made it reſt more peculiarly upon the head of *Jacob*, and the right of primogeniture being transferred to him, his poſterity enjoyed the promiſed land; yea, and as for ſpiritual bleſſings they had the preeminence alſo, in that they had the [k] *Oracles of God* committed to them, his law to direct them for obtaining the promiſed bleſſing: and to them did [l] *pertain the adoption, and the glory, and the covenants, and the giving of the law, and the ſervice of God, and the promiſes*; yea, and that of them according *to the fleſh*, Chriſt, that promiſed ſeed, [m] in whom the bleſſing was to be extended to all the nations, and kindreds of the earth, came: and therefore at his coming, he was firſt ſent to bleſs them, *Acts* iii. 26. And it was neceſſary that the glad tidings thereof ſhould firſt be publiſhed to them, *Acts* xiii. 32, 46. yet was there by virtue of the promiſe made to *Abraham*, and repeated to *Iſaac*, mercy alſo, and a bleſſing for all other nations that ſhould come in. Why ſhall *Eſau*'s poſterity be excepted againſt, and utterly excluded, even *Iſaac*'s ſons, to whom he gave alſo a bleſſing, though inferior to *Jacob*'s, whenas the word *all* is general without limitation? and we ſee *Amos* ix. 12. a promiſe of the reception of the remnant of *Edom* alſo, as well as of other nations. But what do we plead for *Eſau*'s poſterity, when it is manifeſt that the *Jews* quarrel is not here againſt them that are really ſo, but againſt thoſe whom he, with others of them, is pleaſed to beſtow that name or title upon, *viz.* Chriſtians, without any [n] reaſon at all, but what is abſurd, ridiculous, and altogether falſe. Only, the *Edomites*, or *Eſau*, were a name moſt hateful to them, (contrary to the plain command, *Deut.* xxiii. 7. *Thou ſhalt not abhor an Edomite*) and therefore to ſhew their irreconcileable hatred to them, they would call them by that name. We have no reaſon to take it to our ſelves, nor acknowledge it: but with greater reaſon than they who are [o] *Iſrael* only after the fleſh, do all true Chriſtians (of what nation ſoever, and from whomſoever deſcended) challenge to themſelves the name of *Iſraelites*, to be the [p] *Iſrael* of God, and being of the faith of *Abraham*, to be the *children of Abraham*, Gal. iii. 7. and ſo to have right to the truth, which God had by oath confirmed to *Jacob*, and his mercy to *Abraham*, to whom was before preached that goſpel, *in thee ſhall all nations be bleſſed*, ver. 8. for the promiſe was not to *Abraham*, or to his ſeed through the law, but through the righteouſneſs of faith, *Rom.* iv. 13. and is ſure to all the ſeed, not to that only which is of the law, but to that alſo which is of the faith of *Abraham*, who is the father of us all, *ibid.* ver. 16. On refelling his calumny therefore in calling Chriſtians, *Edomites*, or *Eſauites*, and excluding us in that notion from any part in that mercy to *Abraham*, we ſhall not longer ſtand, it having no other ground than the inveterate malice of thoſe who have refuſed their own mercy towards thoſe, who have embraced and laid hold on it. That we may return threfore from this digreſſion to the words of the Prophet, we may from the words, and conceſſions of him, who hath occaſioned it by this queſtion and anſwer to it, take advantage for our ſumming up of what is given us to underſtand from them; as, 1. That the *mercy* in them mentioned, belongeth not only to *Iſrael* after the fleſh, but to thoſe of other nations alſo, as he allows to the children of *Iſhmael* and *Keturah*, who ſhall come in to God, by the obedience of faith, and ſo become of his *Iſrael*, being of *Iſrael*'s faith. 2*ly*, That the mercy here promiſed was to be made good at, and by the coming of the *Meſſiah*, which is meant by the time of redemption, or reſtauration by him mentioned. Thus therefore as to the ſcope of the words, we conclude, that theſe words, as a concluſion of the former Prophecy concerning the reſtauration of the *Jews*, and the confuſion of their enemies, contain an aſſurance of a temporal or corporal deliverance to them, and were accompliſhed when God remembring his covenant made with their fore-fathers, accepting of their converſion, pardoning their ſins, and blotting out their inquities, did free them from the *Babyloniſh* captivity, and bring them back into the promiſed land; but that the expreſſions are ſuch as giving to expect all that by virtue of God's truth to *Jacob*, and mercy to *Abraham*, and oath to their fore-fathers, was to be expected, ſeem to include a promiſe of Chriſt,

[i] Eccleſ. xliv. 22. [k] Rom. iii. 2. [l] Rom. ix. 4. [m] Gal. iii. 16. [n] See the reaſons in Buxtorf's Treatiſes, at the end of Cozari. [o] 1 Cor. x. 18. [p] Gal. vi. 16.

Chriſt, that ſeed of *Abraham*, in which all the [q] kindreds of the earth were to be bleſſed, with all the benefits of his redemption, and ſo were by him fulfilled in an higher manner, not of giving to the *Jews* any victory over all nations, and earthly poſſeſſions, and dominion as they fondly expect, (as we have above ſhewed, and the author we have laſt mentioned, here plainly intimates in his words cited) but of reſcuing all that come in to him, and lay hold on his redemption, both *Jews* and *Gentiles* of all nations, out of the hands of worſe enemies than the *Babylonians*, even ſin and *Satan*, and making them citizens, not of the earthly, but of the heavenly *Jeruſalem*, heirs of the kingdom of heaven, and conferring on them all ſpiritual bleſſings. This alſo being comprehended in theſe words, was fully made good by Chriſt's taking [r] on himſelf the ſeed of *Abraham*, and coming into the world for the work of our redemption, and ſetting up his kingdom among men, and calling them without excluſion of any nation or condition, into his church. Thus to underſtand the words of Chriſt, and his kingdom we learn, both out of the hymn of the Bleſſed Virgin *Mary*, and of *Zachary*, in the firſt chapter of St. *Luke*, in both which much like the ſame expreſſions are uſed as here: and in the firſt it is ſaid, that by God's ſending of Chriſt, *he had holpen his ſervant Iſrael in remembrance of his mercy, as he ſpake to our fathers, to Abraham, and to his ſeed for ever*, ver. 54, 55. and in the other, that *God had viſited, and redeemed his people, and had raiſed up an horn of ſalvation for us, in the houſe of his ſervant David, as he ſpake by the mouth of his holy Prophets, which have been ſince the world began; That we ſhould be ſaved from our enemies, and from the hand of all that hate us; To perform the mercy promiſed to our fathers, and to remember his holy covenant; the oath which he ſware to our father Abraham, that he would grant unto us*, ver. 68, &c. In Chriſt therefore was that which is here mentioned, God's *truth to Jacob, the mercy to Abraham*, which he had ſworn unto the fathers from the days of old, performed: in him fully, [s] yet ſo as to be ſtill in performing unto the world's end, by his calling into his church, both *Jews* and *Gentiles*, and offering his ſalvation to them, and bleſſing them with all ſpiritual bleſſings, which ſalvation that the *Jews* will not acknowledge but reject, and him that brought it, to expect only a temporal reſtauration by one whom they fancy yet to come, is their meer groundleſs obſtinacy, envying the extent of God's boundleſs mercy promiſed in the ſeed of *Abraham* to all nations, for which we pity them, and deſire God that he would open their eyes, that they may ſee, and acknowledge, and lay hold on his ſalvation, [t] which he hath prepared before the face of all people, a light to lighten the *Gentiles*, and the glory of his people *Iſrael*.

Thus much as to the words of this Prophet. We may only add an obſervation, which the forementioned *Jew* takes from an ancient [u] Author of theirs, *viz.* that there is not any denunciation of hard things to *Iſrael*, which is not concluded with promiſe of mercy. Among other inſtances (as out of *Moſes*, *Hoſea*, *Joel*, *Amos*, *Jeremiah*) he brings this concluſion of *Micah*'s Prophecy, in which after ſeveral judgments, he ſhuts up all with words of comfort. And very remarkable in that kind is indeed this concluſion, which to ſhew how greatly God delights in mercy, is uttered in words giving aſſurance of mercy, not only to *Iſrael* after the fleſh, upon their repentance, but to all that ſhall in Chriſt, the promiſed ſeed, by faith lay hold on his promiſe made to *Abraham*, and in him to all the kindreds of the earth, ſo that the *Gentiles* alſo reading it, cannot but glorify God, and rejoice with his people, and ſing unto him that hymn which the [w] Apoſtle ſhews to be fitted to them, viz. *O praiſe the Lord all ye nations, praiſe him all ye people, for his merciful kindneſs is great towards us, and the truth of the Lord endureth for ever, praiſe ye the Lord.*

[q] Acts iii. 25. [r] Heb. ii. 16. [s] Mercer. on Amos ix. 13. [t] Luke ii. 30, &c. [u] Abarb. out of Siffre, in which Book it is, p. 60, at the beginning of his Expoſition of Deut. xxxiii. and ſee Yalkut. [w] Rom. xv. 9, 10, 11. Pſalm cxvii.

The LORD's *Name be praiſed.*

A

COMMENTARY

ON THE

PROPHECY

OF

MALACHI,

By EDWARD POCOCK, D. D.

Canon of *Chriſt-Church*, and Regius Profeſſor of the *Hebrew* Tongue,
in the Univerſity of OXFORD.

VIVCHI

OF

BROUGHTON

TO THE

Right Reverend FATHER in GOD

THOMAS

Lord Biſhop of EXETER.

My LORD,

AMONGST the encouragements which I have had to proceed in explaining ſome of the leſſer Prophets, have been your Lordſhip's perſuaſions, which deſervedly ought to have with me the force of commands. The ſame have given me boldneſs to recommend this part of that Work to your Lordſhip's Patronage: by whoſe countenancing of it, others will be encouraged to look into it with hopes of receiving ſome benefit by it. That which is preſented to your hands is an Expoſition on Malachi, *the laſt of the Prophets, as in order, ſo in time: and even for that reaſon by me choſen to fix my thoughts on, before others, becauſe neareſt, therefore, in conjunction with the Goſpel; to which it leads us by the hand, and delivers us over: for that begins where he ends; ſo that from that, looking back, according to our Saviour's own direction to ſearch the Scriptures of the* Old Teſtament, *which teſtify of him, for confirmation of the* New; *and to ſee how, what in this is recorded as done, was in that foretold as to be done; we preſently light on thoſe things concerning Chriſt and his forerunner* John the Baptiſt, *with report of which the Goſpel begins, ſo clearly ſet down by this laſt of the Prophets, as that we cannot but admire that the* Jews *of thoſe times did not at the appearance of them in their offices, without more ado, confeſs, That what* Malachi *propheſied, was now come to paſs, and acknowledge, That both* Elias, *the Lord's meſſenger, whom he would ſend to prepare the way before him; and the Lord of the Temple, whom they ſought, even the Meſſenger of the Covenant, whom they delighted in (they that were to come) were come, and they were to look for no other: and no leſs is it to be wondred, that their poſterity ſhould, even to this day, continue in the like obſtinacy, and ſhut their eyes againſt theſe manifeſt truths; notwithſtanding they have long ſince ſeen fully executed on their nation all thoſe heavy things which in this Prophecy alſo were denounced againſt ſuch as ſhould not embrace them. Yet do they, taking no notice of theſe things, perverſly ſtill ſtand out, and ſeek all ways, by falſe gloſſes, abſurd miſinterpreta-*

tions

tions and miſapplications of theſe Prophecies ſo long ſince fulfilled, as if they were things yet to come, to elude them, and deceive themſelves and their poſterity. Their cavils I have endeavoured, as God hath enabled me, to remove; and ſo by aſſerting the place for Chriſt's birth deſigned by Micah, *and the time for his coming by* Malachi, *to clear the way for the better underſtanding of all ſuch other Prophecies as foretold of other things in and by him to be fulfilled, and by the exact accompliſhment of which the Goſpel proves him to be the* Chriſt. *Theſe I thought convenient, therefore, to begin with, as the Goſpel doth, as preceding in execution divers others that were before them uttered. The due fulfilling of theſe, and the nature of them being vindicated from the gloſſes of the* Jews, *the other will be better underſtood; and ſuch cavils alſo as are brought in the expounding of them, be eaſier removed, the being and coming of him whom they concern being eſtabliſhed. What I have done in this kind, or any other which may conduce to the true meaning of this Prophet, I muſt humbly ſubmit to the judgment of your Lordſhip and others. Whatever the Work be, I deſire it may be a teſtimony of my dutiful reſpects and gratitude to your Lordſhip, in many years enjoyment of whoſe love and friendſhip I have been formerly happy, and now more in that I ſee that the change of your Lordſhip's condition to an higher degree of dignity in the Church, hath nothing altered your affections, of which I have real proof in your Lordſhip's favour ſhewed to ſome of mine for my ſake. Long may your Lordſhip continue in health and happineſs, to be an inſtrument of promoting God's glory and the good of the Church. So are the hearty prayers of,*

My LORD,

Your LORDSHIP's Moſt Humble Servant,

EDWARD POCOCK.

A

COMMENTARY

ON THE

PROPHECY

OF

MALACHI.

CHAP. I.

VERSE 1. *The burden of the word of the Lord to Iſrael by Malachi.*

THE *burden of the word of the Lord to Iſrael by Malachi.*] Whereas there is nothing elſewhere ſpoken of this Prophet in Canonical Scripture, it hath given occaſion of ſeveral conjectures concerning him. His name being interpreted ſignifying, *my angel*, or *my meſſenger*, hath made [a] Some to think, that he was an angel appearing in form of a man, for the delivery of God's meſſage to the people of that time. But this opinion by [b] Some ancient Chriſtians of great authority entertain'd, is by Others that followed, deſervedly rejected, as having no ſolid grounds. If any will make any inference from the derivation of the name, he may rather think him deſign'd as a [c] man of holy, angelical qualities, or in office reſembling an angel, rather than a natural angel. A man therefore he is taken to be; but who is that man? An ancient *Jewiſh* [d] Doctor would make him the ſame with *Mordecai*, but having no ground for it, is not by Others followed. That wherein [e] more of them agree, and among them the *Chaldee* Paraphraſt alſo, is, that he was the ſame with *Eſdras*, to which divers Chriſtians alſo ſeem to incline. [f] But the arguments brought to prove it, on examination are no way convincing: and therefore the truer and more probable [g] opinion is, that he was a diſtinct Prophet, call'd by this name *Malachi*; a name well agreeing to, and atteſting his function, as a Prophet ſent by God in his meſſage. He propheſied after the return of the *Jews* from the *Babyloniſh* captivity, and the rebuilding of the temple, and was the laſt of the Prophets that God ſent to them, leaving them for the future to expect the coming of Chriſt, and to long after it, for farther manifeſtation of his will. Of Chriſt and his forerunner *John Baptiſt*, he moſt evidently propheſied, and till their coming God left them for directions to the law of *Moſes*, chap. iv. 4. The authority of this prophecy is aſſerted in the *New Teſtament*, where it is cited, *Mat.* xi. 10. *Mark* i. 2. *Luke* i. 16. and vii. 27. *Rom.* ix. 13. and elſewhere. [h] The tradition of the *Jews* is, that prophecy remained among them forty years under the ſecond temple: in which time *Haggai* and *Zachary*, and *Malachi* propheſied: of which *Malachi* was the laſt: and ſo his prophecy concludes the books of the prophets; it ends with the promiſe of him, with the hiſtory of whom the Goſpel begins, *viz. John the Baptiſt*, and his preaching repentance.

His prophecy is here called משא, *Maſſa*, *The burden of the word of the Lord*, by which name prophecy is [i] elſewhere often called, and uſually gloſſed where it occurs, *a burdenſome prophecy*, ſuch as denounces heavy things. [k] But I ſuppoſe this nicety, as concerning the ſignification of *burden*, and *burdenſomneſs* is not to be inſiſted on in the interpretation of the word. My ground is, becauſe the *Iſraelites* ſeem reproved for ſo uſing or underſtanding it, *Jer.* xxiii. 34, *&c. As for the Prophet, and the prieſt, and the people, that ſhall ſay, The burden of the Lord, I will even puniſh that man and his houſe. Thus ſhall ye ſay every one to*

[a] See the Prologue to Mal. in Bib. Mag. [b] Hierom. Præfat. in Mal. [c] Chr. à Caſtro. [d] See Abarbinel in Mal. & Talmud Megillah, c. 1. p. 15. [e] Idem, and Kimchi. R. Solom. in chap. ii. 10. Ch. à Caſtro. [f] Ribera. [g] R. Ab. Ezra, Kimchi, R. Tanch. Abarbinel. [h] R. Tanchum. [i] Zach. ix. 1. and xii. 1. [k] Druſius on Nah. i. 1.

to his neighbour, and every one to his brother, what hath the Lord anſwered? and what hath the Lord ſpoken? And the burden of the Lord ſhall ye mention no more, for every man's word ſhall be his burden: for ye have perverted the words of the living God, &c. Here ſeems a prohibition for taking the word in that ſenſe: The occaſion of which, according to the expoſition of divers of the beſt [l] *Jewiſh* Interpreters, was thus. Whereas the word *Maſſa* (taken from a [m] root that ſignifies to *bear*, *carry*, *take up*, and the like) is of ambiguous ſignification; and ſignifies (among the reſt) ſometimes *a burden*, ſometimes *what is born*, or *carried*, or *delivered* from one to another, whether [n] thing, or word, and ſo was uſed for a prophecy or meſſage from God; (as often in Scripture) and for other ſpeech or doctrine (as *Prov.* xxx. 1.) the *Jews* looking on the meſſages received from God, and delivered to them by the Prophets, as things grievous and burdenſome, when they enquired of the Prophets concerning them, uſed this word, and meant it in the worſt ſenſe, in ſcoff, or contempt of them. God therefore ſeeing the evil meaning of their hearts (though otherwiſe their language ſeemed to be ſuch as was uſual for ſignifying that which they enquired after, and to have no harm in it) diſcovers their hypocriſy to the Prophet, and charges them with perverting his word in their uſe of it, and therefore forbids them any more ſo to abuſe it, but if they would enquire of the Prophet to do it in other words, *viz. what hath the Lord anſwered? or what hath the Lord ſpoken?* which was as much as was by that word meant, when it was uſed by the Prophets, and ſhould have been meant by them when they uſed it, but was perverted and abuſed by them to another meaning. Hence taking directions we conceive that here (as in other places) the word is not ſtrictly to be taken in the harſh ſignification of a *grievous* or *heavy burden*, but rather as a *burden* (if we may take the word in a gentler ſenſe) or *meſſage* [o] taken or received from God to be delivered to the people. That it doth not always import heavy or burdenſome words or meſſages may appear by its uſe, *Zach.* xii. 1. where it is prefixed to the promiſes of good things to *Iſrael*, not heavy things againſt them: as likewiſe *Lament.* ii. 14. where the pretended prophecies of their falſe Prophets are called משאות שוא *Maſſeoth ſhav*, which is rendred *falſe burdens*; whereas they appear to have ſpoken to them not heavy but pleaſing and flattering things, as he there complains that they did not *diſcover their iniquities:* ſo that both real and pretended prophecies are ſo called whatſoever they contained.

The word therefore being of ſuch latitude, we need not here preſs its ſignification of what is *burdenſome*, but in its larger notion looking on it, take it as ſufficient for the meaning of what is here delivered, that it is the [p] *meſſage* or import of the word of the Lord: a prophecy from him received, and by his commiſſion delivered, by the hand or miniſtry of *Malachi*, *to Iſrael.* Which name, as before the diviſion of the two kingdoms of *Judah* and *Iſrael*, it was common to the twelve tribes, though afterwards it became a peculiar title to the ten tribes: ſo here it is given to the two tribes, and to all of the other who join'd themſelves to them in their return from *Babylon.* Theſe having had late experience of God's great favour in turning their captivity, and reſtoring them to their own land, and again ſettling his worſhip among them, ſhould have been very careful in reforming their ways, and ſincere in their obedience: but it was otherwiſe. Many enormities, and actions contrary to God's law, and diſpleaſing to him, and ſigns of their great ingratitude to him, and unmindfulneſs of his benefits, were found among them: for which therefore, ſeeking ſtill their good, he ſends this his Prophet to reprove them, and to exhort them to repentance; and for the comfort of the godly among them, to give them aſſurance of the coming of the promiſed *Meſſiah* in his due time, to ſet all things right for their good: as will in order appear in what follows of this prophecy, which thus begins,

2. *I have loved you, ſaith the Lord: yet ye ſay, Wherein haſt thou loved us?* was *not Eſau Jacob's brother? ſaith the Lord: yet I loved Jacob.*

3. *And I hated Eſau, and laid his mountains and his heritage waſte, for the dragons of the wilderneſs.*

I have loved you, ſaith the Lord.] Here ſeems intimated a reproof of *Iſrael* for their great ingratitude and unkindneſs to the Lord, whilſt he tells them, that certainly they ought to have loved him, ſince that he had firſt loved them, and ought therefore to have found grateful returns of love from them: but how contrary behaviour he found from them, he ſhews in that queſtion, which he ſays, that inſtead of a ready acknowledgment of his love, they were ready to put; implying little leſs than an abſolute denial of his kindneſs, *Yet ye ſay, wherein haſt thou loved us?* So that he ſees it neceſſary by a particular inſtance or proof in the next words, to make evident wherein he had ſhewed his love to them. *Was not*, &c.

The ſcope and ſenſe will be much the ſame, if with [q] Others we interpret thoſe words, *yet ye ſay*, by, *And if ye ſay, wherein*, &c. it will ſtill intimate their ingratitude, and that they were ready ſo to ſay; and that it was neceſſary to prevent or anſwer that perverſe queſtion, by confirming by that inſtance given what he had ſaid, *I have loved you, viz.* with greater love than ordinary, and ſhewed to you greater tokens of love than to others. Another learned [r] *Jew* reads the queſtion put ſomething differently: not *wherein*, as if they utterly

[l] R. D. Kimchi, R. Tanchum, Abarbinel. [m] נשא Naſa. [n] Gen. xliii. 34. [o] See R. Sol. and the reſt. [p] The viſion of the word of the Lord. Syr. Arab. The prophecy of the word of the Lord. Another Arab. [q] Chald. Paraph. and Arab. Verſ. MS. R. D. Kimchi, R. Tanchum. [r] Abarb.

utterly denied God's love to them, which was manifeſt to all, but *wherefore haſt thou loved us?* as if they ſhould intimate that there was ſome reaſon for it, why he ſhould love them; *viz.* in requital of their father *Abraham*'s love to him; ſo that it was not a free love and mercy to them, but a love (as it were) of debt, due to them for *Abraham*'s ſake, and then the inſtance given ſhews how perverſe this thought of theirs was. For if it had been only ſo much love as was due in requital of *Abraham*'s love to him, why then had not *Eſau*, who was deſcended as well of *Abraham* as *Jacob*, had as much right to it, and as great a ſhare in it as *Jacob*; his poſterity, as they? Whereas by God's loving *Jacob*, and hating *Eſau* his twin-brother, 'twas made manifeſt that there was more in it than ſo; and that his peculiar love of *Jacob*, and eſpecial favours to his poſterity, were not for *Abraham*'s deſert alone, but of free grace and mercy to them, and therefore deſerved all poſſible returns of love, gratitude, and obedience from them. This he makes to be the meaning and connexion of the words, which though in his way it may ſeem plain, yet is there no need to leave the former interpretation for it.

Was not Eſau Jacob's brother? ſaith the Lord; yet I loved Jacob, and I hated Eſau.] This the Lord gives as an inſtance of his free love to the *Iſraelites*, the poſterity of *Jacob*, that whereas *Eſau* and *Jacob* were twin-brothers, one as well as the other deſcended from *Abraham*, both ſons of *Iſaac*, by one mother, twins, born at the ſame time, yet he loved one, and did not love, or hated, the other, and ſo derived that love and hatred to their poſterity, and accordingly ſhewed to them the tokens and effects thereof. The Apoſtle St. *Paul* in *Rom.* ix. 11, 13. improveth this argument from hence, that this love to the one, and hatred to the other was declared, when thoſe children were not yet born, neither had done any good or evil. So that it could not be ſaid one had deſerved better than the other, and therefore his love to one above the other muſt needs appear to be of free grace and choice, electing one and rejecting the other; and the diſtinction or difference that he made between them may be illuſtrated by the ſeveral advantages that by his love one had over the other in ſeveral matters concerning both their ſpiritual and temporal eſtate. But the literal explication of the words here intended, requires no more than the view of the particular effect of his love to *Jacob*'s poſterity, and hatred to *Eſau*'s here inſtanced in, *viz.* the utter deſolation of *Eſau*'s country, and the reſtitution of *Iſrael*'s, when he had given them both into the hand of their enemies to be puniſh'd for their ſins; that puniſhment proving to the one for their utter deſtruction, to the other but as a fatherly chaſtiſement to make them ſenſible of their errors, and to amend them, that ſo they might again be reconciled to him, and taken into favour. Of *Eſau*, therefore (or his poſterity, the *Edomites*) he ſays that he declared his hatred to him (or them called by his name) in that he *laid his mountains and his heritage waſte for the dragons of the wilderneſs.*

His mountains.] In *Deut.* ii. 5. we read that God gave mount *Seir* unto *Eſau* for a poſſeſſion, and ſo again, *Joſhua* xxiv. 4. ſo that though the occaſion of his going firſt thither out of the land of *Canaan* be expreſſed, *Gen.* xxxvi. 7. to have been becauſe their riches (*viz.* his and his brother *Jacob*'s) were more than that they might dwell together, and the land could not bear them both, yet it appears to have been by God's deſignation and appointment, that ſo *Eſau* might take that country, which is deſcribed by naming its chief mountain, which was *Seir*, for his poſſeſſion, and to his poſterity, and leave *Canaan* to *Jacob*, which his poſterity had after for their poſſeſſion.

Mountains] [s] here put in the plural number, intimates that in it were more mountains, or that it was a mountainous country. We need not here inſiſt on that note which [t] Some make, that God's giving at firſt to *Eſau* a craggy, mountainous country, and reſerving for *Jacob*'s poſterity the more pleaſant country of *Canaan*, was then a ſign of God's love to *Jacob*, and hatred to *Eſau*, however true it be. That which is here given us to look on particularly as a ſign of his hatred to him, being that thoſe mountains, and that heritage, that he then gave him, and his poſterity had hitherto poſſeſſed and flouriſhed in, he had now laid waſte, and diſpoſſeſſing them thereof, gave it to be inhabited by *the dragons of the wilderneſs.*

Dragons.] So the *Latin*, and ſo the moſt, if not all latter tranſlations; and ſo divers of the [u] *Jewiſh* Expoſitors ſeem to take it. But another learned *Jew* [w] excepts againſt this rendring, and ſaith, that the creatures by this name meant are not *Serpents* but *Jackales*, a wild howling beaſt that lives abroad in deſolate places: and that whether the noun be put תנות *Tannoth* in the feminine form (as here) or תנים *Tannim* in the maſculine, as *Micah* i. 8. and elſewhere; it is all one as to the ſignification. Compare this with *Pſalm* xliv. 19. where is, *The place of Tannim:* and that with *Pſalm* lxiii. 10. where we read, *A portion for Foxes*, (for Foxes and Jackales are not far different in kind or nature.) The name Jackale, or Chakale, according to the *Turkiſh* pronunciation, is borrowed from the *Perſian* language in which is written شغال *Shegal*, and is plainly from the *Hebrew* שועל *Shual*, which is put in the places cited, and elſewhere, for a Fox, and may ſeem therefore to comprehend both thoſe kinds. Theſe Jackales will prey on dead bodies; yea, dig them out of their graves, if not well covered. So that theſe words, *Pſalm* xliv. 19. may have this ſenſe, Thou haſt cauſed or ſuffered us to be ſmitten in open, waſte, unhabited plains, the place or habitation of Jakales, where ſuch wild beaſts prey on the ſlain bodies, none hindring them: and

[s] Druſ. [t] Kimchi. [u] R. Sol. Ab. Ezra, Kimchi in Rad. [w] R. Tanchum.

and ſo will it, in ſenſe, be much like what is ſaid, *Pſalm* lxxix. 2.

A [x] *Jew* that in that place of *Micah*, in his tranſlation into *Arabick*, ſo renders *Tannim* (the maſculine) as the other would have it, *viz.* Jackales, بنات اوي *Benat Awi*, yet here renders *Tannoth* (the feminine) by البوم *Albume*, *Owls*, why I know not. Concerning the word, ſee it more largely diſcourſed there on *Micah*. But however there be this difference concerning the kind of the creature by this name ſignified, all tends to the ſame purpoſe; namely, to denote that their land ſhould be ſo laid waſte as that none but ſuch creatures, as live only in waſte deſolate places, ſhould for the future inhabit it, and there ſhould not be men to affright them, or keep them thence. An expreſſion, the like to which is elſewhere alſo uſed to ſignify the utter deſolation of a place that was formerly well peopled and inhabited, as *Iſaiah* xiii. 21, 22. and xxxiv. 13. and *Jer.* ix. 11. and x. 22. and li. 27. And therefore ſeveral ancient Tranſlators ſeem to have thought it ſufficient to give the meaning of the words by ſuch expreſſions which might import, that this country ſhould be laid wholly and utterly waſte, without particularly giving the ſignification of this word: as the *Chaldee* who renders it, *into waſteneſs of the wilderneſs* (or a waſte wilderneſs;) the Syriack *into habitations of the wilderneſs*; the Greek *into houſes of the wilderneſs*, which the printed *Arabick* verſion following by a plain miſtake of the ſecond letter of the word (reading δόματα for δώματα) renders, *into gifts of the wilderneſs*: not that they are to be ſuppoſed to have read in the Text otherwiſe than we now do, [y] but becauſe (as we ſaid) they thought it ſufficient ſo in more general terms to give the ſcope of the words.

A learned [z] man conjectures the *Greek* Interpreter (or Interpreters) not to have read, as it is uſually in the *Hebrew* לחנות *Letannoth*, but לחנות *Lechanuth*, which ſignifies *a Shop*, *an Inn*, a place where people ſit and abide to work, or buy, ſell, or reſt, or the like: but it is hard to follow ſuch conjectures as require a change of the received reading in the *Hebrew* text: and here ſeems no need of it, if we would juſtify the *Greek* Verſion. If what was before ſaid will not ſuffice, it will be eaſier and more probable to ſay that they took *Tannoth* to ſignify *habitations*, the ſame that *Neoth* elſewhere, as *Jer.* ix. 9. and *Joel* i. 19. *marg.* and perhaps it might antiently be uſed in the *Hebrew* tongue in that ſignification, as well as it (or what is very like it) is ſtill in the *Arabick* dialect, which is of ſo nigh affinity with it, that learned men, even the *Jews* themſelves, often have recourſe to it, for finding out the ſignification of ſome words which are of ſeldom uſe in the Bible; and in that נאה *Tenaah*, or in *Hebrew* letters תנאה ſignifies a *manſion*, or habitation.

Like threats of deſtruction to the children of *Eſau*, the *Edomites*, are elſewhere alſo denounced, as *Jer.* xlix. from *ver.* 7, to 22. and *Ezek.* xxv. 13. and the whole 35th chapter, and in the Prophecy of *Obadiah*, which is particularly directed againſt them; and *Joel* iii. 19. and all thoſe things which are there ſpoken of them, we cannot doubt were punctually fulfilled on them, becauſe by God ſpoken, the leaſt tittle of whoſe words cannot fail, but as ſurely be all performed as if it were already done, when ſpoken; although remaining hiſtories ſhould not leave on record every circumſtance, when or how it was done and made good; at leaſt their being no more taken notice of, may ſeem a part of fulfilling theſe prophecies, that they ſhould be *ſmall among the Heathen, and deſpiſed among men*, Jer. xlix. 14. that he *ſhould not be*, ver. 10. *be as though they had not been*, Obad. *ver.* 16. [a] yet will from ſtory appear, what is here ſaid to have been made good on them by the *Chaldeans*, and what followed by the *Jews* in the *Maccabees* time. For this prophecy is ſaid to have taken place, or been made good by the deſtruction of the *Edomites* about [b] five years after the *Jews* were led captive. From which devaſtation it appears by the words, that they flattered themſelves with a recovery, as well as they ſaw the *Jews* after 70 years captivity to be reſtored, but God ſhews that what they promiſe themſelves in this kind ſhould be in vain. So he adds,

4. *Whereas Edom ſaith, We are impoveriſhed, but we will return, and build the deſolate places; thus ſaith the Lord of hoſts, They ſhall build, but I will throw down; and they ſhall call them, The border of wickedneſs, and the people againſt whom the Lord hath indignation for ever.*

Whereas Edom ſaith, we are impoveriſhed, but we will return and build the deſolate places, &c.] [c] Some give the ſenſe thus, "If *Edom* "ſhall ſay, Though we are now become poor "and low, and our land laid waſte, yet we "will again return, and build the waſte places, "as *Iſrael* have done:" which ſeems nearer than what [d] Others of the *Jews* give, "From "the beginning we have been poor, but "henceforward, being we are enriched with "the ſpoils of *Jeruſalem*, we will return and "build up our waſte places." Another *Jewiſh* [e] Doctor looks on the manner of ſpeech to intimate as if they ſhould ſay, [f] "It is not his "hand that ſmote us, but by (accident, or) "the fortune of the world we have come (or "fallen) ſeveral times into a low condition "and poverty, and ſo have our land laid "waſte, but we will (or ſhall) again return "and build our deſolate places." This differs not much in ſenſe from the firſt (which is cleareſt) only in that he undertakes to give the grounds of

[x] MS. Arab. [y] Buxtorf. Vindic. p. 641. [z] Capell. Crit. Sac. p. 255. [a] Grot. on Ezek. xxv. 14. and Joſephus, and the Books of the Maccabees. [b] Grot. when Nebuchadnezzar overcame alſo the Moabites and Ammonites, Joſephus, l. 10. c. 11. [c] R. D. Kimchi. [d] R. Sol. Jarchi. [e] Abarb. [f] See 1 Sam. vi. 9.

of their thoughts; but whatever was the ground of their ſaying thus with themſelves, God's anſwer to them is, *They ſhall build, but I will throw down*] their ſtriving to recover themſelves ſhall be all in vain, he will ſo notoriouſly fruſtrate all their endeavours in that kind, that all people ſeeing how ill things ſucceed with them, and how irremoveably heavy God's judgments and curſe lye upon them, ſhall call them, *The border of wickedneſs*, a land of ſinful people, curſed for the ſins of its inhabitants; a people againſt whom the wrath of God is ſo incenſed and continued as never to be appeaſed; ſo that inſtead of that recovery of proſperity, which they promiſed themſelves they ſhould ſtill grow poorer and poorer, and at laſt be utterly deſtroyed, as it is at this day, wherein there is no memorial of them, no people owned by that name, except ſuch, as we have elſewhere ſhewed, as are by the malicious *Jews* out of mere malice, without any ground, ſo called, viz. *Romans*, and in general, *Chriſtians:* and therefore they expect this prophecy yet on them to be fulfilled, as *Abarbinel*, minding nothing but the deſtruction of the Chriſtians.

The word רששנו *Ruſhſhaſhnu* rendred *we are impoveriſhed*, is by other ancient Tranſlators rendred, *are deſtroyed:* as by the *Greek* and *Latin*. And ſo a learned [g] *Jew*, both here, and on *Jer.* v. 17. obſerves two ſignifications to be faſtned on it, *viz.* according to Some, *we are impoveriſhed*; according to Others, *we are cut off*, or *deſtroyed*. And ſo in *Miclal Yophi* on this place, out of *Kimchi*, on *Jer.* v. 17. The ſenſe according to either will be indifferent.

5. *And your eyes ſhall ſee, and ye ſhall ſay, the Lord will be magnified from the border of Iſrael.*

And your eyes ſhall ſee, &c.] So evident, ſo fully ſhewn are theſe tokens of God's love to you, and hatred to *Eſau*'s poſterity, as that your eyes, you being reſtored to your country, and theirs continuing deſolate, ſhall ſee them, *and you ſhall ſay* [muſt needs ſay] *The Lord will be magnified* (or is magnified, or, be the Lord magnified) *from the border of Iſrael*, [h] which ſtill ſhall be called by their name; whereas the country of *Edom* ſhall be looked on as an accurſed land, and called *The border of wickedneſs*.

From the border.] In the Margin, *upon*, or *from upon*; and it is noted there that ſo it is in the *Hebrew*, and ſo it is מעל *Meal*. But it is by a learned *Jew* [i] noted that מ *Me*, or the firſt letter, or the prepoſition prefixed which ſignifies *from*, is ſometimes redundant in ſuch caſes, and that it may be all one, as if it were without it, only על *Al*, *upon*, *above*, or *over*. The ſame learned *Jew* farther adds for explication of the ſenſe, more words, which becauſe his book is not printed, nor common, it will not be amiſs to give, or the meaning of them, which is, [That the meaning of theſe words together in connexion with the former is, Ye have or (ſhall have) aſſurance of his love to you, and providence over you, when you ſee that you your ſelves are returned to your own land, and have power of building and inhabiting it, but they have not power to do the like, but they build, and I throw down, and ye therefore praiſe (or ſhall praiſe) and magnify my name for it, ſaying, *The Lord ſhall be magnified on the border of Iſrael*, that is, his greatneſs ſhall be always manifeſt upon (or over) you; or elſe it may be ſupplied thus; The Lord ſhall be magnified, who protecteth the border of *Iſrael*, or the like. Or the meaning is ſaid to be, It would have become you that you ſhould ſo do, and have continued ſo to do (*viz.* to have taken due notice of this, and to have ſaid, *The Lord be magnified*, &c. but you have done the contrary; as in what follows is declared. Or, ſaith he, in the opinion of Some, the words *From the border of Iſrael*, are to be joined with, *and ye*; as if it were thus to be conſtrued, And you that reſide on (or dwell in) the border of *Iſrael*, ſhall ſay, *The Lord be magnified.*] Thus he, which we the rather take notice of, becauſe it will arm us againſt what another [k] *Jew* ſaith that this may be interpreted, And your eyes ſhall ſee the deſtruction of *Edom* in the end of days (or the laſt days) and then ye ſhall ſay, *The Lord be magnified from the border of Iſrael*, that is to ſay, In all the world ſhall his name be magnified; according to what is ſaid, *Then will I turn to the people a pure language, that they may call upon the name of the Lord, to ſerve him with one conſent*, Zeph. iii. 9. He ſeems to look upon this prophecy as not yet fulfilled, but hereafter to be fulfilled by the utter deſtruction of *Edom*, (which certainly hath been long ſince deſtroyed) and ſettling *Iſrael* again in their land. They willingly catch at any thing whereby to cheriſh themſelves in their fond error of expecting a *Meſſiah* yet to come, who ſhall reſtore to *Iſrael* a temporal kingdom, and ſubdue under them all their enemies, and cut off thoſe whom they pleaſe to call *Edom*, by which name we have ſhewed whom they mean. He runs in this the ſame way that *Abarbinel* doth. Yet here *Abarbinel*, though he promiſe to himſelf a farther fulfilling of it in that way, yet could not but confeſs it be already fulfilled, *viz.* under the ſecond temple, and that reſtitution of *Iſrael* from their *Babyloniſh* captivity, and the deſtruction of *Edom* in thoſe times, and therefore ſaith, Perhaps this promiſe was ſpoken concerning both times, *viz.* that ſo long ſince paſt, and that which they expect yet to come. The verbs being in the text in the future tenſe, as of what was then to come, will not advantage thoſe who would make that uſe thereof, as if it were yet to be expected: for though their eyes had already ſeen *Edom* ſubdued, and their mountains laid waſte, yet there was there that which they were farther to ſee and admire, *viz.* that the *Edomites* ſhould again ſtrive to recover themſelves, and rebuild their waſte, as *Iſrael* had done theirs, but through the

[g] R. Tanch. [h] R. D. Kimchi. [i] R. Tanchum. [k] Marginal additions in Miclal Yophi.

the continued indignation of the Lord upon them ſhould never be able to do it.

What we read, *The Lord will be magnified*, [l] Some read *Great is* (or, be) *the Lord*, the Lord [m] doth magnify himſelf over, or upon, the border of *Iſrael*, *viz.* by taking eſpecial care of it. [n] Your eyes ſhall ſee from the border of *Iſrael*, and you ſhall ſay, The Lord doth magnify himſelf. The *Chaldee* expounds it, And ye ſhall ſay, Let the glory of God be multiplied, for he hath enlarged the border of *Iſrael*, which [o] Some well like of, and ſo it will well agree with what *Druſius* obſerves the word מעל *meal* properly to ſignify *beyond*; but theſe ſmall differences make no great alteration in the ſenſe and ſcope.

The inference from what hath been ſaid is plainly this, That ſeeing God had in thus declaring his peculiar love to them above others, whom he might for the ſame reſpects, they alſo being the ſeed of *Abraham*, have made objects of his love, as well as them, certainly they ought to have requited him with more than ordinary love, and teſtified it by their obedience to him, which ſeeing they did not, they are juſtly reproveable. To ſhew the juſtneſs of his reproof of them, and aggravate the unreaſonableneſs of their ingratitude and perverſe behaviour towards him, he in the following words proceeds farther to explain his benefits and relations that he ſtands in, to them, for which tokens of his love to them they ought alſo to have ſhewed ſuch reſpects to him, as thoſe relations required, but did not. He adds therefore,

6. ¶ *A ſon honoureth* his *father*, *and a ſervant his maſter*, *If then I* be *a father*, *where* is *mine honour? and if I* be *a maſter*, *where* is *my fear? ſaith the Lord of hoſts unto you*, *O prieſts*, *that deſpiſe my name? and ye ſay*, *Wherein have we deſpiſed thy name?*

A ſon honoureth his *father*, *and a ſervant his maſter*, &c.] God had all along ſhewed ſuch fatherly love to *Iſrael* and paternal care over them above all other nations, that they could not but acknowledge him their Father: not only by a common right, as he is Father of all, as Creator of all, but by a peculiar right, as having adopted them unto a greater privilege, and nigher relation of ſonſhip than others: and ſo had he by his peculiar guidance and protection, direction, and government of them, ſhewed himſelf a Lord and Maſter to them, that they could not deny him by a particular right of title to be ſo to them. This they could not, they would not deny, but rather ſo challenge him to themſelves in theſe reſpects [p], as if he were not ſo at all to other nations, either a Father or Maſter to them. The word *If*, therefore doth not put or ſuppoſe it as a thing which they doubted, or ſuch as in words they would deny, but ſuch as while with their mouths they confeſſed, or could not but confeſs, they did not in their deeds make good, but rather contradicted: for if they did look on him as a Father, why did they not then duly honour him? or if as a Maſter, why did they not reverence and fear him? and ſo includes a reprehenſion of them for not atteſting to their outward profeſſion by their reſpective behaviour, but by that ſhewed their heart not to be right with him.

For a ſon honoureth his father, *and a ſervant his maſter.*] It is their duty ſo to do; and they tranſgreſs not only their duty, but the ordinary cuſtom: they who do not ſo, are unnatural ſons, perverſe, ill-natured ſervants: unworthy of thoſe appellations, not doing what they require and ſuppoſe will be performed by all that are called by them: and ſuch the queſtions here put, *where is mine honour? and where is my fear?* ſhew them to have been; as neither yielding to God that honour which from ſons is due, and is ordinarily performed to a father; nor that fear which ſervants owe, and uſually ſhew to a maſter. The queſtion imports a denial, *viz.* that they did not this their duty: and becauſe they would perhaps deny themſelves to be peccant in what is objected to them, he proceeds by peculiar inſtances to convict them as guilty; directing what hath hitherto been ſaid more generally, as to all the people, more particularly to the prieſts, who gave ill example in this kind to them, and ſhould have taught them better.

Saith the Lord of hoſts unto you, *O prieſts*, *that deſpiſe my name.*] This reading couples theſe words with the foregoing part of the verſe, though that ſeem ſpoken more generally to all the people, and this doth not exclude them, though [q] particularly directed to the prieſts, as thoſe who ſhould have prevented ſuch ill behaviour in the people, but now ſeemed to be occaſions to them of deſpiſing God's name by their deſpiſing it firſt; [r] as if his ſpeech to the prieſts began at, *A ſon honoureth his father*, &c. Others putting a ſtop after *where is my fear?* or after, *ſaith the Lord of hoſts*, will have what is ſpoken peculiarly to the prieſts to begin at, *The Lord of hoſts ſaith*, or ſpeaketh, *to you*, *O prieſts*, *who deſpiſe my name*, *viz.* The Lord accuſeth you for deſpiſing his name. This punctation ſeems to follow the *Latin* in ſome copies; and [s] Others underſtanding, *To you*, *O prieſts*, *who deſpiſe my name*, I ſay theſe things. But this nicety ſeems of no great import. That which the prieſts are accuſed of is, that they deſpiſe his name, and have him in contempt, which is [t] contrary to that honour which as a Father; and that fear and reverence, which as he is a Lord, or Maſter, is due unto him. This were manifeſtly a great fault; they ſeem not to think otherwiſe, or to juſtify it in themſelves, but rather would juſtify themſelves as not guilty of it, and therefore to ſay, Be it far from us, we have done no ſuch thing, wherein have we deſpiſed thy name? [u] ſurely in nothing that we know of. He anſwereth them therefore in the next words,

[l] Druſius. [m] Tarnov. [n] Jun. Trem. [o] Grot. [p] See how ſome of them explain Deut. iv. 19. [q] See Chriſt. à Caſtro. [r] See Abarbinel. [s] Druſius. [t] R. D. Kimchi. [u] Druſius.

7. Ye

7. *Ye offer polluted bread upon mine altar, and ye ſay, Wherein have we polluted thee? in that ye ſay, The table of the Lord is contemptible.*

Ye offer polluted bread upon mine altar, &c.] Of bread to be offered to God we read of two ſorts, the one called the *ſhew-bread*, to be ſet on a table before the Lord, of which mention is made, *Exod.* xxv. 30. as likewiſe of the table on which they were to be ſet in the foregoing verſes, and directions for ordering this bread are given, *Levit.* xxiv. 5, &c. Of other bread, called, *a meat-offering*, to be brought to the altar, and part thereof to be burnt on the altar, either as a voluntary oblation, we read *Levit.* ii. or elſe as a neceſſary and commanded oblation, of which is mention, *Exod.* xxix. 40. and *Numb.* xxviii. 5, &c. Of the former of theſe ſorts, *viz.* the *ſhew-bread*, will [w] Some have the bread mentioned underſtood. Againſt which [x] Others object that this bread here is ſaid to be offered on the altar, whereas that was ſet on a table for that end ordained. But if there be no other difficulty, a ſufficient anſwer to this may ſeem, what is given by Some, *viz.* that *altar* here is taken for *table*, as manifeſtly elſewhere *table* is the ſame that *altar* (as *Ezek.* xli. 22.) and here in this very verſe what is called *altar* is likewiſe called *table*. Yet do [y] Others chooſe to underſtand *bread* here rather of that meat-offering that was offered with the daily ſacrifice, which was the ſecond ſort that we mentioned, and was part of it burnt on the altar: but both theſe go on the ſame grounds, that *bread* here is taken in that proper notion by that word לחם *Lechem* uſually underſtood: but Others look on it as in a larger ſignification, as it peculiarly denotes, not only bread properly ſo called (and uſually by that name underſtood) but any food, or fleſh, or meat that is eaten, as well as bread: and ſo thoſe parts of the ſacrifices, which were burnt on the altar, are called לחם, the bread of the offerings made by fire unto the Lord, [z] *Levit.* iii. 11, 16. (that is, as Ours in a word of larger ſignification render it, *The food)* accordingly, as *ver.* 12. in this chapter, in a more general term he calls what is offered on this table אכלו *Oclo*, *the food thereof:* and ſo thoſe parts alſo of them which the prieſts did eat, ſeem called, *The bread of their God*, Levit. xxi. 22. Looking on it therefore in this larger notion (not as ſignifying only *bread*, which uſually in the *Hebrew* and *Syriack* languages it is taken for, nor only *fleſh*, as in the *Arabick*, but as it comprehends both, yea all food or meat,) they take it here to denote any ſacrifice or oblation offered to God on his altar, which was as his table, and what was thereon offered and burnt, called his food or meat: [a] ſo that under the name of *polluted bread* may come thoſe blind and lame, and ſick ſacrifices in the following words mentioned: yet [b] Some like not this. We need not trouble our ſelves in deciding the controverſy between theſe differing opinions, or diſpute which is to be preferred. An eaſy way of reconciling them, and compoſing the matter ſeems that which is by a learned [c] *Jew* ſuggeſted, *viz.* That there is no doubt but that the names *altar* and *table* may be indifferently uſed for ſignifying either the altar, or the table of ſhew-bread; and by *polluted bread* may be underſtood either bread properly ſo called, or elſe the fleſh of the ſacrifices; and then whether by this variety of words he underſtand ſtill the ſame thing, or elſe diverſe, *viz.* the *ſhew-bread* by ſome of them, and the *ſacrifices* by others, the ſcope will be the ſame, *viz.* to ſhew the contempt they had of his ſervice, and that not in one particular kind only, but in all; and to make good the accuſation againſt them, by inſtancing whether in one kind or more, and paſſing from one to the other. Two faults [d] they ſeem here accuſed of; the firſt, that they accounted that holy enough, which was not ſo, *viz.* offerings that were polluted, that is, not ſo ordered as God had commanded ſuch things as he would accept of as holy, to be ordered, and therefore reputed in his ſight as unclean. Secondly, in accounting that contemptible which was in it ſelf to be reverenced, and looked on as holy, *viz.* the table, or altar of the Lord. [e] As for the firſt, *viz.* thoſe offerings, there was the pollution or defect in the things themſelves manifeſt. As for the ſecond, the fault was in themſelves, in their evil and contemptuous thoughts, in that they ſaid, or would be ready to ſay, at leaſt thought in their minds, which was in his ſight, or ears, as much as if they openly ſpake it, though perhaps they were not ſo impudent as openly to profeſs it. By doing the firſt they are ſaid to deſpiſe his name, in deſpiſing and ſetting light by his ordinances, and the manner by him preſcrib'd for the right performance of them; by the ſecond, they are ſaid to pollute him in contemning that which was hallow'd to him, as deſpicable; the contempt of that God looks on as redounding to himſelf.

The queſtion as in their perſon put, *wherein have we polluted thee?* (as if they ſhould ſay, though the bread or things that we offer be polluted, yet what pollution or diſhonour doth thence ariſe to thee?) and then God's anſwer, *In that ye ſay, The table of the Lord is contemptible*, plainly ſhews it, *viz.* that he looks on it, as if they did, as far as in them lay, pollute him himſelf. The contempt offered to his table or altar, or that whereby they declared themſelves to look on it as contemptible, ſeems to conſiſt in this, that they thought any thing though not qualified with thoſe conditions that the law required, good enough to offer to him on it. Why they did ſo contemn it [f] Some give reaſons, as that it was, becauſe there was not in the altar, now under the ſecond

[w] Hieſom. and Others. [x] Druſ. [y] Grotius, Riber. [z] And ſee Numb. xxviii. 2. Levit. xxii. 25. [a] See Abarbinel and Tarnov. [b] Ribera. [c] R. Tanchum. [d] See Abarbinel. [e] R. Tanchum. [f] Hierom.

ſecond temple, that richneſs and ſplendour, and therefore neither (as they thought) that holineſs that was under the firſt temple, [g] or in that the things offered were but few, and ſo their gain or income but ſmall, or (as ſome [h] *Jews*) becauſe there was offered on it fat and blood, and ſuch things as they looked on as deſpicable, not conſidering why God requir'd them, or that it was enough, that he commanded. But theſe are but conjectures: no ground for them in the text. It was manifeſtly a ſign of irreligion, and diſreſpect to God, and his worſhip in them, ſhewed in this inſtance of their dealing with his table, and the things thereto belonging, (both here included together, the offerings and the altar) for which they are therefore reproved as contemners of God; which their contempt is farther illuſtrated in the next verſe.

8. *And if ye offer the blind for ſacrifice,* is it *not evil? and if ye offer the lame and ſick,* is it *not evil? offer it now unto thy governour, will he be pleaſed with thee, or accept thy perſon, ſaith the Lord of hoſts.*

And if ye offer the blind for ſacrifice, is it not evil?] This queſtion put, though with a conditional particle, *If,* intimates that they did preſume to offer ſuch things: therefore inſtead of, *If,* [i] Others put *That you do offer,* &c. *is it not evil?* or, [k] *In as much,* or, *whereas ye offer,* &c. *is it not evil?* Do you not hereby manifeſtly profeſs your opinion that the table of the Lord is contemptible? as if they were the words of God, and ſo is the conſequence of theſe words on the former evident. But [l] Others read without an interrogation, *And when ye offer the blind,* &c. *it is not evil, viz.* in your opinion; or ye tell the people that bring them to you to offer for them, that they are not evil, (as if they were their words,) they are good enough to be offered on God's altar; clean contrary to God's command, *Levit.* xxii. 22, *&c. Deut.* xv. 21. And by this doing likewiſe they ſaid, or ſhewed that they thought the table or altar of the Lord contemptible, and that they deſpiſed him; for had they had any reſpect unto him, any reverence for his altar, they would not have preſumed to offer thereon to him ſuch things, as they would not think to find acceptance for (or with) from any among men, who was in place or honour, and whoſe favour they would ſeek. So ſaith he, *Offer it now to thy governour, will he be pleaſed with thee?* &c. Certainly not. Thou wouldſt not think that he would accept thy perſon with a preſent ſo diſgraceful, ſo diſhonourable, for him to take. He would look on it as a great diſreſpect of his perſon, and diſregard of his honour, and therefore be much diſpleaſed with him, that ſhould ſhew ſo little eſteem of him. How much more ſhall the Lord, the great governour of the world, from whom they have all that they have, and who hath no need of any thing that they have, look upon it as a great contempt to himſelf, [m] if they ſhould preſume to offer to him, what they would not dare to offer to one, though in dignity and authority above them, yet a man like themſelves? eſpecially ſeeing he had commanded the contrary, and declared that he would have no ſuch oblation brought to his altar. For [n] thoſe that were not able to bring greater gifts, he had ordained leſs, and of ſmaller value, yet ſtill (as a learned [o] *Jew* obſerves) required that all of thoſe offerings ſhould be of the perfecteſt in their kind, leſt ſuch things as were offered to him and his ſervice ſhould become contemptible; as here it is ſhewed that it was come to paſs among them, and he complains of them, and reproves eſpecially the prieſts for it. For though the people were much in fault for preſuming to bring ſuch illegal and undue oblations, yet much more [p] the prieſts in receiving them from them, and offering them; who ſhould have taught them what to bring, and denied to receive what was not fit, when they brought any ſuch, and to have refuſed to offer it: in that they did not this, but rather tell the people it was good enough, they ſhewed diſreſpect to God and contempt of him. He reproves them for it, and expects they ſhould repent of it. So the Prophet ſhews in ſubjoining verſe the 9th.

9. *And now I pray you, beſeech God, that he will be gracious unto us: this hath been by your means: will he regard your perſons? ſaith the Lord of hoſts.*

And now I pray you, beſeech God, that he will be gracious unto us, &c.] A learned [q] *Jew* thus gives the connexion of theſe words with the preceding, "He ſhews them the remedy "againſt their diſeaſe, ſtirring them up to re- "pentance, and that they would make inter- "ceſſion for *Iſrael*, that ſo wrath might be "removed from them, and they might find "mercy (as he ſaith *that he will be gracious* "*unto us)* for that belonged to the [r] prieſts, "how much more, when their fault or ſin was "cauſe thereof, (*viz.* [s] of God's wrath to- "ward them, or curſe on them) ſeeing the "matter was in their hand, and they occa- "ſioned it, and might have hindred it, as he "ſaith; *this hath been by your means,* or from "your hand." Thus he; and then the words that follow, *will he accept your perſons,* muſt thus be ſupplied, except you ſo do, *viz.* repent, and make ſupplications to him, but ſhall continue to do as you do, *will the Lord accept your perſons?* To the ſame purpoſe do Others, both [t] *Jews* and *Chriſtians* expound the words, as to denote, that if they did ſincerely repent, and ſeek by prayer for mercy from God, he would yet have mercy on them; but if not, they ought not to think, that he who is no accepter of perſons would accept any of them, or

[g] Chr. à Caſtro, Grot. Pelicanus. [h] Kimchi, and Abarb. [i] Chald. [k] Syriack, Jun. Trem. [l] D. Kimchi, R. Tanchum, and ſee Druſ. [m] R. Tanchum. [n] See Levit. v. 7, 11. [o] Maimonides in Moreh, l. 3. c. 46. [p] See R. David Kimchi and Abarbinel. [q] R. Tanchum. [r] Joel ii. [s] Kimchi. [t] R. D. Kimchi, Ribera, Chr. à Caſtro. Menoch. Grot.

or ſpare to reprove them for their doings. Or as [u] Some of them, that they ſhould thus earneſtly pray, to ſee whether God, though much diſpleaſed, would yet accept them, and be gracious to *Iſrael*; which is agreeable with the old *Latin* Tranſlation. [w] Others prefer to look on theſe words as ironically ſpoken, to this purpoſe; Now therefore behaving your ſelves thus wickedly in God's ſervice, do what is farther, your duty, ye prieſts, to whom that office belongs, beſeech the Lord that he will be gracious unto us, for the evil is come upon us by your means, and now ſee whether ye (being ſuch as ye are) can prevail for your ſakes to have it removed. God hath conſtituted you interceſſors for the people, and promiſed to accept of your interceſſion, while you behave your ſelves in your office as you ought; but will he now accept of your perſons, and hear you for them, or for your ſelves? ſurely ye will find your ſelves much deceived if you think he will: your office ſo ill performed will not make you acceptable.

That he will be gracious unto us.] Here is [x] obſerved, that the Prophet, though not guilty of thoſe ſins which he reproves, yet ſaith not unto *you*, or unto the *people*, but unto *us*, as joining himſelf in the number, either out of modeſty, or humility, or ſympathizing with them in the evil, which ſhould come upon them. So *Moſes*, Exod. xxxiv. 9. praying for the people that had ſinned, ſaith, *Pardon our iniquity, and our ſin*, though he had no part therein; which way of ſpeaking he learnt from God himſelf, who finding fault with the people, joins with them *Moſes*, who was not guilty of that fault, *How long do ye refuſe to keep my commandments*, Exod. xvi. 28.

10. *Who is there even among you that would ſhut the doors* for nought? *neither do ye kindle* fire *on mine altar for nought, I* have *no pleaſure in you, ſaith the Lord of hoſts, neither will I accept an offering at your hand.*

Who is there even among you that would ſhut the doors for nought? &c.] (or that doth ſhut, &c.) Having ſhewed the great fault of the prieſts, in their negligence in his ſervice, and not taking care for the right ordering of things in it according to the law, here he ſeems to aggravate it, in that they receive abundant wages, for what they ſhould do, and are well paid for it, even for their leaſt ſervices they do, as the very ſhutting of the doors of the temple, and kindling fire on his altar. Did he require their ſervice for nought, as juſtly he might, then they might have ſome pretence for their negligence; but now being ſo plentifully rewarded by the portions in performing their ſeveral offices allowed them, ſure if they would not out of love do it, yet in juſtice they ought to be careful in performing what was required of them, according as the law required it to be performed; and ſeeing they are not, he is juſtly diſpleaſed at them, and hath no pleaſure in them, neither will accept an offering at their hand. This ſeems to be the connexion, and the meaning of the words according to the rendring which our Tranſlators give. But I have heard exceptions taken againſt our Tranſlators for it; but thoſe that blame them for it, ſhould conſider that they go not alone in it, but have the conſent both of other approved Tranſlations and learned Expoſitors, who ſeem to embrace it out of choice and deliberation, not becauſe they ſaw no other, or were not aware that the words were by Some, or might be, otherwiſe expounded. For to the ſame ſenſe the ancient *Latin* renders them, and ſo *Junius* and *Tremellius* among the modern, whom together with Ours they muſt tax, as likewiſe thoſe [y] Expoſitors, which go the ſame way, which are many and learned. Yet if any like not this, nor be moved with thoſe authorities, another expoſition, by many likewiſe both *Jews* and *Chriſtians* given, is this, *Who is there alſo among you, i. e.* I would there were any, *that would ſhut the doors* againſt you, *that you might not* bring in ſuch illegal and unacceptable oblations, *nor kindle fire on mine altar* [z] *in vain*, or to no purpoſe, or profit to you, for *I have no pleaſure in you, ſaith the Lord of hoſts, neither will I accept an offering at your hand:* Any offering, though it were in it ſelf good, you being ſuch as you are, much leſs ſuch illegal offerings; theſe ſervices were even better let alone, than be ſo performed as they are by you. This ſenſe being agreeable to the *Chaldee* Paraphraſe, and given by ſeveral *Jewiſh* [a] Expoſitors, ſure thoſe who, as we have ſeen, follow the ſame way that our Tranſlators do, and likewiſe our Tranſlators themſelves, ſo learned, attentive, and diligent men as they were, could not be ignorant of, however they choſe to follow what they have done. The reader ſeeing, and conſidering both (or if he find any other) may take his choice too. He may only obſerve that in Ours the word, *for nought*, is for making the ſenſe plainer twice repeated, whereas it is in the original only once, and that in the laſt place; and it is ſo likewiſe repeated in the tranſlation of *Junius* and *Tremellius*. [b] Some of the *Jews*, though to this purpoſe which we have ſaid, giving their own meaning, yet tell us of another expoſition or gloſs given by ſome of their ancient Doctors, as making it to include an argument *à minori ad majus* to this purpoſe. Two things there are which a man will not refuſe to do, yet have no reward for them. If one man ſay to another, Shut the door after thee or me, or light this candle for me, he for doing it, aſks, or takes no reward: but who among you hath ſhut my doors for nought, neither have ye

[u] Grot. [w] R. Solomon Jarchi, Abarb. Druſ. Tarnov. &c. Dutch Notes. [x] R. D. Kimchi, Vat. Druſ. [y] Hierom. Cyril. Riber. Menoch. Tyrin. Grot. Caſtalio. Dutch Notes, Tarnov. [z] The word חנם Chinnam, ſignifies both, *for nought* and *in vain*, &c. The Chaldee paraphraſeth it, That you might not offer on mine altar an abominable offering. [a] R. Sol. Jarchi, R. D. Kimchi, Abarb. R. Tanch. [b] R. Sol. Jarchi, Abarbinel, Yalkut, (We chiefly follow R. Solomon's reading as being plaineſt;) out of Torath Cohanim.

ye lighted mine altar for nought, how much leſs have you done for nought any of thoſe things which uſe to be done for reward? *Therefore I have no pleaſure in you.* They give no farther explication of their Doctors meaning: it ſeems to make for the firſt expoſition.

11. *For from the riſing of the ſun, even unto the going down of the ſame, my name* ſhall be *great among the Gentiles, and in every place incenſe* ſhall be *offered unto my name, and a pure offering; for my name* ſhall be *great among the Heathen, ſaith the Lord of hoſts.*

For from the riſing of the ſun, even to the going down of the ſame, my name ſhall be great among the Gentiles, and in every place incenſe ſhall be offered unto my name, and a pure offering, &c.] If God will have no pleaſure in thoſe whom he had choſen for his people, and will not accept of offerings from them, whom by his law he had inſtructed concerning ſuch offerings as he would accept, and refuſed all others, [e] *what then will he do unto his great name?* what people will he find, or make uſe of to magnify his name, and to bring to him ſuch offerings as he may accept? Thus might the *Jews* be ready to reply, but this objection doth he prevent, in theſe words, by ſhewing that the greatneſs of his name doth not depend on their magnifying it. The whole world, from one end to the other, ſhall give witneſs to it, and celebrate it, though they deſpiſe it; and though they offer polluted bread on his altar, ſo that he will accept no offering at their hand, yet he ſhall not want acceptable offerings: in every place incenſe of a ſweet ſavour, and a pure offering ſhall be offered unto his name; [d] ſo that he hath no need of them, nor will be at a loſs in his worſhip through their denying it to him. The *Jews* differ among themſelves in the expounding of theſe words, [e] Some taking them to include a ſuppoſition, thus, All the people of the world, from the riſing of the ſun even to the going down of the ſame, if I had inſtructed and commanded them as I have commanded you, would readily have obeyed, and my name ſhould have been magnified among the *Gentiles*, while every where they would have offered to it incenſe and a pure offering, and not have polluted it as ye do, by offering polluted bread on mine altar; [f] ſo that I ſhould not have been at a loſs. But the text expreſſes no ſuch ſuppoſal or condition. Others therefore, without any ſuch ſupply, interpret it as a deſcription of what was done, and that ſay ſome by *Iſraelites*, though not by theſe ſpoken to, and reproved for doing otherwiſe in their own land, yet by ſuch of them who were diſperſed in other parts of the world, among the *Gentiles*, who did in all places where they were, magnify God's great name, whoſe daily prayers and conſtant devotions, and ſtudy in the law, were by God looked on and accepted as incenſe and a pure offering. To this purpoſe ſpeak [g] Some of their more ancient Doctors: and it is agreeable to the *Chaldee* Paraphraſt, who gives this ſenſe, "For from the riſing of the ſun, unto "the going down thereof, my name is great "among the *Gentiles*, and at all times that ye "do my will, I will receive your prayers, "and my great name is ſanctified by you, and "your prayers are as a clean offering before "me, for my name is great among the *Gen-*"*tiles*, ſaith the Lord." But this is evidently liable to exceptions, in as much as *Iſrael* is not mentioned in the words, but what is ſaid ſhall be done, is ſaid ſhall be done among the *Gentiles*, and ſo conſequently by them. And for this reaſon is it by one of their own Doctors excepted againſt (viz. *Abarbinel*) and he with [h] Others find out another way, by which they ſay, it was then done among and by the *Gentiles* themſelves, *viz.* in as much as though they did worſhip idols, or the hoſt of heaven as inferior Gods, and as mediators between them and the chief God, yet him, and the magnifying of his name they ſtill chiefly intended, and ultimately directed their worſhip and all their oblations, the pureſt they could think of, with pure zeal to him the chief and God of gods, the Cauſe of cauſes, as they learn him to be (as he ſaith) from (*i. e.* by) the continual motion and conſtant riſing and ſetting of the ſun, and ſo in [i] ſerving their idols aimed at ſerving him. So that the words may be a reproof of them, who would not learn even from the Heathen to magnify his name, but contrary to what even they did, polluted and profaned it. [k] Others yet, ſomething differently, make the meaning to be, that in reproving *Iſrael* for contempt of his worſhip and ſacrifices, he ſaith, My name is great among the nations, and magnified by them, and their magnifying of my name, is accepted by me, as if they offered to me incenſe and a pure offering, for as much as it is not ſacrifice that I require for it ſelf. And therefore as long as ye honour not my name, which without doubt is great among all nations (however out of greater reſpect to me they fancy to themſelves mediators in their approaches to me) I will not accept you. Theſe two laſt interpretations, what are they leſs than even an excuſe or apology for (if not a commendation of) idolaters and idolatry, as from the mouth of God himſelf, and ſo then blaſphemy againſt him, who in the law and Prophets all along, hath ſhewed them and their ways to be all moſt abominable to him, ſuch as he utterly ſeeks to root out, and will have his people have nothing to do with. And can he be thought here to ſay that he accepts of what is done to idols, as a magnifying of his name, or what ſacrifices are offered to them, as a ſweet ſmelling ſavour, or acceptable ſacrifice offered to himſelf? Unworthy certainly is this expoſition even of *Jews*

[e] Joſh. vii. 9. as ſome of the Jews expound thoſe words. R. Tanchum. [d] See Mat. iii. 9. [e] Aben Ezra, R. D. Kimchi. [f] R. Tanchum. [g] See Yalkut, and R. Solomon Jarchi. [h] Maimon. Moreh. l. 1. c. 36. and ſee R. D. Kimchi, and R. Tanchum. [i] R. D. Kimchi, in rad. and Michlal Yophi. [k] See R. Tanchum, Aben Ezra, R. D. Kimchi in rad. and ſee Akidah.

Jews themſelves, or any that acknowledge one God, and his name only great, and how jealous he is of the honour of it, ſo that he will not be called by any name common with idols, *Hoſea* ii. 16. Another expoſition yet [l] ſome of them give, *viz.* that this is ſaid in reſpect of all kings of the nations, which brought their offerings to *Jeruſalem*, and did honour and adorn the ſanctuary of the Lord with their preſents, in the time of the ſecond temple, which offerings are called a pure offering. But how doth this agree with the words, which do not ſay that in *Jeruſalem*, but in every place, *incenſe and a pure offering ſhould be offered to his name?*

In ſum, none of theſe expoſitions given by the *Jews* come up to the words of the text, nor have we therefore recited them, as if any of them were to be followed, but to ſhew how, that we may have a full meaning of them, and ſee how they are made good, they are of neceſſity to be underſtood, as Chriſtians take them, for a prophecy of what ſhould be done at, and after Chriſt's coming, when by the preaching of the goſpel the knowledge of God ſhould be communicated to all nations, and his name ſhould become great unto the utmoſt parts of the earth, be acknowledged by remote nations, who before knew him not, and by them all and every where he ſhould be adored and worſhipped with acceptable ſervice; the *Jews*, who deſpiſed his name, being rejected, the Heathen ſhall ſucceed, who ſhall acknowledge the greatneſs of it. This, however improbable in the eyes of the *Jews*, who thought it incredible, that ever he would own any other people but themſelves, or be owned or magnified by any other, or would chooſe any other place for his worſhip than *Jeruſalem*, he will certainly effect, and therefore for the better [m] aſſurance thereof repeats it, *for my name ſhall be great*; that, which by you, a handful of men, is now deſpiſed, ſhall be great among the Heathen, by all acknowledged as ſuch. Theſe words were, when ſpoken, ſpoken of what ſhould after be, but by Chriſt's coming into the world were made good: ſo appears it by what he ſaith in his diſcourſe with the *Samaritan* woman, who thought of no other place where men ought to worſhip God, but either the mountain of the *Samaritans* (mount *Garizim*) or *Jeruſalem*, John iv. 21, *&c. Woman, believe me, the hour cometh, when ye ſhall neither in this mountain, nor yet at Jeruſalem worſhip the Father.* And, *the hour cometh and now is, when the true worſhippers ſhall worſhip the Father in ſpirit and truth, for the Father ſeeketh ſuch to worſhip him. God is a Spirit, and they that worſhip him muſt worſhip him in ſpirit and in truth.* The conſideration of which words will give us the true import of theſe, and compared together they illuſtrate one the other: for his ſaying that God did no longer confine his worſhip (*i. e.*) the outward performance thereof, by ſuch rites and ceremonies as were ordained, to *Jeruſalem*, or any other ſingle place, what is that, but the verifying of what is here ſaid, that his name ſhould be great among the nations, *from the riſing of the ſun even to the going down of the ſame?* And what he ſaith, that the true worſhippers ſhall worſhip the Father in ſpirit and in truth, not only there, but every where, ſheweth that as his name ſhould be great and magnified among them, by their acknowledging him as Father, ſo what is to be meant by that incenſe and pure offering which they ſhould offer unto his name, *viz.* not ſuch as are literally ſignified by thoſe words, and were then to be ordered according to the preſcription of the law, but ſuch worſhip as though expreſſed by the names of thoſe carnal things under the law, then in continual uſe and known to all, yet is indeed ſpiritual, [n] joining the ſoul with the external performances, agreeable to the nature of God who is a Spirit; of which thoſe ordinances of worſhip under the law were types and ſhadows. And indeed the change of the place neceſſarily imports a change of the worſhip, or things offered for expreſſion of it; for the incenſe, and other offerings by the law preſcribed, were not to be offered any where elſe but in the temple at *Jeruſalem*, after that was there ſettled for the place of his worſhip, *Deut.* xii. 13, 14, 26. Thoſe therefore that he will have in every place to be offered to him are manifeſtly of another nature; though called by thoſe names, which then included generally all the external worſhip of God under the *Old Teſtament*, while the *Jews* were God's peculiar people: they, now [o] figuratively underſtood, denote the whole ſpiritual worſhip of God under the *New Teſtament*, ſince the calling of the *Gentiles*, and people of all nations unto God's church, the kingdom of Chriſt. The incenſe therefore of the *Gentiles* converted to Chriſt, and by the goſpel inſtructed in the true knowledge of God, and taught to celebrate his great name, and their pure offering, are devout prayers, *Rev.* v. 8. holy praiſes, thankſgivings, and alms-deeds, and works of charity, *Heb.* xiii. 15, 16. their whole ſelves, *Rom.* xii. 1. Divers of the ancient Chriſtian Fathers look on the words as an expreſs and undoubted prophecy of the Chriſtians ſolemn worſhip of God in the Euchariſt or Sacrament of the Lord's Supper, called the *Chriſtian Sacrifice*, to which how they are appliable, is ſhewed at large by the learned Mr. *Mede* in his diſcourſe on theſe words: where he gives to note that under the name of the *Chriſtian Sacrifice*, by the ancient church was underſtood, not the mere ſacrament of the body and blood of Chriſt, but the whole ſacred action, or ſolemn ſervice of the church aſſembled, whereof this ſacred myſtery was a prime and principal part; and therefore defines it to be *An oblation of thankſgiving and prayer to God the Father through Jeſus Chriſt, and his ſacrifice commemorated in the creatures of bread and wine, wherewith God had been firſt agnized, viz.* by them ſanctified

[l] Aben Dana in Michlal Yophi, out of Meor einâim. & Vatab. in 8vo. [m] Calv. [n] Dr. Hammond on John iv. 24. [o] Calv.

ſanctified by being offered and ſet before him as a preſent to acknowledge him the Lord and giver of all.

This whole ſervice duly performed is (as at large he there ſhews) deſervedly ſtiled *incenſe and a pure offering*, both in reſpect that it is purely or ſpiritually offered, and in reſpect of the purity of the conſcience, and affection of the offerers, throughly perſuaded of the greatneſs of God, and in reſpect of Chriſt, whom it ſignifies and repreſents, who is a ſacrifice without all ſpot and blemiſh: and by this being offered to his name in every place, he ſaith, the time ſhould come, when it ſhould be great, magnified, and acknowledged as great among and by all nations, though the *Jews* did now profane it, as he makes the connexion by rendring that, *though*, which our Tranſlation renders, *but*. But the ſenſe will be much alike in reading *but*, *viz.* to this purpoſe, *the time ſhall come when from the riſing of the ſun*, &c. *my name ſhall be great among the Gentiles*, who yet have not true knowledge of me, but will, when I ſhall ſee due time to reveal it to them, readily embrace it. Mean while it ought to have been ſo among you, and duly magnified by you, to whom I have from of old revealed it, and given you ordinances and ways of worſhip, by obſerving of which you ſhould have magnified it, but you on the contrary have by deſpiſing thoſe ordinances, and perverting thoſe ways of worſhip, profaned it.

When theſe words were ſpoken, and thence forward, (as all along before, ſince the giving of the law,) till the time of this diffuſing the knowledge of God and his name, and this alteration and reformation of his worſhip here ſpoken of, the *Jews* had for their direction the law of *Moſes*, and ought duly to have attended to it, as they are warned, *chap.* iv. 4. but they did in all things go ſo contrary to it, as that neither they, nor any ſervice they did, were acceptable to God. So notoriouſly, ſo obſtinately peccant, were they both prieſt and people, that he ſees it not ſufficient to have once reproved them, by reckoning up to them their faults, but again repeats them, that ſo they may be ſenſible how greatly they have offended him, how diſpleaſing it is to him, that they ſhould continue to do ſuch things, having been warned of them, and that it is worſe than what the *Gentiles*, when he ſhall call them, will do.

12. ¶ *But ye have profaned it, in that ye ſay, The table of the Lord is polluted, and the fruit thereof*, even *his meat, is contemptible.*

But ye have profaned it] *viz.* my name, ſo *ver.* 6. they are ſaid to *deſpiſe* it, and *ver.* 7. to *pollute him*, contrary to acknowledging of it as great, or magnifying it. If they ſhall be ready to aſk as before, *wherein have we profaned it?* he tells them wherein, *viz.* in that they ſay *the table of the Lord is polluted*, ſo *ver.* 7. *ye ſay that the table of the Lord is* [p] *contemptible.* Their [q] ordering of the things that pertain to it, as common deſpicable things, and without due reverence, ſhews that they eſteem it ſo, and is as much as if they openly ſaid ſo in expreſs words, though perhaps they were not ſo impudent as openly to utter them.

The table of the Lord is polluted] his altar not ſo highly to be regarded, as a ſacred thing, or with ſo much care and reverence to be approached; *and the fruit thereof, even his meat, is contemptible, viz.* his meat, or its meat, or the meat thereof; for the affix is the ſame that in the former word, and may therefore be referred to the ſame perſon or thing: and it will be all one whether we refer it to the table or to God; for as the table or altar is his, ſo all belonging to it is his, the fruit thereof his, the meat his. But then it may be queſtioned what is meant by the *fruit* of the altar, and *his meat*, (or its meat) whether that which was offered on the altar as God's part of the ſacrifice, or that which he had out of the ſacrifices (by his right) given to the prieſts, as a reward for their ſerving at his altar. The words ſo rendred, as we read, are indifferently appliable to both; and therefore in as much as both thoſe may be called the *fruit* thereof, and his (or its) *meat*, as well what God took to himſelf, as that which he allotted to the prieſts; they are capable of a double meaning, as they are looked on with reſpect, either to the one or the other; *1ſt.* With reſpect to the firſt, as if their ſaying or thoughts of their heart were, *the fruit thereof*, (*i. e.*) that which is allotted to the altar to be offered on it, and *his meat* ([r] or its fruit, its meat, *i. e.* which is its meat) is contemptible, *viz.* being the fat, and the blood, groſs and deſpicable things (as [s] ſome of the *Jews* expound it) and therefore not to be had in ſuch great eſteem, and with ſuch care to be ordered, as the law requires. *2dly.* With reſpect to the ſecond, or the portion of the prieſts, as if they ſaid, the fruit thereof, or [t] of its meat (or [u] as for its fruit, the meat thereof) that which is taken of it for meat or allotted to us for our proviſions, for our eating, is contemptible, little, and of ſmall value, not worth ſo much care and pains as we muſt take in our waiting on it. Thus according to this rendring. But there are among the *Jews* who render it otherwiſe as to the word נִיבוֹ *Nibo*, which Ours, with many Others render *the fruit thereof*, reading *his word* or *ſaying*. And here they differ in telling us whoſe word they mean; [w] Some making it the word of God, as if they ſaid, The table of the Lord is polluted, and his word concerning the meat thereof, *viz.* by which he commands ſuch groſs things as fat and blood to be put on it, for his, or its meat, is contemptible. [This would be ſtrange impudence in them to have ſaid, yet thus *Abarbinel* among the *Jews* expounds it, and *Montanus* among Chriſtians fol-

[p] So R. D. Kimchi makes that word and this here the ſame in ſenſe. [q] Cyril, Ribera, Sa, Calvin. [r] Aben Ezra. [s] R. D. Kimchi, and Abarbinel. [t] R. Tanchum. [u] Piſc. [w] Abarb.

follows him, as in many other things.] [x] Others make it the word of the prieſt, or him that ſacrificed, or others of them, as if it ſounded, Ye ſay the table of the Lord is polluted, his Word or Speech, or that which he, *viz.* the prieſt, continually hath in his mouth is, that his meat, or its meat, *viz.* God's or his table's, is contemptible, being fat and blood, groſs, nauſeous things: Although [y] Some take the ground of their complaint to be, becauſe the altar it ſelf ſtill devoured the fat, and left nothing to them but lean contemptible meat. That the word נִיב *Nib*, may be taken for *word*, or *ſpeech*, in a figurative ſignification is no doubt, as it is the fruit of the lips, that which is put forth by them, as it is uſed, *Iſaiah* lvii. 19. yet that it ſhould be ſo taken here, there is no neceſſity; yea both the ſenſe and [z] conſtruction will be more harſh if it be. And though there be Doctors of great authority among the *Jews* that would have it ſo taken, yet [a] Others are there neither of leſs learning, nor authority, who think it ought to be taken in the more proper ſignification of *fruit*. And ſo it appears to have been taken by moſt of the ancient Tranſlators. For ſo while the *Chaldee* expounds both the words, this and the other rendred *meat* put together, as denoting the ſame thing, *the gifts of it*; it is manifeſt that he took them both, as denoting the ſame thing, *viz.* thoſe offerings which were brought to the altar. And ſo the *Greek* likewiſe while they render, *the meats* (or food) that are put thereon, whom the printed *Arabick* likewiſe follows, and the *Syriack* including both in one word, *its meats*, agreeable to what a learned [b] *Jew* notes, that as if the two words were ſynonymous, or words denoting the ſame thing, the putting both doth but double or repeat the ſame thing. [c] Another expounds the meaning of the words ſo put together, ſo as to import, either, *the fruit of its meat*, though the affix *its* or *thereof* be joined with the firſt of the words, as well as the latter; or elſe ſo as he before, taking them for ſynonymous, *Its fruit, its meat*, *i. e.* its fruit, and its meat (or its fruit which is its meat.) And as for the word that we ſpeak of, it's manifeſt that the author of the ancient *Latin* Verſion took it in the ſame meaning, whilſt he renders it, *that which is laid thereupon*, which is that which is meant, by *the fruit thereof:* but then he differs from all the reſt, in rendring that which is by Ours rendred *his meat*, by, *with the fire that devoureth it*; taking אכלו *Oclo*, that which is eaten or devoured, to be as much as אוכלו *Ocelo*, i. e. that which devoureth it, which being the fire on the altar, he expreſſeth it by name, though in the original it be not expreſſed; as if they ſhould ſay, that the altar and all belonging to it were contemptible, [d] or that that which was offered at the altar were contemptible, becauſe ſerving for no other uſe, than to be devoured by fire. In the *Hebrew* concordance the word is put under both ſignifications, as being doubtful, which is to be preferred: but when all is done, that which Ours follow, ſo as at firſt expounded, ſeems cleareſt.

13. *Ye ſaid alſo, behold, what a wearineſs* is it? *and ye have ſnuffed at it, ſaith the Lord of hoſts; and ye brought that which was torn, and the lame, and the ſick: thus ye brought an offering: ſhould I accept this of your hands? ſaith the Lord.*

Ye ſaid alſo.] Proceeding in his reproof, whether of the [e] prieſts, or [f] people, or rather both [g] jointly, for their perverſe behaviour in his ſervice, he objects to them that they ſaid, Behold what a wearineſs is it? and ye have ſnuffed at it, (or as in the Margin, *whereas you might have blown it away*, &c.) Of the words ſo read as they (appoſitely to the original) are in the text of our Tranſlation, a plain and eaſy meaning may be thus paraphraſtically given; that they ſaid, or ſo behaved themſelves, as if they plainly ſaid, What a deal of toil and labour are we put to in ordering the offerings of the altar, and the things pertaining thereto, and our ſelves in reſpect to them, according to what the law nicely requires? And that they therefore ſnuffed (or puffed) at it, in token of indignation and diſlike, or diſpleaſure at it: and therefore, or beſides this, the prieſts to ſave themſelves that labour, and (the people) that coſt and charges, which according to the preſcription of the law they ſhould be at, took any illegal [h] thing, whether torn, or lame, and ſick, for a ſacrifice; and [i] brought with it their meat-offering, as if this were ſufficient to put off God with it. But he (though nothing profited by what they offer, yet in reſpect of his commandment, which they were bound to obey, and that reverence and honour, which he required to be ſhewed to his name and altar) ſhews that he takes due notice of what they do, and how they do it, and will by no means accept or take it at their hands: *Should I accept this of your hands? ſaith the Lord.* The queſtion imports a negation. This expoſition ſeems plain, and very agreeable to the words, and is warranted by the authority of learned Interpreters. As firſt, of a *Jewiſh* Doctor, *R. Tanchum*, an Author as dextrous in expounding the Scripture as any among them. He tells us that the word מתלאה *Mattelah* being compounded of מה *Mah*, which ſignifies, *what*, and תלאה *Telaah*, which ſignifies, *labour*, *affliction* (or ill accidents) ſignifies, What affliction or miſery is this? and that their meaning is, (he taking it as ſpoken of the prieſts) what a toil or weariſomneſs is it (that we are put to) in purifying and hallowing our ſelves for eating this ſmall pittance or portion? So as that the words are a reproof of them,

[x] R. Solomo Jarchi, R. D. Kimchi, and ſee Abarb. who differently cites R. Solomon's words from what is read in him. [y] Pelic. Oecol. [z] See Calv. [a] Abu Walid, Aben Ezra, and R. Tanchum. [b] Aben Ezra. [c] R. Tanchum. [d] Chr. à Caſtro in his Paraphraſe. [e] Oecolamp. Ch. à Caſtro. [f] R. D. Kimchi, Abarb. [g] Calv. [h] Levit. xxii. 20, &c. [i] Abarb.

them, for their looking on it as a toilſome thing, that they ſhould make or keep themſelves clean for eating of the holy things, and their rejecting it therefore, and contemning that portion; which is expreſſed by what he ſaith, *and ye have ſnuffed* (or puffed) *at it*. והפחתם אותו *Vehippachtem oto*, the proper ſignification of which word (ſaith he) is, *ye blow it* (or at it) the meaning whereof is, ye look on it as contemptible (or expreſs contempt of it,) as he that blows on his hand in token of contempt of a thing, or when one takes a thing in his hand, and blows (or puffs) at it. Other expoſitions alſo he mentions, but prefers this as moſt agreeable to the words and place. And thus much have we mentioned of his words, becauſe his book is not yet printed, and becauſe it makes for confirmation of the meaning that we gave, only that he reſtrains the reproof more particularly to the prieſts, and what concerned their ill behaviour; whereas we rather extend it both to prieſt and people. And ſo do alſo among Chriſtian Expoſitors, *Calvin*, and *Lud. de Dieu*, who ſaith, the ſenſe of the words is, you complain that you are wearied with the burthen of my commandments, and too much oppreſſed, in that ye are bound to offer to me none but of the beſt and ſoundeſt cattle, and therefore ye ſnuff at it, and for your own eaſe offer to me any corrupt thing.

Having the ſenſe that we gave thus warranted, we might well acquieſce in it, but that our Tranſlators in the Margin reflecting on another rendring, give us to look into that too, and the grounds of it; which while we do, it is no little wonder to ſee how differently theſe words, which may (as before expounded) ſeem plain, are by Interpreters underſtood, and ſo made difficult. That which in our Margin is reflected on, ſeems to go on theſe grounds, which Some, both [k] *Jews* and *Chriſtians*, ſuppoſe here intimated; *viz.* that they brought a lean beaſt for ſacrifice on their ſhoulder, and then that they might make people believe that it was fat and fleſhy, they would cry, what a labour or wearineſs hath it been to me to bring this heavy beaſt? and would puff and blow at it, [l] as if they had been heavy burdened with it; whereas it was indeed ſo lean and light, that with an eaſy breath or blaſt they might have blown it down. This is that which the Margin in our Bibles ſeems to point at. [m] Others, ſuppoſing the ſame, differently render the laſt words, and ye threw it on the ground by way of contempt (or indignation) which *Kimchi* alſo would have to be the meaning of the *Chaldee* Paraphraſt, [n] though the word that he uſeth, otherwiſe ſignifies, ye *ſtrangled* or *choked* it. [o] Others on the ſame ſuppoſition render them, and *ye blew it up*, *viz.* by blowing puffed it up with wind, that it might ſeem fat. And beſides this, ye bring that which is ſtolen or torn, or lame or ſick things, that have ſuch blemiſhes in them, as by the law make them unlawful for offerings, and together with them you bring your meat-offering. *And ſhall I accept this of your hands*, the ſacrifice being illegal, ſhall I accept the meat-offering brought with it? By no means.

[p] Others will have it ſuppoſed that what they thus brought, and pretended themſelves wearied with bringing, was ſome ſtolen cattle taken by force from the owner; and ſo render the words which we render; *and ye have ſnuffed at it*, by, *and ye have grieved him*, *viz.* the owner for his loſs. [q] Others, and ye have deprived its owner of it, or cauſed it to go from him by force. Of this the forecited *R. Tanchum* making mention, prefers that already cited before it. And whereas they that embrace it would confirm it by what follows, and ye brought גזול *Gazul*, that which was *ſtolen*, ſo rendring that which Ours render *torn*; he ſaith that theſe words have no reference to that. Whether either of theſe things ſuppoſed were true or no, here is nothing in the words, that proves them ſo. Others do yet give other rendrings, *R. Solomon Jarchi* makes the word, which is rendred in Ours, and by Others, *what a wearineſs is it*, to ſignify *a lean cattle*, as if they ſaid, Behold it is a lean beaſt, but we are poor, and are not able to bring any choice [r] vow: and then renders the words והפחתם אותו *Vehippachtem oto*, *and ye have grieved him*, which Ours render, *and ye have ſnuffed at it*. And he notes that this word is one of the eighteen that are called תקון סופרים *Tikkun Sopherim*, *the correction of the Scribes*, and that אותו *Oto*, *him*, is put inſtead of [s] אותי *Oti*, *me*, and that for [t] reverence to God, (becauſe he or his name ſhould not be joined in the firſt perſon with a verb of ſo ill ſignification,) the perſon in the pronoun was chang'd, and inſtead of *grieved me*, put, *grieved him*: but this is a groundleſs thing, and ſo to ſome of the more learned [u] *Jews* themſeves ſeems. And here again *R. Tanchum* notes that they are far from the truth, who refer the pronoun *it*, or *him* in this place to God, as if it were ſpoken of him, that they did afflict, or grieve him: yet *Diodati* ſeems to like it. *Aben Ezra* expounding the word, as before, *what a toil or wearineſs is it*, gives another reaſon of their ſaying ſo, *viz.* as if they ſaid it by reaſon of the curſe and famine, that was in the land, ſo that there was not bread (or food) to put on the table (or altar:) as for the following words, he doth not ſufficiently explain his meaning, ſaying only that הפחתם *Hippachtem* is from the ſignification of פיח *Piach*, *Aſhes*, Exod. ix. 8, 10, *viz.* that which is as aſhes, and there is not what is ſufficient on it, perhaps he means, Ye put on the altar, what is no better than aſhes to be blown away; or, and ye look on it, or make it as aſhes, nothing worth. This is all that is in the printed copy of him that we have:

[k] R. D. Kimchi. [l] Kimchi's Father, Jun. Trem. Vatab. Dutch Notes, and Tarnov. [m] R. Kimchi. [n] See Lud. de Dieu. [o] Abarb. [p] R. D. Kimchi, Miclal Yophi. [q] Abu Walid confirming it by the uſe of the ſame word, Job xxxi. 39. cauſed to go away or expire. [r] Deut. xii. 11. [s] And of this reading S. Jerome takes notice. [t] Aben Dana in Miclal Yophi. [u] Aben Ezra, ſee Buxt. Lex. in חקן.

have: but *Abarbinel* ſeems to have had a copy that had more in it, whence he gathers, that he underſtood this word in the ſignification of *grieving*. But beſides that compoſition of the word מתלאה *Mattelaah*, according to which it is rendred, *what a wearineſs or labour*, there is yet another given by Others, according to which it ſignifies as much as *Mittelaah*, *from labour*, (which [w] *Kimchi* ſhews to be juſtifiable by other examples, without thinking that thoſe that give this ſignification read the word with another vowel, than it is ordinarily read, *viz.* *Mittelaah* with *i*, inſtead of *Mattelaah* with *a*, (as [x] Some think they did.) And this expoſition follow many ancient Interpreters, as the *Chaldee*, *what we bring is of our labour*; and much alike the *Greek*, the *Syriack*, printed *Arabick*, and Vulgar *Latin* which hath, [y] *Lo! of labour*; which perhaps might be ſo underſtood, as to ſound much one with *what a labour*, or how great labour is here, but [z] is uſually expounded, *Lo, what we bring is of labour*, or affliction, *viz.* the beſt that is left us by reaſon of our late affliction in our captivity, which hath impoveriſhed us, and the weariſomneſs we and our cattle endured in our tedious way home. And ſo ſaying *puff* at it, or make it fit for nothing, but to be puffed at by me (and ſo the *Greek* changeth it into the firſt perſon, and *I have puffed at theſe things*) or as by [a] Others, *Lo, what we bring is gotten by our labour, not given to us by the people*; 'tis out of thoſe tenths, which ſhould belong to us, and ſo the price of our toil and labour. Thus by reaſon of the different reading given in the Margin of our Bibles have we looked (perhaps more than enough) into the moſt of other rendrings, which we have met with, out of any of which, or perhaps altogether, will not be made up any meaning ſo facile and agreeable to the words without any force or ſtraining, as that in the firſt place ſet down. [b] [Their ſaying, what a wearineſs is it, ſeems contrary to what God ſaith, *Micah* vi. 3. *wherein have I wearied thee.*]

And ye have brought that which was torn, &c.] By what hath been ſaid, appears the word גזול by Some to be rendred *ſtolen*, by Others, *torn*, *viz.* by wild beaſts, or the like, the latter of which divers prefer, and [c] Some except againſt the former, as improper for the place: yet I doubt whether the word will elſewhere be found in the ſignification of *torn*: however either of theſe would make the thing [d] unfit for an offering to the Lord, as likewiſe thoſe defects or blemiſhes after named; as appears out of *Levit.* xxii. 20, 22, 24.

Thus ye brought an offering, &c.] *viz.* [e] theſe illegal things for an offering, or (accord- to others as we have ſeen) together with theſe your *Mincha*, or meat-offering, as if all were done according to the law, but it is contrary to it, and therefore ſhall not be accepted at your hands, The Lord hath ſaid it.

14. *But curſed* be *the deceiver, which hath in his flock a male, and voweth and ſacrificeth unto the Lord a corrupt thing: for I* am *a great King, ſaith the Lord of hoſts, and my name is dreadful among the Heathen.*

But (or *and*) *curſed be the deceiver*, &c.] Having reprehended them for their miſbehaviour in other daily ſacrifices, he farther proceeds to reprove them for their miſbehaviour in matter of vows, or ſuch offerings as being not otherwiſe liable to, they did by vow oblige themſelves to. Concerning ſuch we have what the law requires, ſet down *Levit.* xxii. 18, &c. the oblation for a vow was to be a male without blemiſh, *ver.* 19. perfect, *ver.* 21. whatſoever was otherwiſe ſhould not be accepted, *ver.* 20, 21, 23. But to that paſs it ſeems were theſe people now come, that there were of them ſuch who deceitfully dealt with God (rather indeed with their own ſouls) in this kind. Out of pretence of piety, and greater devotion, they would by vow bind themſelves to offer an oblation to God: but when they came to perform their vows, would deal deceitfully, and inſtead of a male, a perfect beaſt, bring a corrupt thing, an imperfect one, with ſuch blemiſhes as made it illegal, and that (which aggravated their offence) when they had in their land ſuch as the law required, and might duly have made and performed their vow: [f] which had they not had, their pretence for bringing ſuch as they brought, though not fully ſuch as the law required, yet the beſt they had, might have been more plauſible, and been at leaſt a ſeeming excuſe, and leſſened their fault, although it had been more agreeable to the law, if they had not had what had been fit for a vow, not to have vowed at all, *Deut.* xxiii. 21. but now having vowed, and having wherewith to perform that vow according to the law, and yet dealing deceitfully with the Lord by offering in place of what they had vowed, and what they had in their power to pay, a blemiſhed illegal thing, as if he could by ſuch falſe dealing be deceived, muſt needs ſhew great contempt of him who is a great King the Lord of hoſts, and whoſe name is dreadful among the Heathen, and therefore expects accordingly, to be reverenced as is his due, which ſeeing they neglect to do, they that think ſo to deceive him, to his diſhonour, and the contumely of his name, ſhall receive that reward which ſhall ſhew that he takes notice of their doings, and inſtead of that bleſſing which by guile they thought to get from him, pull on themſelves his curſe.

Curſed be the deceiver, &c.] נוכל *Nocel*, the fraudulent, [g] hypocritical, falſe, or deceitful dealer, who makes a ſhew of one thing, and doth, or intends another, or doth not what he would ſeem to do, as here, pretending devotion to God, when his heart is not ſincere

[w] In radic. לאה. [x] Capel. Crit. p. 222. [y] Doway Bibl. [z] Jerom. Piſcator, Tirin. Menoch. &c. [a] Grot. [b] Out of Aben Dana in Miclal Yophi. [c] Calvin. [d] See Iſaiah lxi. 8. [e] Druſ. [f] Abarb. [g] R. Tanch.

ſincere with him, nor doth in ſincerity, and to the utmoſt of his power what he would make ſhew of doing, as if he could deceive God in doing in his ſervice otherwiſe than he required, and yet be accepted by him. It is from the root נכל *Nacal*, which ſignifies to *think* or *deal deceitfully*. The *Greek* (and printed *Arabick* following it) rendring it, *He that is able*, ſeem to reſpect another root, *viz.* יכל *Yacal*, which ſignifies *to be able*.

Which hath in his flock a male.] *i. e.* a perfect male,] [h] the ſenſe requires it, though that epithet be not here added, becauſe the law admitted no other for a vow, *Levit.* xxii. 19, 21. and ſo by a corrupt thing will be denoted whatſoever is otherwiſe, [i] whether not a male, or if a male, ſuch as is not perfect, but had ſuch blemiſhes or defects that made it illegal. He that thus dealeth is curſed, becauſe he ſhews diſreſpect to, or contempt of the great Majeſty, and dreadful name of God, the great King, who will maintain his own honour with more jealouſy than an earthly Prince. (See *ver.* 8.) and requireth ſincerity in thoſe that would ſeem to honour him, and that they teſtify their due reverence to him in their ſerving him, by doing what they do according to the rule of his commandment, and to the utmoſt of their power. The conſideration of this his greatneſs ought to have made them, and ought to make all very careful, ſincere, and faithful in the performance of any duty and ſervice to him, to do the beſt they can do, that it may be a holy, perfect ſacrifice acceptable to him.

My name is dreadful among the Heathen.] How much more [k] then ought it to be ſo among you, whom I have loved and choſen for my peculiar people, ſhould you deſpiſe me, and not dread my name, and ſhew by your doings that you truly reverence it? His ſaying that his name is dreadful among the Heathen, though ſpoken as of the time then preſent, and was then and always true, (it being by his [l] judgments made oft conſpicuous to them) yet becauſe they had not generally then a clear knowledge of him and his name, it is by [m] Some not unfitly looked on, as a Prophecy of what ſhould after be, by the making it more clearly known to all nations by the preaching of the goſpel.

CHAP. II.

VERSE 1. *And now, O ye prieſts, this commandment is for you.*

AND *now, O ye prieſts, this commandment is for you.*] Having before reproved both prieſts and people for ſuch faults and enormities, as they were both guilty of, and the things which follow likewiſe concerning them both, that the prieſts might not excuſe themſelves, as leſs guilty, by caſting the fault on the people, who brought ſuch illegal things, ſeeing they could offer no other than were brought (or by ſuch like excuſe) he here addreſſes his ſpeech to them by name, and tells them this commandment, [a] that which he is commanded now to ſpeak, or this commandment, *viz.* [b] either that which hath been already ſpoken concerning a due care in offering ſuch things only to God, and in ſuch manner as are according to the law, and looking to it that his altar be not polluted, profaned, or contemned, [c] or elſe that which ſhall now be ſpoken concerning other enormities, which they ought to reform, and are ſeverely threatned, if they ſee not to it that they be duly reformed. To them is this peculiarly directed, to ſhew them that they are chiefly accountable for what was done, [d] not only by themſelves, but by the people alſo. Becauſe matters concerning God's worſhip, and obſervance of the law were committed to their charge, they were to teach the people how to perform them, and to hinder them from performing them in wrong manner: if they brought offerings which were illegal, they ſhould have refuſed them. [e] To them therefore peculiarly is this command, that they offer not ſuch things on God's altar; and if they take not due care of it, are threatned as follows.

2. *If ye will not hear, and if ye will not lay* it *to heart, to give glory unto my name, ſaith the Lord of hoſts, I will ſend a curſe upon you, and I will curſe your bleſſings: yea, I have curſed them already, becauſe ye do not lay* it *to heart.*

If ye will not hear, and if ye will not lay it to heart, &c.] If ye will not hear ſo as to lay it to heart, ſo hear as to take due notice of what is ſaid to you, and that you may obey, and do according to what is commanded (being not forgetful hearers, but doers of the work,) that ſo you may *give glory to my name*, give to me the honour due unto me, by worſhipping me with holy worſhip, offering duly to me ſuch clean and perfect things, and in ſuch manner as in my law I require, (contrary to that deſpiſing his name, *chap.* i. 6. and polluting him, *ver.* 7. and profaning his great name, *ver.* 12. for which they are there reproved) *I will even ſend a curſe upon you.*) The ancient *Latin* reads, I will ſend upon you, *want*, or poverty, which not unfitly expreſſeth the meaning, according to that notion which the [g] *Jewiſh* Doctors give of it, that it imports ſubſtraction or diminution of good, and ſo is contrary to ברכה *Beracah*, *bleſſing*, which imports increaſe and addition of good, at leaſt it expreſſeth the cauſe, which is God's curſe, by its effect, *viz.* want which it cauſeth.

Upon you.] [h] All of you, both thoſe that bring ſuch illegal abominable offerings, and you, O prieſts, that receive and offer them, ſay Some: ſo that though the ſpeech be addreſſed to the prieſts more particularly, who ſhould

[h] R. D. Kimchi. [i] R. Tanch. [k] R. D. Kimchi. [l] Tarnov. and Chr. à Caſtro. [m] Calv. Vatab. Edit. 4to and 8vo, and Sa. [a] Riber. Menoch. [b] Tarn. [c] Vatab. [d] R. D. Kimchi, and Abarb. [e] R. Solomon Jarchi. [f] James i. 25. [g] R. Tanch. R. D. Kimch. Rad. in ברך and ארר. [h] R. D. Kimch. Druſ. Calv.

ſhould prevent ſuch miſcarriages, yet the curſe thereby provoked is ſuch as is denounced to all; only the particular appellation of them warns them, that they ſhould not eſcape by caſting the fault on the people that bring ſuch things, but that they ſhall be looked on as guilty in the firſt place, and ſo the curſe take hold on them in eminent manner. [i] Others look on theſe words as particularly concerning the prieſts; and thoſe that follow, to concern the people. It will be a ſafe way to look on all as concerning both, though chiefly the prieſts in the nine firſt verſes.

And I will curſe your bleſſings.] In expounding what is meant here by *bleſſings*, is ſome difference betwixt Interpreters, Some, to this purpoſe explain them, *your bleſſings*, *i. e.* wherewith you bleſs, or pray for [k] your ſelves or the people, [l] as the prieſt's office was to do, thoſe ſhall be turned into curſes or have the iſſue of curſes, as to all thoſe things that they bleſſed them in. So we have a contrary expreſſion, *Deut.* xxiii. 5. of turning a curſe into a bleſſing. This expoſition [m] Some look on, as ſlender or not full enough, and underſtand it of all the benefits and good things which by God's bleſſing they did enjoy, and wherein and wherewith he had bleſſed them, as plenty, peace, health, or the like, of which he threatens, they ſhould not find joy and profit in. Conſonant is this to what ſome alſo of the *Jewiſh* Expoſitors give. So *R. D. Kimchi*, who finding fault with [n] One before him, who reſtraineth here *bleſſings* to the ſignification of *offerings* or gifts, which it ſometimes hath, expounds it, the bleſſings wherewith I have bleſſed you ſince the building of the houſe: as if he ſaid, Seeing you have deſpiſed me in your offerings, I will turn the bleſſing into a curſe. And ſo *Abarbinel*, The meaning is, That, I will turn to you the bleſſing wherewith I [o] bleſſed you, ſince the foundation of the temple was laid, into a curſe. And what this turning the bleſſing into a curſe means, we may ſee by reading the 28th chapter of *Deuteronomy* here cited in the Margin of our Bibles, wherein are deſcribed the bleſſings for obedience, and curſes for diſobedience. Much like in meaning is what *R. Solomon Jarchi* ſaith, I will curſe you in all which hath need that I ſhould bleſs to you, your corn, and wine, and oyl. Another learned [p] *Jew* gives an expoſition, wherein he ſeems to comprehend, at leaſt to point at, all theſe, thus explaining what is ſaid, *I will curſe your bleſſings*, that inaſmuch as the prieſt's office was to pray or intercede for the people, and to teach them their duties, he threatens, ſeeing they deſpiſed his offerings, and neglected to direct the people to what was fit and right in that kind, that he would curſe what they bleſſed, [or wherein they ſhould be bleſſed] ſo as that the puniſhment ſhould extend to all, in that there ſhould fall a dearth or ſcarcity on their corn and cattle, and they ſhould be ſtraitned as concerning what they ſhould offer to God; and the prieſt's dues ſhould be few alſo.

Yea I have curſed them already,] them, *i. e.* your bleſſings. The words thus read, ſhew that they ſhould not deceive themſelves in hope that the evil threatned ſhould be delayed, or put off; but if that they would take notice of it, the curſe was already gone forth againſt them, and had begun to ſeize on them, from the time that they began to deſpiſe his name, and he ſaw that they did not lay it to heart to obſerve his ordinances: ſo ſome of the [q] *Jews*. And to this purpoſe [r] divers underſtand it. Others read it, yea I will alſo (or certainly, or farther) curſe *them*, or *it*, *i. e.* the bleſſing, or every one of your bleſſings. [So they render it, becauſe though the foregoing noun be plural, the affix is of the ſingular number and feminine gender, which way of conſtruction is of conſtant uſe among the *Arabians*, and ſeems not to have been unuſual to the *Jews* in thoſe times.] So as that the repeating of the threat may add a confirmation to denote the certainty of it. And this reading divers [s] ancient Tranſlations, and other [t] Expoſitors follow. *R. Solomon Jarchi* ſeems ſomething more nicely to expound the words, while he obſerves, that the words at firſt put with a condition, *If you will not hear, and if you will not lay it to heart*, &c. *I will ſend a curſe*, &c. and here repeated without the condition, intimate as much as if he ſhould ſay, But there is no need of ſuſpending the curſe on that condition: for certainly you will not hear nor lay it to heart, and therefore from this time will I curſe your bleſſings. The cauſe of this curſe already gone forth, or certainly threatned to come, is becauſe they do not lay to heart, what God hath ſpoken, and commanded concerning his ſervice to obſerve to do accordingly: [u] ſuch contempt of his word he will not bear.

3. *Behold I will corrupt your ſeed, and ſpread dung upon your faces*, even *the dung of your ſolemn feaſts, and* one *ſhall take you away with it.*

Behold I will corrupt, (Margin *reprove*) *your ſeed*, &c.] The word גער [w] *Gaar* here uſed, is noted to ſignify both, to *rebuke* or *reprove*, and alſo to *corrupt* or *deſtroy* [with this difference, that in the former ſignification it hath the prepoſition ב *be* following it; in the ſecond only the noun, thing, or perſon of which it is ſpoken, without a prepoſition (as here it is.) The ſenſe here will be much one in whether ſignification it be taken, the rebuking or reproving it will import the hindring it [x] from growth and increaſe: and ſo will the corrupting it, hinder it likewiſe. And ſo the words include a curſe on the fruits of the earth, a threat of [y] dearth and ſcarcity. *Your ſeed.*] In the *Hebrew*, *To you the ſeed*, or as [z] Others, *The ſeed becauſe of you*, or for your ſakes (becauſe

[i] Abarb. [k] Tarn. [l] Grot. Jerom. [m] Calv. See Druſ. and Lud. de Dieu. [n] Abu Walid. [o] Haggai ii. 18, 19. [p] R. Tanch. [q] Aben Ezra, Kimch. and Arab. [r] Cal. Tarn. [s] Chald. Greek, Arab. Vulg. Lat. and Arab. MS. [t] R. Tanch. Ribera. [u] Calv. [w] Abu Walid, R. D. Kimchi, in rad. [x] Abarb. [y] Calv. [z] Druſ.

cauſe of your wickedneſs:) but this makes no great difference. [a] Others by *ſeed* here underſtand, *poſterity*, as if he ſhould ſay, I will curſe or deſtroy your poſterity: but however this would be a different meaning, yet the reading in the *Hebrew* will ſtill manifeſtly be the ſame. A greater difficulty will be how to reconcile to our reading that of Others, and that ancient, who inſtead of *ſeed*, read *arm* or *ſhoulder*. For though the conſonant letters of the word זרע *Zera*, that ſignifieth ſeed, and *Zeroa*, which ſignifieth an *arm* or *ſhoulder*, be both one, yet they differ in the vowels; ſo that there will be nothing to be ſaid, but that either they took them in theſe different forms to ſignify the ſame thing, whereas now they are uſually diſtinguiſhed according to the difference of their ſound, or form, according to the vowels, in ſignification alſo; or elſe that they read the word as to the vowels otherwiſe than it is now ordinarily, and with joint-conſent read in the *Hebrew* text. This difference is ancient, for the *Chaldee* and *Syriack* (both ancient) take the ſame reading and ſignification that we now do. But the *Greek* and Vulgar *Latin*, with ſuch as follow them, the other. What occaſioned at firſt theſe different readings or rendrings will be hard to ſay after ſo long time, and as hard to compoſe them, there being on both parts ſuch as eagerly defend them. They who prefer that ſignification, which the *Greek* and Vulgar *Latin* give, (of which the firſt hath) *Behold I ſeparate to you the ſhoulder*, the other, [b] *Behold I will caſt forth to you the arm*, think this beſt to fit this place, as beſt [c] agreeing with what follows, *and ſpread dung upon your faces, the dung of your ſolemn feaſts*, both having reſpect to thoſe dues, or portions, which the prieſts had out of the ſacrifices that were offered, to whom were allotted *the* [d] *ſhoulder and the maw*, which they will have here denoted by the dung, which is contained in it. So that by his ſaying *he will caſt to them the arm*; [e] Some will have to be meant, that he will with indignation, as it were, throw it at them, as one angry with them, not out of favour as a bleſſing from him to them. But then it may be queſtioned on what ground the word גער *Gaar* is rendred, *I will caſt forth to*, the ſignifications of it elſewhere uſed, being; as hath been ſaid, to *rebuke*, or *reprove*, or elſe to *corrupt* and *deſtroy*, which obſerved hath made [f] Some that follow the reading, which we are ſpeaking of, to inlarge the ſignification of the word *projiciam*, *I will caſt forth to*, and to explain it by *I will caſt forth from*, or *take from you*; but then they change the meaning of the words, as if he ſhould ſay, *I will take from you the arm*, *i. e.* your ſtrength and ſuſtenance, which you had by thoſe portions of the ſacrifices allotted to you, or by other means, as if the *arm* were ſpoken of their own arm, or did include both their own, and that, *i. e.* the ſhoulder of the ſacrifice. This meaning is far from the former, and will ſcarce be made to accord with it: it may perhaps be eaſier reduced to that which the *Greek* hath, *I ſeparate to you the ſhoulder*, although the *Greek* Father *Cyril*, otherwiſe expound that, ſaying, that *I do ſeparate*, is to be underſtood, *I have ſeparated to you*, (*viz.* allotted to you by the law) that part, which cuſtom I command again to be obſerved (ſaith he) as if they neglecting the former command, not being content with that part, had taken of the fleſh of the ſacrifice what liked them beſt. But what is there in the words, that may be a ground for this ſuppoſition, and ſupply of the ſenſe? Beſides, what warrant or example is there, for rendring the word גער *Gaar*, by *ſeparate?* Which makes another *Greek* [g] Tranſlator render it according to the known ſignification, *Behold I rebuke you with the arm.* But in all theſe there is more of harſhneſs and difficulty than will eaſily be ſolved. If that make for liking the reading of *ſhoulder*, rather than *ſeed*, becauſe another part of the ſacrifice allotted to the prieſts is intimated, and joined with it in the next words, (as hath been ſaid:) the like reaſon will as much make for, and be appliable to the rendring it, *ſeed*, inaſmuch as here is before made mention of the *Mincha*, or *meat-offering*, which was offered together with the ſacrifice, and was made of flower, and of which after a part burnt on the altar, the remnant was the prieſts: and beſides that the firſt fruits of their corn, wine, and oyl, *&c.* they were commanded to give to the prieſts as well as the ſhoulder, and two cheeks, and maw of the ſacrifice, *Deut.* xviii. 3, 4. and ſo the corrupting of the ſeed will be an evident curſing of their bleſſing, a puniſhment to them; inaſmuch as by theſe means the people ſhall not have for the [h] *Mincha*, or meat-offering, what to bring, nor plenty of firſt fruits for the prieſts to receive. So that the corrupting of the ſeed [i], in reſpect to the *Mincha*, will have as good connexion (if it be to be ſtood on here) with what is ſaid of the ſcattering on their faces the dung of their ſolemn feaſts, in reſpect to the ſacrifice, as the caſting forth to them, or throwing at them the ſhoulder, (or what elſe they will have meant by that expreſſion) by way of threat or denunciation of a curſe.

All things therefore being conſidered, there ſeems no reaſon, why the ordinary reading in the *Hebrew* text ſhould be queſtioned, or not be preferred before any other, that can be pretended, and none therefore why we ſhould not embrace our Tranſlation, which is agreeable to it. That expoſition of a [k] learned man who would take in both thoſe notions, which we have mentioned, viz. *ſeed* and *arm*, thus, as if God ſhould ſay, I will repel with my arm that gift, which with your hand ſtretched forth you offer unto me, and will caſt back in your faces the ſeed of which it is made: or as [l] another correcting him would have it rather, I will caſt forth that (your) arm, with which you

[a] See Chr. à Caſtro. Dutch Notes, Stokes. [b] Doway Tranſl. [c] Riber. [d] Deut. xviii. 3. [e] Rib. Menoch. Grot. [f] Lyra, Chr. à Caſtro. Tirin. [g] Aquila. See Nobil. [h] See Joel i. 13. and ii. 14. [i] Abarb. [k] Arias Mont. [l] Chriſt. à Caſtro.

you offer me a gift, and ſcatter the cake it ſelf, or ſeed on your faces, may be admitted perhaps as a wide paraphraſe, but will little help in determining the reading or literal rendring.

And ſpread (or ſcatter) *dung upon your faces, even the dung of your ſolemn feaſts*] *i. e.* of your ſacrifices ſlain at ſuch times. [m] Becauſe at their ſolemn feaſts many ſacrifices were killed, and offered, therefore is the ſame name חג *Chag*, which ſignifies a *feaſt*, uſed alſo for ſacrifice, as *Pſalm* cxviii. 27. *Bind* (חג *Chag*) *the ſacrifice unto the horns of the altar:* and in the ſame notion, *Exod.* xxiii. 18. *the fat of my ſacrifice*, חגי *Chaggi*, and therefore in the Margin is put *feaſt*, and ſo [n] *Iſaiah* xxix. 1. *Spread dung upon your faces, even the dung*, &c.] Inſtead of dung the *Greek* read, *the maw*, which ſome [o] Expoſitors, both ancient and modern, look on as the thing ſignified, by naming that which is contained in it, by way of greater reproach. So that there is no great reaſon why a late learned [p] man ſhould hence gather, that the *Greek* did read otherwiſe than we now do in the *Hebrew*, viz. כרש *Cereſh* for פרש *Pereſh*. And we may obſerve that though the word *Cereſh* may ſignify *the maw, panch*, or *belly*, as *Jer.* li. 34. yet that is not the word uſed for *the maw*, where it is aſſigned to the prieſts, but קבה *Kebah*, Deut. xviii 3. but here it will be more emphatical to take the word *Pereſh* in its proper ſignification of *dung*, though in a figurative expreſſion, the meaning of which may be given in different manners, but all will tend to the ſame ſcope or meaning; *and ſpread dung upon your faces, even the dung of your ſolemn feaſts.*] Your holieſt of your ſacrifices, thoſe that you offer on your ſolemn feaſts, being ſuch illegal ones as you offer, ſhall be in my ſight as dung, all as deſpicable, as loathſome [q] as dung; and I will be ſo far from accepting them at your hand, that I will reject you, and what you offer, with as much contempt as if I took the dung in the panches of your ſacrifices, and threw it in your faces; [r] or I will look upon you as loathſome, and make you appear to be as loathſome in your moſt ſolemn profeſſions of holineſs and devotions, as if I had took the very dung of your ſacrifices, and threw it in your faces, which were the greateſt note of diſgrace, that can be ſhewn, and ſo would make all men look on them with contempt, as on ſuch whom God had by ſuch an open affront ſhewed himſelf to loath and abominate, and expoſed to the ſcorn of all, as things no more to be regarded than to be taken away, and caſt forth with dung. *R. D. Kimchi* ſo expoundeth the words, as if God ſaid to them, As you have contemned me in your ſacrifices, ſo will I ſhew contempt of you in or by them, by caſting back in their faces that which is moſt deſpicable in the beaſts, *viz.* their dung, as if he ſhould ſay, I will make you a reproach or contempt by reaſon of famine, in that I will corrupt your ſeed which you ſow, and ye ſhall be in want of bread, and ſhall be for a reproach to the nations, which are round about you; for ſo ſhall they be in famine (according to the expreſſions uſed, *Joel* ii. 19. and *Ezek.* xxxvi. 30.) and behold you ſhall be for a reproach and contempt, as if I had thrown dung on your faces. *Abarbinel* ſo explains it, as if he ſhould ſay, tha t thoſe ſacrifices that they offered before his face, he would caſt back in their faces, as a lord that rejecting a gift brought to him by his ſervant, caſts it back in his face. Whatever variety there is in applying the words of the expreſſion, the ſcope of the whole is manifeſt, [s] that he declares that he will not accept of, or be pleaſed with what they bring, inaſmuch as it is contrary to what he required; but with indignation reject both it and them.

And one ſhall take you away with it, in the Margin, or it ſhall take you away to it.] Theſe words, added to the former, are an aggravation of the contempt, that he will pour on them, or a declaration of the iſſue of it to them. If it be read as in the text, the meaning according to [t] Some will be, That they ſhall be ſo filthy, all as beſpread with dung, that he that taketh away the dung ſhall alſo take them away with it, finding no difference between them, or take them away with him: an expreſſion of extreme vileneſs and contemptibleneſs. [u] Others reading, *one ſhall take you away with him*, or *to himſelf*, by that *one*, think underſtood, *The enemy*, as if it were ſaid, and the enemy, or an enemy, ſhall take you, being by me ſet at naught, and rejected as dung, or what is moſt vile, and I loath, away, *&c.* and ſo will it be the iſſue of God's rejecting them. And [w] Some by that *enemy* will have particularly meant the forces of *Antiochus*, or (as [x] Others) the *Romans*. If it be read as in the Margin, *it ſhall take you away to it*, then will it be, [y] It, *i. e.* the dung caſt upon you, ſhall ſo cleave unto you, cover you, and make you filthy, that you ſhall be reputed as it, and no better eſteemed, but as [z] deſpicable, and loathſome, [a] deprived of all dignity and reſpect. A learned [b] Divine, becauſe it is not expreſſed who or what ſhall take them away, looks on it as to ſignify as much as, And ye ſhall be taken, and born unto it, as if it were every one, or any body ſhall bear you to it, making the ſenſe thus, Think not that your faces ſhall eſcape that dung, which I threaten to ſcatter on them: if you ſeek to avoid it, every one ſhall carry you to it, that you may be ſprinkled with it. [He quotes *R. Solomon Jarchi*, as making to his purpoſe. According to the printed copy, which reads ישאו, *they ſhall take or bear you to it*, it might indeed ſeem ſo to do; but in a manuſcript copy it is ישא *Yiſſa*, *it ſhall take you to it*, and ſo is the ſame that is read in the Margin of our Bibles.] *R. D. Kimchi* gives an expoſition, which though it be not a literal verſion, is plainly enough the reſult of the meaning, *viz.* your ini-

[m] R. Tanch. [n] See Abu Walid in נקף. [o] Hierom. Riber. Grot. &c. [p] Capell. and ſee Schindler in פרש. [q] Menoch. [r] Druſ. [s] R. Tanch. [t] Jun. Trem. Piſc. [u] Aben Ezra, R. Tanch. [w] Grot. Tirin. [x] Stokes. [y] Pareus, R. Solomon MS. [z] Lyra. [a] Calv. [b] Lud. de Dieu.

iniquity ſhall bear or carry you to this contempt, meaſure according to meaſure, or proportionably to your doings; ye have contemned me, and ye ſhall be contemned or contemptible. The *Greek*, *Syriack*, and printed *Arabick* underſtand it, as if it were God that ſhould take them away, rendring it as in the firſt perſon, *And I will take you away together*, or *I will take you away with it*, *viz.* with the dung.

The *Dutch* Notes have as a ſecond expoſition, *The puniſhment ſhall take you away*. The *Chaldee* paraphraſing it, "I will reveal the "confuſion of your wickedneſs upon your "faces, and will take away the magnificence "of your ſolemnities, and your part ſhall be "reſtrained from it, (or your part of it ſhall "be reſtrained;) may confer ſomewhat as to the meaning in general, but makes not much to the literal interpretation.

4. *And ye ſhall know that I have ſent this commandment unto you, that my covenant might be with Levi, ſaith the Lord of hoſts.*

And ye ſhall know] [c] Others, *for ye know*, [d] Others, *and know ye*. That the word וידעתם *Vidaatem*, may either of theſe ways be rendred, will not be much queſtionable, by reaſon of the uſual change of tenſes as to their ſignification in the *Hebrew* tongue, the preter-tenſe (of which the verb here is) being frequently (eſpecially with the letter ו *V*, as here prefixed) put in the ſignification of the future, and [e] the future ſignification uſed ſometimes as imperative, or bidding to do, *ye ſhall do*, for *do ye*. But according to ſuch different rendring will the meaning of the following words be neceſſarily made, ſomething (though not greatly) different. If it be rendred in the firſt way (as Ours and many Others render it) then the meaning will be to this purpoſe, And (or then) when this contempt hath been poured out upon you, this puniſhment inflicted, ſhall ye know, that this commandment for not contemning me, this threat of puniſhment for your breaking my commandment, and diſhonouring of me by offering illegal ſacrifices, is ſent unto you from me, that you repenting you of ſuch your miſdoing, [f] my covenant which I made of old with *Levi* (the tribe of *Levi* of which you are) might ſtand firm, and you might not run on in your wickedneſs, to the abrogating of it, and cauſing me to deprive you of the bleſſings and privileges annexed to it: [g] Or, that my covenant made with the tribe of *Levi*, which you have neglected and broken, may be obſerved and made good on my part, by my calling you to account for it, and vindicating it on my part, by diſhonouring you, becauſe you on your part violate it, by not honouring me, as in that was required at your hands. This from me is not a breach of it, but a making it good, being on your part broken.

[h] They that follow the ſecond rendring, give their expoſition thus, as if God for ſhewing of his juſtice in denouncing ſuch puniſhments as he threatens to them, did appeal even to their own conſcience, inaſmuch as they had his commandment, notwithſtanding all which they did ſo tranſgreſs that covenant made to, and obſerved by, thoſe their progenitors, as to provoke him to this juſt diſpleaſure againſt them.

They that embrace the third, thus, Know ye that I have not ſent this commandment to you, *viz.* that you ſhould honour my name, but becauſe my covenant was with *Levi*, which was publickly made before all *Iſrael*, (ſpeaking this in reference to the rods which they laid up in the tabernacle of witneſs, *Numb.* xvii. 7.) and therefore it was meet that you ſhould confirm (or keep inviolable) this covenant, as a learned [i] *Jew* gives the meaning, or as a [k] Chriſtian, Know ye that I have ſent to you this commandment by my Prophet, becauſe my covenant is with *Levi*, by virtue of which covenant I convent you for not obſerving, not only that general covenant which I made with the people, but that peculiar one with the Prieſts and *Levites*, Numb. viii. 14, &c. and xviii. 19. The meaning according to this reading is perſpicuous. There is a difference in it from the former rendrings, not only in the firſt word, but alſo in tranſlating the word להיות *Lihyoth*, *becauſe it was*, which they tranſlate, *that it may* (or might) *be*, or *to be*.

[l] Some of the *Jewiſh* Expoſitors look on theſe words as directed to the people, to ſtir them up to ſhew reverence and reſpect to the Prieſts and *Levites*, as was due by virtue of God's covenant made with *Levi*, the whole tribe ſeparated for attending on God's ſanctuary and ſervice, and more peculiarly belonging to the Prieſts as chief among them, and then [m] the meaning of the words, *I have ſent this commandment unto you*, to be, *I have commanded you in the law ſo to do*. But the connexion of the words requires that it be rather looked on as ſpoken to the Prieſts for reproof of them, and that whether by commandment be meant the commandment given of old in the law, as ſome underſtand it; or as Others, the meſſage now ſent to them by the Prophet to reprove them for the breach of it, and to call on them to reform their miſbehaviour in God's ſervice, to a due and better obſervance of which they were bound by virtue of his covenant made with *Levi*: which their miſbehaviour is aggravated, and his juſtice in puniſhing them vindicated, by mentioning that covenant both in reſpect to the nature of it, and that obſervance of it which was found in their predeceſſors, and their contrary dealing, both to the tenour of the one, and example of the other, as is in the four following verſes declared.

5. *My covenant was with him of life and peace, and I gave them to him, for the fear wherewith he feared me, and was afraid before my name.*

[c] Jun. Trem. [d] Abarb. and Grot. [e] Glaſſ. Gram. p. 655. [f] R. D. Kimchi, Vat. Munſt. Rib. Tirin. Menoch. Dutch Notes, Stokes, Biſhop Hall's Paraph. [g] Calv. [h] Jun. Trem. and Tarn. [i] Abarb. [k] Grot. [l] Aben Ezra. [m] R. Tanch.

5. *My*

My covenant was with him of life and peace, &c.] With him, *i. e.* with him that is here meant by *Levi*, that whole tribe; or more particularly [n] *Aaron* and his poſterity, to whom the prieſthood was appropriated, among whom *Phinehas* was eminent for his zeal towards God and his worſhip, and who, [o] Some think, is here particularly pointed out. One, ſaith a learned [p] *Jew*, ſaith that *Aaron* is the perſon here peculiarly ſpoken of; Another that *Phinehas* is meant. But he concludes that both are here meant, and not only they, but as many of their poſterity as were holy prieſts, as they ought all to be, they are all comprehended under the common name of *Levi* their father, and ſo ſpoken of as but one perſon, all meeting in the ſame ſtock, all ſeparated to one holy function; and ſo as many as were ſuch as he here deſcribes are together the *Levi* of God, to and with whom he ſaith his covenant was, *My covenant was with him of life and peace, and I gave them to him for the fear wherewith he feared me*, &c.

The meaning of the words, thus rendred, ſeems plain and good, and this rendring is backed by good authority, both of [q] *Jewiſh* and [r] *Chriſtian* Interpreters; yet by [s] One of great authority too is it excepted againſt, as if it corrupted the ſenſe, but he again is by [t] another ſharply reproved for his exception. Seeing therefore there is difference betwixt Expoſitors in their interpretations, it will be convenient to ſee how the words barely and literally ſound in the original *Hebrew*, as they lie, without any alteration, addition, or ſubtraction, that ſo we may better judge of thoſe differences, and of the grounds of them. The words then thus ſound, *My covenant was with him life* (or *of life) and peace, and I gave them to him fear, and he feared me:* which words, though when they were ſpoken, they were agreeable to the then common uſe of ſpeaking, and doubtleſs well underſtood, yet will now ſcarce make a full and plain ſenſe, put into another language, without ſomething added or altered in them. For this reaſon therefore our Tranſlators (and thoſe who go the ſame way) add the word, *for*, (in *for the fear*) and change *and* for *wherewith* (in *wherewith he feared me)* which ſupply (as we ſaid) by a man of great note is excepted againſt, as marring the ſenſe. The meaning that he gives is this, *My covenant was with him of life and peace, and I gave to him fear, and he feared me.* (And in this rendring concurs the ancient *Latin* tranſlation, and much like the *Greek*, *and I gave to him to fear me with fear*, which the printed *Arabick*, that followeth them, explains, *My covenant was with him, to* (or for) *life and peace, and I gave him fear, that he might fear me.)* And by fear [u] he underſtands a rule, according to which he ſhould ſerve God, and by what is ſaid, *and he feared me*, that he obſerved that rule, kept that law, preſcribed to him; (and in this ſome [w] Others agree with him, and the *Chaldee* ſeems to have led them the way, who interprets, *and I gave them the perfect* [x] *doctrine of my law that he might fear me*, &c.) But he that excepts againſt this Exceptor warns, that while he excepts againſt this ſupply, he leaves out that which is expreſly ſet down in the text, *viz.* the pronoun, *them*, for it is ſaid, ואתנם לו *Vaettenem lo, and I gave them to him, fear, and he feared me*; which he ought not to have left out, but to have ſhewed to what, *them*, is to be referred, what pointed to by it. So that he affirms that rendring to be imperfect, and that, *for*, ought to be ſupplied to make the ſenſe clear, *viz. I gave them*, i. e. *life and peace, to him, for* or *becauſe of the fear with which he feared me.*

Having taken notice of this difference that we may the better judge of it, and ſee farther into the meaning of the words, it will not be amiſs to look alſo what Others, who follow neither of theſe ways, ſay. [y] There be therefore who likewiſe ſupply the word, *for*, but in another ſenſe than Ours and thoſe who agree with Ours do, rendring not, *for the fear*, but, *for a fear*, not as if the promiſes of the covenant for life and peace followed on that fear, but as if that covenant were to effect and produce fear. Though they both concur in this, that fear and reverence of God and his name, and a right performance of worſhip to him, is a neceſſary condition for obtaining and receiving thoſe benefits and privileges by virtue of God's covenant to be expected. A learned [z] *Jew* hath on theſe words this note, which becauſe his book was never yet printed, we ſhall more at large ſet down. *My covenant was with him of life and peace*, &c. that is, "I covenanted with them, to give to them as "a reward of their obedience to me, life in "this world, and ſecurity (or ſafety) from "evils, or if you will ſay, happineſs in this "world, and happineſs in the world to come, "which is true peace: and [a] Some ſay the "meaning is, I have made a covenant with "them concerning (or with) ſuch precepts or "commands, by which they ſhall receive (or "ſhall be received or obtained) life and peace. "And what he ſaith, *and I gave them to him*, "*fear*, is ſaid in reſpect to thoſe precepts, "that he ſhould fear to tranſgreſs them, or to "let ſlip the receiving of them. And Others "ſay that what he ſaith, *and I gave them*, is "meant of *Iſrael*, *viz.* I gave them to be "governed by him, [b] that they ſhould reverence him, and fear him. Then ſaith he, "he proceeds, and ſaith, that he did ſo, "*viz.* as I commanded him, which is that "which he ſaith, *and he feared me*, &c." thus he. Then concluding, "This is ſpoken "of thoſe ancient righteous men, who bear "the office of the high prieſts, exciting thoſe "who in thoſe times bear it, that they ſhould "imitate

[n] Kimchi, Abarb. Druſ. [o] Grot. [p] Aben Ezra. [q] Kimchi. [r] Vatab. in 4to and 8vo. Jun. Trem. Druſ. Tarn. [s] Calv. [t] Druſ. [u] Calv. [w] Grot. [x] Whether did he think מורא Mora to ſignify Doctrine, as if it were from ירה Yarah. [y] Dutch Notes. [z] R. Tanch. [a] See in Aben Ezra. [b] So Aben Ezra, I gave them that they ſhould fear him, and he ſhould fear me.

" imitate (or be like them) by their diligence " in their obedience, and a good converſation."

R. Solomon Jarchi thus expounds the words, *And I gave them to him fear, that he ſhould receive them in* [or *with*] *fear*, and ſo he did. *And he feared me*, &c. which words may ſuggeſt to us another rendring, *viz.* My covenant was with him of life and peace, that I would give them to him [in, or with, or on] fear, *viz.* if he ſhould fear me, [for ſo I ſuppoſe ואתנם *Vaettenem* may be rendred, *that I would give them*, as the conjunction *Va*, is ſometimes rendred by, *that*, ſee *Pſalm* li. 16. ואתנה *Veettenah*, *that I ſhould give it*, as in the Margin of our Bible.] The ſame author thinks this here to reſpect that covenant which was made with *Phinehas*, inaſmuch as it is ſaid of him, *Numb.* xxv. 12. *Behold I give unto him my covenant of peace*, though to his poſterity alſo it was entailed, as there follows, *And he ſhall have it, and his ſeed after him.* And there be [c] ſome of the *Jews* that look upon it as more ſignally made good to him, in that his life was prolonged to him above three hundred years, as they gather from that he was alive in that time when the war was between the *Iſraelites* and *Benjamites* deſcribed, *Judges* xx. where, *ver.* 28. it is ſaid, *And Phinehas the ſon of Eleazar, the ſon of Aaron, ſtood before it* [*i. e.* the Ark] *in thoſe days*, which from the place which that ſtory hath in that book, being the laſt tranſaction recorded in it, they conclude to have been the ſpace of above three hundred years after the firſt mention of *Phinehas*. And this ſome [d] Chriſtian Interpreters alſo mention with ſome ſeeming aſſent. But a learned *Jew* but even now cited, viz. *R. Tanchum*, in his commentary on the book of *Judges*, looks on this iconcluſion concerning the length of *Phinehas* hs life from theſe words, as very groundleſs, and thinks that very paſſage, that *Phinehas* was then there, to be an evident proof that that tranſaction, though placed laſt in that book, yet was before ſeveral other things therein put before it, and not long after the *Iſraelites* entring into the promiſed land. [Probably by the penman of that book ſet down, where it is as a ſtory by it ſelf, and not having dependence on others, that he might not interrupt the ſeries and connexion of the hiſtory.] The ſame alſo he ſays to be done in that ſtory of the *Danites*, and *Micah*, Judges xviii. both he thinks to have been before that of *Jephti*; and that the like alſo may be obſerved in other places where the penmen of the books of Scripture, for reaſons beſt known to themſelves, and to avoid interruption in what they were about, placed ſuch things after others in their writing, which were done before them. The opinion likewiſe of Others, who ſay that *Phinehas* lived yet longer, and was *Eliah*, he there confutes as very abſurd. And in [e] *Aaron* this may be ſaid to be fulfilled, who lived an hundred and twenty and three years, *Numb.* xxxiii. 39. But it will not concern our preſent purpoſe to examine ſuch things; ſufficient it will be to us from the preſent words, to be inſtructed that God did, to thoſe comprehended under the name of *Levi*, as well as Others, as *Aaron*, *Eleazar*, and *Phinehas*, make good on his part his covenant to them of life and peace, and all conducible to their proſperity and happineſs in the beſt manner, and ſtill would to as many as ſhould keep covenant in fearing, reverencing, and obeying him, as thoſe their anceſtors did. If theſe now find it to be otherwiſe with them, it is from their own, not his breach of covenant, by which they fondly expected to have him bound up to them, while they would wickedly break it, and deal falſly in it towards him.

A late very learned [f] man gives this expoſition of the words, that whereas they literally are, *My covenant was with him of life and peace, and I gave them to him fear*, &c. the ſenſe is to be made up, by ſupplying either, *and*, viz. *And I gave them to him, and fear*, or elſe *with*, viz. *And I gave them to him with fear*, that the ſenſe may be, My covenant was with him, or I made a covenant with him of life and peace, And as I promiſed them by covenant to him, ſo I gave them to him: nor gave I them alone to him, but alſo my fear, or them with my fear; and ſo follows, *and he feared me:* this he prefers before thoſe rendrings above-mentioned, either, *and I gave them to him for a fear*, or for *the fear wherewith he feared me.* Thus we having ſet down how the words ſimply run in the original, and moſt of what is ſaid, and perhaps of what may well be ſaid for expoſition of them, the reader may judge what he thinks will beſt make for the meaning of them; he will find that which our Tranſlators give, backed with the authority and conſent of men of good judgment and learning, and to give a plain and perſpicuous meaning.

And was afraid before my name.] The ſame with the former, *and he feared me*, [g] doubled or repeated. [h] *He was broken or contrite, i. e.* humbly and with fear or reverence behaved himſelf before [i] me and my name: with [k] great awe and reverence approached to the performance of my worſhip and holy duties, [l] not as ye who deſpiſe my name, *(chap.* i. 6.) [m] Others interpret it, *he was broken, or grieved when he ſaw my name profaned*, as in the matter of the golden calf, *Exod.* xxxii. and the *Midianitiſh* woman, *Numb.* xxv. [n] Others, *he was bruiſed for my name's ſake, i. e.* hath undergone, and ſuffered all kinds of troubles and hardſhip for my name's ſake. There are [o] Some of eminent note, who expound theſe laſt words, (as if they were contrary to the former) of *Levi*'s being broken, brought down, deprived of the promiſed life and peace, becauſe they did not ſanctify the name of God according to the covenant: but this is diſapproved by [p] Others, becauſe he here ſpeaks in commendation of the former good prieſts, and doth not ſpeak this of the impiety of the pre-

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[c] R. D. Kimchi, yea and ſome ſay that he was Eliah. Abarb [d] Vatab. and Pareus. [e] Ch. à Caſtro. [f] L. de Dieu. [g] Aben Ezra. [h] R. Tanch. [i] Abarb. [k] Grot. [l] Abarb. [m] Piſc. [n] Dutch Notes. [o] Jun. Trem. [p] Tarnov.

preſent wicked prieſts, nor concerning what had befallen or ſhould befal them.

6. *The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.*

The law of truth was in his mouth.] In his mouth, *i. e.* the mouth of [q] *Aaron*, or *Eleazar*, or *Phinehas*, or any, or all of thoſe ancient holy prieſts ſucceſſively, (the genuine *Levi*) was the law of truth. God's Law is the truth, *Pſalm* cxix. 142. the true doctrine of this law did he teach the people, and inſtruct them in the true meaning and intent thereof, that according to that right rule, they might frame all their actions, nothing of it did he conceal from them, nor teach them any thing contrary to it, or falſe: this was in his mouth, nothing contrary to it found in his lips. A learned [r] *Jew* thus expounds it, He gave anſwer (or pronounced ſentence) according to the truth in it ſelf, and did not reſpect the perſon of any in it, nor alter (or pervert) it for any wordly reſpect. That is it which he ſaith, *and iniquity was not found in his lips*, he did not mean one thing in his heart, and ſay another with his mouth, ſay [s] Others of them. He did not take bribe, ſaith [t] Another, nor reſpect perſons. Some of their ancienter [u] *Rabbins* more particularly inſtance, *the law of truth was in his mouth, i. e.* he did not pronounce that unclean, which was clean, nor that clean, which was unclean, *and iniquity was not found in his lips*, he did not pronounce unlawful, that which was lawful, nor pronounce that lawful, which was unlawful.

He walked with me.] That we may know what is meant by walking with God, may be compared with this place, *Gen.* v. 22, 24. where it is ſaid, *Enoch walked with God*, and *chap.* vi. 9. where it is ſaid, *Noah was a perfect man and walked with God*, [w] and *Gen.* xvii. 1. where God ſaith to *Abraham*, *Walk before me and be thou perfect*, and *Heb.* xi. 5. where it is ſaid, that *Enoch* had this teſtimony, that he pleaſed God. By which we may underſtand, that to walk with God is ſo to walk, as in all things to endeavour to pleaſe him, in a due obſervance of all his will, and according to the rule of his commandments, as always in his preſence, and therefore fearing to offend him in any thing, or to depart from, or tranſgreſs, his righteous laws, with reſpect in all things to him, and his glory. How *Levi* ſo walked is expreſſed in the following words, *in peace and equity*.

In peace.] [x] Some underſtand this of peace with God, as that by ſo walking, and doing what was right, he kept in peace and friendſhip with God, and [y] did not provoke him by diſobedience: ſo [z] that whereas God's covenant was with him of peace (*ver.* 5.) he did obſerve it on his part, that ſo God might on his. [a] Others, of peace with men, [b] Others, with both: and no doubt both muſt go together; and he that will have peace with God, muſt, as far as in him lies, live peaceably with all men, *Rom.* xii. 18. And a ready way to have peace with God is to keep peace with and among men. *Live in peace, and the God of love and peace ſhall be with you*, 2 Cor. xiii. 11. ſo, *bleſſed are the peace-makers, for they ſhall be called the children of God*, Mat. v. 9. but keeping peace with God is neceſſarily included in the forementioned, *walking with God*, and theſe words deſcribing the manner of that his walking, and having reference to what follows likewiſe in deſcription of him, *that he* (by ſuch means) *turned many away from iniquity*, ſeems to reſpect not only his converſation with God, but before and towards men, whom he was to bring, likewiſe with himſelf, near to God. To this purpoſe that *Jewiſh* Doctor, *R. Tanchum*, ſaith, that here by peace are meant his moral virtues, and the right ordering his converſation among men with gentleneſs, becauſe by that means will be occaſioned peace among all. Then by מישור *Miſhor*, *rectitude*, is meant the rectitude of works pertaining to religion and equity. So before him *Aben Ezra*, another of them, *in peace*, ſaith he, that is, with *Iſrael*; and *in rectitude* (or *equity*) *i. e.* by doing my commandments. And that thus by peace thoſe more ancient did underſtand, may appear by that ſaying, in that authentic [c] book, wherein the ſayings of their fathers, or ancient ſages are recorded, where is ſet down as a ſaying of *Hillel*, an ancient Doctor, who is thought to have lived ſomething before Chriſt's incarnation, *Be of the diſciples of Aaron, who loved peace, and* [d] *followed peace, and who loved men, and brought them near to the law.* In which ſaying he manifeſtly ſeems to have had reſpect to this text of Scripture, and is by *Abarbinel* cited in his explication of it, who then for explaining what is ſaid, and *in rectitude*, adds, he rectified or directed them in their ways (which ſeems to agree with the *Greek* verſion which hath, *in peace, directing he walked with me.*) In explaining this word *R. D. Kimchi* a little differs from the other forementioned *Jews*, as he likewiſe doth in his expoſition of the former word, as we before intimated. The whole of his expoſition of both is this, *In peace*; Becauſe he did cleave to me to do my will according to what is ſaid, *he ſhall make peace with me*, Iſaiah xxvii. 5. And *in rectitude* (or *equity*) becauſe he walked in the [e] ways of men (as the printed copy hath it,) or in the [f] matters of men, or concerning men (as a Manuſcript) in a right way; and in both he was *with me:* [g] *for in theſe things I delight*, viz. *to exerciſe loving kindneſs, and judgment, and righteouſneſs in the earth.* Then proceeding to explain the next words, *And he did turn many away from iniquity*, he ſaith, becauſe he taught the law continually to all, and many heark-

[q] See R. Solomon Jarchi and R. Tanchum. [r] R. Tanch. [s] Kimchi and Abarb. [t] Aben Ezra. [u] Yalkut. [w] See Micah vi. 8. [x] R. D. Kimchi. Druſ. Ribera, Grot. and Dutch Notes. [y] Tarnov. [z] Calv. [a] Aben Ezra, and Vatab. [b] Menoch. [c] Pirke Aboth, c. 1. §. 12. [d] See Heb. xii. 14. [e] ברכי. [f] ברברי. [g] Jer. ix. 24.

hearkened unto him, and he converted them from iniquity. In explication of the ſame *R. Tanchum* ſaith, Becauſe by ſuch truths, as he taught them, and his gentle behaviour towards them, and what they ſaw of his righteous works, which he exerciſed, they were neceſſarily directed, and returned from their rebellions without difficulty, being both by his doctrine and example wrought on. *Aben Ezra*'s note is, Becauſe when the prieſt is upright, many will be upright. Some of the *Jews* (as was before ſaid) reſtrain the things here ſpoken to *Aaron*, ſome to *Phinehas*, and apply them particularly to [h] things done by them in their times; but the words ſeem more generally ſpoken, ſo as to concern any of thoſe holy prieſts of their race, who ſucceeded them in their office, and rightly did, as they, behave themſelves in it; as where it is ſaid that *Aaron and his ſons offered upon the altar* [i] *of burnt-offering*, &c. 1 *Chron.* vi. 49. it muſt neceſſarily be underſtood not of *Aaron* in perſon alone, and his ſons then living, but of any of his race that ſucceded in his, and their room.

7. *For the prieſt's lips ſhould keep knowledge, and they ſhould ſeek the law at his mouth: for he is the meſſenger of the Lord of hoſts.*

For the prieſt's lips ſhould keep knowledge, &c.] [k] Some render, *do keep*, [l] Others, *ſhall keep*, [m] Others, *did keep*. The word in the original, ישמרו *Yiſhmeru*, being the future, properly ſignifies *ſhall keep*, but the *Hebrews* having not that variety of moods and tenſes that ſome other languages have, do by one tenſe and of one mood expreſs that which thoſe other languages do by different, and that cauſes this variety of rendrings, though moſt of them mean the ſame thing. They that render *do keep*, cannot mean as if the prieſts then ſpoken to, did ſo; for they are reproved for the contrary: neither would it be to the purpoſe in hand, to underſtand *ſhall keep*, ſo as if hereafter only the prieſt's lips ſhould ſo do. They therefore that either of thoſe ways render it, or follow them, explain themſelves to mean what our Tranſlation more clearly expreſſeth; as alſo ſome of the [n] *Jews* expound it, *viz.* that they ſhould ſo do, or ought ſo to do by virtue of the office that the prieſt did ſuſtain; it was their duty ſo to do, and men might expect it from them. And ſo the connexion betwixt theſe and the foregoing words will be, that thoſe former holy prieſts did behave themſelves ſo as they are commended for doing, becauſe they conſidered what was their office and duty, and that they might accordingly perform it. That it was their duty ſo to do, and a command laid upon them for it, *viz.* to know the law and inſtruct others in the meaning of it, and to teach them his will, is clear out of the law, *Levit.* x. 11. That by a perpetual ſtatute they ſhould teach the children of *Iſrael* all the ſtatutes which the Lord had ſpoken to them by the hand of *Moſes*. And ſo *Moſes* ſaith of them, *They ſhall teach Jacob thy judgments, and Iſrael thy law*, Deut. xxxiii. 10. And that the people ſhould ſeek the law at his mouth, go to him as the interpreter thereof, to know what was the right meaning and intent thereof, that they might accordingly do it in an acceptable manner, and were to ſtand to his ſentence and judgment in any difficult point thereof; is likewiſe plain out of the law, *Deut.* xvii. 8, 9, &c. and xxi. 5. and out of the Prophets, *Ezek.* xliv. 23, 24. [o] And *Hag.* ii. 11. they are bid to aſk the prieſts concerning the law, *for* (ſaith he) *he is* מלאך *the meſſenger* or ambaſſador *of the Lord of hoſts*, one appointed by God to declare his meſſage, his will, and commands unto the people, and [q] direct them in the ways thereof. It is the ſame word that ſignifies an *angel*; and an angel hath that name from his office or employment, of being ſent on God's meſſage (from לאך צוּ in the *Arabick* Dialect in uſe, and ſignifying *to ſend.*) So from his office doth the learned *Grotius* note, a Biſhop in the *Revelations*, chap. 2, *&c.* to be called Ἄγγελος. And the words by which here the office of the prieſt under the law is deſcribed, well agree to the office of ſuch who are employed in the miniſtry of the goſpel, and the teaching of that. St. *Paul* ſaith of himſelf and others in like employment, that they are *embaſſadors for Chriſt*, 2 Cor. v. 20. (ſo that he that heareth them, heareth him, *Luke* x. 16.) that *a biſhop is the ſteward of God*, Titus 1. 7. *and ought to hold faſt the faithful word as he hath been taught*, [or in teaching, *marg.*] *that he may be able by ſound doctrine, both to exhort and to convince the gainſayers*, ver. 9. *that he ought to be able to teach*, 2 Tim. ii. 2. *and apt to teach*, ibid. *ver.* 24. with many more things which might be ſaid in parallel places to theſe words, in which the prieſt's office and duty, and ſo the people's duty, in reſpect to him, are deſcribed. But it will not be to the underſtanding of the preſent words to inſiſt thereon, only this by the by, becauſe of the title here given him.

That which from what hath been ſaid, makes to our purpoſe, is to ſhew the connexion of the preſent words with the preceding, according to thoſe who render or expound them, *that the prieſts lips ſhould preſerve knowledge*, &c. as ſhewing that what was before ſaid, that he did, or concerning his behaviour, was that which his duty required, and by conſcience thereof he was moved to do, and did in obſervance thereof accordingly do. They that render, *The prieſts lips did preſerve knowledge, and they did ſeek the law at his mouth, becauſe he was the meſſenger of God*, make it a continuation of the deſcription of the behaviour of thoſe ancient holy prieſts, and how they walked worthy of their office, and performed all that it required of them. Either of theſe ſuppoſeth and includeth the other; the holineſs of the office importing a holy converſation, and a holineſs of their converſation, adorn-

[h] See R. Solomon. [i] R. Tanch. [k] Druſ. [l] Vulg. Lat, &c. [m] Piſcat. Grot. [n] R. Tanch. R. D. Kimchi. [o] See Eccluſ. xlv. 17. [p] R. Tanch.

adorning and ſetting forth the holineſs of their office which required it, and of the rule by which they framed it. And ſo by a commendation of thoſe of old, for their walking worthy of their office, ſhews how culpable theſe at preſent ſpoken to, were in regard to their behaviour, contrary both to their duty, and to the examples of their predeceſſors, which he deſcribes in the next words.

8. *But ye are departed out of the way: ye have cauſed many to ſtumble at the law: ye have corrupted the covenant of Levi, ſaith the Lord of hoſts.*

But ye are departed out of the way, &c.] But ye, contrary both to your duty, and to the examples of your pious anceſtors, are departed out of the way, which the law preſcribed for you, as well as it did for them, to walk in, and they did diligently keep to and obſerve. They by their inſtructions directed, and by their good examples led men in the right way of God's commandments, and turned them from iniquity; *but ye have cauſed many to ſtumble at the law*, (or as in the Margin, *to* [q] *fall in the law.*) Ye have [r] been occaſion of ruin to them in things concerning the law, either by teaching them what is not agreeable to the law, or not teaching them the right meaning of it; or by your example contrary to it, ye have cauſed them, who thought they might ſafely be guided by your inſtructions, and do as they ſaw you do, to tranſgreſs the law, and run on in falſe and evil ways to their deſtruction; or, which will be agreeable to the words in the Text of our Tranſlation, (which [s] Others alſo give) [t] give occaſion to them by your wickedneſs to diſdain God's ſervice: (agreeable to that expreſſion, *Rom.* ii. 24. *The name of God is blaſphemed through you:* and 1 *Sam.* ii. 17. that through the ſin of *Eli*'s ſons *men abhorred the ſacrifice of the Lord.*)

The words ſpoken indefinitely give to underſtand, that in ſeveral, or many things, they went aſide from, or contrary to the law of God, and were a cauſe of ſcandal or offence to the people. But if we enquire after particulars, the foregoing chapter ſhews, that they did ſo in what concerned God's offerings and ſacrifices: and the verſes following in this chapter, *viz.* 11, *&c.* that they did alſo in matters concerning marriage. And [u] Some, therefore, for explication of this place, refer to *Nehemiah* xiii. from the 4th verſe forward, where [w] are ſeveral offences againſt the law taxed, which ſeem by the fault of the prieſts to have been occaſioned, as the introducing ſtrangers into the places belonging to the temple, and the profanation of the ſabbath, and marrying ſtrange wives.

Ye have corrupted the covenant of Levi, &c.] Agreeable to this expreſſion is ſaid, *Neh.* xiii. 29. *They have defiled the prieſthood, and the covenant of the prieſthood, and of Levi.* In *ver.* 4, 5. God mentioneth his covenant with *Levi.* This covenant [x] required that they ſhould ſanctify and honour God by a due obſervance of his ordinances, and teaching and cauſing Others to obſerve them. By violating the conditions on their parts they have corrupted and made void that covenant, and muſt not therefore expect from him that *life and peace* (ver. 5.) and all thoſe benefits which he had on his part promiſed on keeping covenant. They belong not to ſuch covenant-breakers; and thence are thoſe evils which have befallen, and ſhall befal them, contrary to what they vainly, without redreſſing their errors, and breach of covenant, did expect. So he had before threatned them, *ver.* 2, 3. and in the next verſe farther declares.

9. *Therefore have I alſo made you contemptible and baſe before all the people, according as ye have not kept my ways, but have been partial in the law.*

Therefore have I alſo made you contemptible and baſe before all the people, &c.] Therefore becauſe they have thus corrupted the covenant of *Levi*, &c. and by their ill adminiſtration of their office, had [y] ſhewed contempt of God, and deſpiſed his name, *chap.* i. 6. *Therefore*, ſaith he, *have I alſo made you contemptible*, or as [z] Some render, *will I make you contemptible*, &c. It will be to the ſame paſs in ſuch ſpeeches, to ſpeak in the ſame language of what is paſt, and of what is to come, that which hath not been yet done, being as certain when God hath ſaid it, as if it were already paſt.

According as ye have not kept my ways.] So rendring to them according to their own dealings, and [a] meaſure for meaſure. It is that which God of old had declared, as the rule by which he would go in judging and dealing with thoſe who ought to take care of honouring him, in looking to the due obſervance of his commandments, 1 *Sam.* ii. 30. *Them that honour me will I honour, and they that deſpiſe me ſhall be lightly eſteemed.* The prieſts, by virtue of God's covenant with them, were to be highly honoured and reſpected by the people: and how zealouſly he would vindicate their honour, appears in that ſtory of *Corah*, *Dathan*, and *Abiram.* But upon breach of covenant with him, if they find on the contrary diſreſpect and contempt, it is by his juſt judgment, and by his juſt judgment they ſhall ſo find, *therefore have I alſo made* (or *will I make*) *you contemptible*, &c. *according as ye have not kept my ways, but have been partial in the law.*] That contempt which they caſt on him and on his law, by wreſting it out of reſpect to perſons, that ſo they might gain favour and reſpect from them, ſo honouring them more than him, and ſeeking to pleaſe them more than him; hath he, or will he, caſt back on them, by making them contemptible, even in the eyes of them from whom they thought to find by that means reſpect; yea,

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[q] Compare Hoſea xiv. the laſt words. [r] Tarnov. [s] Jun. and Trem. [t] Diodati's Notes, and Vatab. [u] Grot. [w] See Ezra x. 2. [x] Abarb. [y] R. D. Kimchi, Abarb. [z] Tig. Grot. [a] R. D. Kimchi.

made or will make them baſe before all the people. To this purpoſe a learned [b] *Jew* expounds the words: and [c] Others agree with him, that by being *partial in the law*, is for men's ſakes to approve of that which the law approved not of; and not to reprove men, when they did contrary to it, as in particular, in that out of reſpect to thoſe great men that brought them, they did accept of, and offer illegal ſacrifices, (as in the former chapter is ſhewed) and not reject or reprove them for bringing ſuch things contrary to the law; whereas perhaps (as [d] Some add) from a poor man they would not have accepted them. But the words [e] ſeem more general, and to comprehend any wreſting of the law, either out of favour to themſelves or others, when in declaring the meaning thereof, or determining any thing according to it, they did not deliver the truth, but reſpect the perſons, in whoſe caſe they were to deliver their judgment, and ſo accordingly interpreted it in favour or hatred unto them; and, as [f] Some think, more particularly in caſe of extortion and uſury, they favouring the oppreſſors: and this in any kind was contrary to what the law commands, *Levit.* xix. 15. *Thou ſhalt not reſpect the perſon of the poor, nor honour the perſon of the mighty; but in righteouſneſs ſhalt thou judge thy neighbour.* And *Deut.* i. 17. *Ye ſhall not reſpect perſons.* And *Deut.* xvi. 19. *Thou ſhalt not wreſt judgment, thou ſhalt not reſpect perſons.* This is to be partial in the law: our Margin tells us, it is literally according to the *Hebrew*, *ye have accepted faces:* it is uſually elſewhere rendred, *to reſpect perſons.* Theſe three expreſſions are in meaning all one: but our Margin gives us likewiſe another rendring, viz. *Ye have lifted up the face againſt the law, viz.* preſumptuouſly done or taught what is contrary to it; which although by [g] ſome Interpreters followed; and the word נשׂא *Naſa*, doth doubtleſs ſignify as well to *lift up* as to *accept*, and the meaning be good; yet is by [h] One found fault with, becauſe the common and received uſe of the phraſe is to denote [i] *reſpect of perſons*, and not elſewhere taken in that ſenſe of *lifting up the face.*

10. Have *we not all one Father? Hath not one God created us? Why do we deal treacherouſly every man againſt his brother, by profaning the covenant of our fathers?*

Have we not all one Father? Hath not one God created us? &c.] [k] Some, eſpecially they who render the former words by lifting up the face againſt the law, will have this verſe to be the words of the prieſts or people, apologizing for themſelves, againſt that which the Prophet in the following verſes, accuſeth them for, and reproves them, *viz.* their contracting unlawful marriages with infidels, or heatheniſh women: as if lifting up the face againſt the law, which forbad them ſo to do, they ſhould ſay, Why do ye tax us for our unlawful marriages with infidels? Was not *Adam* one common father to us all? Hath not one God created us all? Why do ye therefore charge us with treacherous dealing with our brethren, and profaning the covenant of our fore-fathers, in that we do promiſcuouſly match with our heathen neighbours? as the learned Biſhop *Hall* paraphraſeth the words according to their meaning. And they in their Notes take notice of the grounds that theſe making their excuſe do go on, *viz.* in that all being from one common Father, and all by one created, they are all equally lawful as for liberty of contracting marriages with them. And again, as it is no treacherous dealing therefore with their brethren, ſo it cannot be a profanation of the covenant made by God with their fathers, inaſmuch as by this means they called others into partaking of the covenant, which was a moſt juſt thing. [l] Another going along with them, as to the firſt part of the verſe, and taking for included therein all that they ſay, makes yet the latter part, viz. *why do we deal treacherouſly*, &c. to be the Prophet's anſwer unto them, by retorting on them their own words, and putting it to their own conſcience, bidding them to aſk themſelves, why do we, that know God's command for not marrying with the *Gentiles*, deal treacherouſly every man againſt his [*Jew*] brother, by caſting off his ſiſter or daughter, whom we have married, to take in her place a ſtranger, ſo profaning the covenant of our fathers, by which God required that they ſhould not pollute themſelves with [m] ſuch marriages, and they did faithfully keep it. But as for the firſt of theſe opinions, it is excepted againſt by a learned [n] man, as reſtraining ſo theſe words to the prieſts, to whom the foregoing words were ſpoken, whereas the things, now taxed, were common to all; and the ſecond ſeems not much to mend the matter: both make the matter harſh, and require ſuch an abrupt change of perſons in ſpeaking, as the words ſeem to give no ground for. They more plainly and clearly flow, if they be all taken as the words of the Prophet, proceeding in his reproof, but not of the prieſts only, as before, but of all. [o] They that in the preceding verſe underſtand by their being *partial in the law*, their partiality in determining in behalf of oppreſſors and exactors, think that ſin of exaction here eſpecially taxed, and the iniquity of it ſhewed, in regard that they were all children of one father *Jacob*, and ſo equally free, and having equal right to juſtice, according to the law, without reſpect of perſons, and by one God created, *i. e.* made his people: why then do we deal treacherouſly every man againſt his brother, in oppreſſing him, and by unjuſt uſury exacting of him, which is a manifeſt profanation of the covenant of our fathers, or that law given to them, which forbad to lay uſury on any of God's people, their brethren, as *Exod.* xxii. 25. *Levit.* xxv. 36. *Deut.* xxiii. 19, 20. And for their ground of this expoſition and confirmation

[b] R. D. Kimchi. [c] Abarb. [d] Munſt. Vatab. Tirin. [e] Grot. Rib. Menoch. [f] Grot. [g] Jun. Trem. [h] Tarnov. [i] So here R. Tanch. [k] Jun. Trem. [l] Tarnov. [m] Exod. xxxiv. 16. [n] Piſc. [o] Grot.

mation of it, they refer us to the hiſtory of the *Jews*, in thoſe times about which this Prophet lived, as particularly ſet down in *Nehemiah*, chap. v. 3, 4, 5, 6, 7, *&c.* where their oppreſſion of the poor by uſury, and exactions, is deſcribed, and a reformation thereof ſought by *Nehemiah*. With theſe [p] Others agree, who will have here all wrong dealing taxed. But Others, the *Jews* generally, and divers [q] Chriſtians, follow another way of expoſition, which ſeems more agreeable and coherent to the following verſes; and that is, (whether with reſpect to the foregoing words, as [r] Some will, or without reſpect to them, as ſome of the *Jews*, who look on this as a beginning of a new prophecy, as [s] One ſpeaks, or a new matter of reproof, or a [t] new ſection;) that theſe words are the words of the Prophet reproving them for what they did under the ſecond temple, after their return from the *Babyloniſh* captivity, contrary to the law in what concerned their marriages; in which they were peccant in two regards. [u] 1. In taking wives that were of another nation and religion. 2. In oppreſſing and hard dealing with their *Iſraelitiſh* wives, either by diſmiſſing them, or uſing them deſpitefully and contumelioufly, and denying them what was due to them; in favour of thoſe ſtrange wives which they took with them, and preferred before them: in which kind how peccant they were, both people, and prieſts, and *Levites* alſo, is ſhewed at large, *Ezra* ix. This ſin the Prophet coming to reprove, argues, as [w] Some obſerve, and aggravates the heinouſneſs and unreaſonableneſs thereof, in regard that it is the violation of the tye of a double relation, which ſhould have kept them from doing it. 1. In that they had all one Father, were of one kindred and family, *have we not all one Father?* and ſo in violating the rights of that affinity, *did deal treacherouſly every man with his brother*. 2. In that they were all of one religion, the people of one God, all acknowledging and profeſſing to ſerve him alone, and to obſerve his laws, *Hath not one God created us?* and ſo in doing, as they did, contrary to his law, profaned the covenant of their fathers, that covenant by God, who made them his peculiar people, made with their fathers; by virtue of which, [x] as he was one God, ſo they were to be one people ſeparated to him, and not mingle themſelves with the idolatrous Heathen, and particularly by making marriages with them, *Deut.* vii. 3. That this meaning may be made plain, it will be convenient to obſerve ſomething concerning ſome of the words; as firſt, who is that one Father, which they all have. By him the [y] *Jews* underſtand to be particularly meant *Jacob*, the more immediate father of the twelve tribes, from whom they all ſprung: and [z] Others (many Chriſtian Expoſitors) underſtand *Abraham*, from whom alſo they all came, with whom God firſt made that covenant, by virtue of which, they, as his ſeed, were accounted his peculiar people, and heirs of the promiſe. And of him that they were wont to boaſt as their father, we learn in ſeveral paſſages in the *New Teſtament*, as *John* viii. 38, 39. and [a] elſewhere. And *Iſaiah* li. 2. God bids them to look unto *Abraham* as their father, whom he called [one, or] alone. So that in reſpect of either of theſe it may be ſaid they had one Father. Nor will it make any difference as to what is thence urged or concluded here to them: it will be as to the purpoſe all one which of them be underſtood, as likewiſe if they ſhould name alſo *Iſaac*, who was between *Abraham* and *Jacob*. [b] Others think by this one Father to be meant God, it following, *Hath not one God created us?* and him may they truly ſo call; and we hear them ſaying in the forecited, *John* viii. 41. *We have one Father, even God.* And thus taken, it would make for inferring the ſame concluſion of not dealing treacherouſly, nor violating the covenant made with their fathers; but as it is [c] obſerved, would not bring it ſo cloſe home, nor preſs it ſo far upon them, as if it be underſtood of their one Father in the fleſh, in whom they were by God received into covenant, and made his peculiar people, diſtinct from other nations; and ought therefore, by ſo preſerving themſelves without mixture with other profane people, to obſerve that covenant without violation of it. If it ſhould be underſtood of *Adam*, (as by [d] Some it is) this way of arguing would be yet wider and looſer, and not much to conclude againſt that which ſeems here in the firſt place more eſpecially ſpoken againſt, *viz.* their taking wives of other nations, although againſt thoſe things joined with it, *viz.* their putting away the *Iſraelitiſh* wives which they had, or taking more ſtrange wives with them; it ſo would firmly conclude according to our Saviour's way of arguing, *Mat.* xix. 4, 5, &c. Yet ſeems it moſt agreeable to the argument of this place, to underſtand either *Abraham* or *Jacob*.

Hath not one God created us?] It ſeems not ill obſerved by [e] Some, that the word of *creating*, is here not meant in that general ſignification, whereby it is common to all men, all being created by God alike, but in a more reſtrict ſignification of making, or framing, or conſtituting to be a ſelect people to himſelf, wherein it was peculiar to *Iſrael* his choſen, whom for that purpoſe he brought out of *Egypt*, and did, as it were, form and model anew. In which ſenſe it is likewiſe uſed, *Iſaiah* xliii. 1. *The Lord that created thee, Jacob*, and ſo *ver.* 7. And in the *New Teſtament* in much like uſe, *Eph.* ii. 10. *We are his workmanſhip created in Chriſt Jeſus unto good works: for if any man be in Chriſt, he is a new creature*, 2 *Cor.* v. 17. [f] Or if it be uſed in the more uſual ſenſe, it will tend to the ſame purpoſe, and

[p] Lyra, and ſee Chriſt. à Caſtro. [q] Cyril, &c. [r] Ribera. [s] R. Tanch. [t] R. Ab. Ezra. [u] Id. and Abarb. [w] R. Tanch. Abarb. Hierom. Montan. Ribera, Ch. à Caſtro, Menoch. [x] Abarb. Deut. xxvi. 17, 18. [y] Ab. Ezra, R. Tanch. R. D. Kimchi, Abarb. [z] Cyril, and moſt Chriſtian Expoſitors. [a] Mat. iii. 9. Luke i. 73. [b] Piſc. Diodati. [c] Calvin. [d] Lyra, vid. Ch. à Caſtro. [e] Ch. à Caſtro. Grot.

and conclude with the ſame force being thus underſtood, *Hath not one God created us? i. e.* Do not we, the *Jews*, all [f] acknowledge one Lord, one God the Creator of us, and of all things, and profeſs to ſerve him alone, contrary to other nations, who do not ſo acknowledge him, but ſerve falſe gods? And how then ſhould we all, agreeing in the true religion, and by it diſtinguiſhed from others, violate thoſe reſpects and duties which that religion binds us to obſerve one towards another, as brethren and partakers of the ſame covenant, which by dealing treacherouſly or falſly one with another, we do profane.

Every one againſt his brother.] The matter according to the expoſition we are ſpeaking of, rather [g] ſeems to require, that it ſhould be ſaid his ſiſter, *viz.* thoſe *Iſraelitiſh* women, whom by taking Heatheniſh women with them, or inſtead of them, they injured. The word, *brother*, may therefore be taken, either ſo as to include the relation of kindred and family, (which was [h] accounted brotherhood) whether males or females, ſiſters as well as brothers: his wife is meant, (ſaith *Abarbinel*) as if it ſounded, *a man againſt his wife*, [i] or elſe while they ſo wronged their wives, they wronged thoſe whoſe daughters or ſiſters they wronged, and dealt treacherouſly with them.

Why do we every man?] This intimates, that the fault ſpoken of, was very common among them, many guilty of it; yet not ſo, that we may think every one was guilty in that kind, nor the Prophet himſelf among them: though to ſhew how he, and all the reſt that were members of the ſame body and community, were concerned in thoſe ſins which were by many among them committed, he ſpeaks in general, and ſeems to include all, even himſelf too. *We every man.* There is nothing in the original that expreſly denotes *every*, but indifinitely a man againſt his brother, or one againſt another. The *Greek*, therefore, as exempting the Prophet, render not *we* but *ye.*

The ſin wherein they dealt treacherouſly, and by it profaned the covenant of their fathers, though not particularly expreſſed in this verſe, yet is in the next verſe ſet down in expreſs terms, ſo as to favour the laſt expoſition.

11. ¶ *Judah hath dealt treacherouſly, and an abomination is committed in Iſrael, and in Jeruſalem: for Judah hath profaned the holineſs of the Lord which he loved, and hath married the daughter of a ſtrange God.*

Judah hath dealt treacherouſly, &c.] The people of *Judah*, or the *Jews*, together with thoſe *Iſraelites* of the other tribes, which adjoined themſelves with them in their return from the *Babyloniſh* captivity, are accuſed for treacherous and falſe dealing, and committing abomination, as in the other parts of the land, ſo in *Jeruſalem* it ſelf, the chief city [k] and place of the temple: where they ſhould have been moſt careful of their behaviour, and given good example to others, even there they *profaned the holineſs of the Lord which he loved*, &c. The Lord is holy, perfect holineſs, his name holy, and all things more particularly related, or pertaining to him, holy. His law, covenant, and all his ordinances and inſtitutions, holy; *Iſrael* his peculiar people, and holy people: the ſanctuary or temple, and all things therein conſecrated to him, holy; *Jeruſalem*, the city of the great God, holy; yea, the whole land of his inheritance, holy; ſo that whoſoever doth not obſerve thoſe due reſpects, which to any of theſe belong, and preſerve with religious care that holineſs which belongs to them, may be ſaid to have *profaned the holineſs, which he loved*, commanded and required: and ſo is it differently expounded by [l] Some, of one of theſe, by Others of another, as, of the temple, of the people, *&c.* But if we conſider what is before ſaid of their profaning the covenant of their fathers, and here joined in the accuſation of them, that they *married the daughter of a ſtrange God*, and what follows afterwards concerning their ill and falſe dealing with their lawful *Iſraelitiſh* wives, called the wives of their covenant; we may well aſſent to them, who by the holineſs here ſaid to be profaned, underſtand more eſpecially his holy inſtitution of matrimony among them, not ſo much in general, as it was a holy inſtitution at firſt made in Paradiſe, as [m] Some think, but as ſo limited and reſtrained among this peculiar people of God, as that by obſerving his commands concerning it, they might ſanctify him, and preſerve themſelves a holy nation to him, and [n] ſeek, and propagate a godly ſeed, by marrying within themſelves, and cleaving to thoſe wives as one fleſh, and not mixing themſelves with Heathens and Idolaters, by taking wives of their daughters, although by their neglecting his commandment, and breaking his covenant in this kind, all other things that had the impreſs of his holineſs were at once profaned; his holy people themſelves, by bringing in a mixed ſpurious generation of half *Jews*, half *Aſhdodites*, *Ammonites* or *Moabites*, or the like; (*Neh.* xiii. 24.) his ſanctuary or holy temple, by bringing into it ſuch wives and ſuch children; his holy covenant made with their lawful wives, while they either [o] put them away, or wronged them for the ſake of thoſe illegal ſtrange wives, taken either into their places, or together with them; and ſo by neceſſary conſequence his whole holy law, which he that willingly tranſgreſſeth in one part [p] is guilty of the breach and profanation of all; and ſo his holy name that was called on them, and himſelf, who was their God, and commanded them to be holy as he is holy: in ſum, all the holy things of God, (as the *Greek* comprehenſively renders it) all that holineſs which he loved, delighted in, commanded and required.

[f] R. D. Kimchi. [g] Ab. Ezra, Druſ. [h] See Montan. Chr. à Caſtro, and Hierom. [i] Munſt. [k] R. D. Kimchi, Calv. Grot. [l] Tig. Vatab. [m] See Ribera. [n] Ver. 15. [o] See Hierom. Ribera, Pareus, on ver. 10. Ch. à Caſtro. and ſee ver. 16. infra. [p] James ii. 10.

Of theſe words, *which he loved*, we have in the Margin of our Bibles another reading, *viz.* which he ought to love: this is a tranſlation which ſome [q] Others of good account give, and explain it, which holineſs *Judah* ought to have ſo loved, as not to profane it by placing their love on any other to the violating and profaning of it. And [r] Others render it otherwiſe, as, *which*, *i. e.* which Lord, *loved her*, i. e. *Judah*. A [s] later very learned man, *which*, *i. e.* which Lord, *he*, that is, *Judah*, *had loved*, *viz.* formerly, and was eſpouſed to, but now profaned his holineſs, and married the daughter of a ſtrange God. The *Spaniſh* renders, *Judah* hath defiled the holineſs of the Lord by loving and marrying [or in that he loved and married] himſelf to the daughter of a ſtrange God. But among all, none ſeems more genuine, than that given in the Text of our *Engliſh* Bible, ſo underſtood as we have ſaid, in that ſo it is oppoſed to what follows, *ver.* 16. where he ſaith, *The Lord hateth putting away*, and that any ſhould take other illegal wives to his lawful wife, according to that expoſition which there ſome follow, thoſe things are contrary to that holineſs here ſpoke of; as thoſe he hates, ſo this he loves and requires.

The daughter of a ſtrange God.] Of what nations they that then tranſgreſſed in this kind took wives, we read *Ezra* ix. 1, 2, &c. from which place, and this, is manifeſt, that the prohibition in the law, *Deut.* vii. 1. did not only make it unlawful to take wives of thoſe ſeven nations there named only, but of any other heatheniſh idolatrous nation: and ſo the [t] *Jewiſh* Doctors, by comparing the words of *Ezra* with that command there given, conclude. And ſuch women of theſe nations, which had not one Father, *(ver.* 10.) nor acknowledged one true God that created them, as *Iſrael* did, are called *daughters of a ſtrange God*. As thoſe that acknowledge, worſhip, and ſerve the true God, are called his ſons and daughters, *Deut.* xxxii. 19. ſo they that worſhipped any ſtrange God, are by like reaſon here called the daughters of that God: hence the [u] *Jews* ſay, He that marrieth a heathen woman is as if he made himſelf ſon-in-law to an idol.

12. *The Lord will cut off the man that doth this: the maſter and the ſcholar out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hoſts.*

The Lord will cut off the man that doth this, &c.] So with Ours moſt Interpreters render it, as if the Lord here threatning to puniſh him that did ſuch things, and tranſgreſſed in that manner ſpoken of, threatned to cut off and deſtroy him, whether ſuch or ſuch were his condition, as is here in the following words deſcribed. But a learned [w] man well notes, that the word לאיש *La-Iſh*, may according to the more frequent uſe of the letter or prepoſition, ל *L*, for a note of the dative caſe, be rather rendred *to the man*, i. e. *from the man*, than by omitting it, as Ours and Others do, ſimply *the man*, as threatning to cut off not ſo much, or not only his perſon, but thoſe that were in ſuch or ſuch relation to him. And ſo the *Chaldee* Paraphraſe renders it, *The Lord ſhall deſtroy to the man that doth this*, &c. Thoſe that he threatens to cut off, whether we underſtand the perſon himſelf ſinning, or thoſe related to him, are in the next words thus deſcribed, *the maſter and the ſcholar* (whether he be ſo or ſo) and in the Margin of our Bibles, as another reading we have, or, *him that waketh, and him that anſwereth*, which (as a *Jewiſh* Expoſitor notes) is the proper ſignification of the words, though diverſly interpreted by Others, [x] Some rendring, *him that calleth, and him that anſwereth*, ſeeming to take the word in an active ſenſe, as [y] Others do, *him that wakeneth*. [z] Others, *the maſter and the ſcholar*, [a] Others, *the author and him that obeyeth*; [b] *the Lord and the ſervant*, [c] *prieſt or laic*. The *Chaldee*, *ſon and ſon's ſon*, and the like: of which may be ſaid, as that *Jewiſh* Expoſitor ſaith of the *Chaldee*, that they render [d] *by way of interpretation*, or by giving the meaning, as they thought the words to import, not as they literally ſignify. And as to the following words, *and him that offereth an offering*, [e] Some expound as a deſcription of the prieſts and their ſons: as [f] Others do the former words likewiſe, to be a deſcription of the prieſts and other *Levites*, [g] officers about the temple, as porters and ſingers, and the like. [h] Others render, *when* (or although) *he ſhall offer a gift to the Lord* to make atonement for his ſin. And ſo accordingly do they differently give their expoſitions of the whole; as [i] Some, *that the Lord will cut off* both the man that tranſgreſſed in this kind, and alſo his abettors and defenders, though he would ſeek to expiate his fault by gifts and ſacrifices offered to the Lord by [k] himſelf or others. [l] Others that he would cut off *from him*, either himſelf that looked after ſuch women, or from him that defended him, thoſe ſons begotten of them, yea though *he offered gifts*, &c. A [m] late very learned man, having conſidered the different expoſitions of Others, gives thus his own opinion, that in this verſe is threatned puniſhment to thoſe that were guilty of that treacherous dealing in the precedent verſe mentioned, *viz.* that God would cut off from them, 1. Such who would watch, for (or over) them in (or with) prayers and admonitions. 2. Such as ſhould anſwer them, when they ſhould aſk concerning the law. 3. Him that ſhould offer to God ſuch ſacrifices as they brought. So that together he may be underſtood-

[q] Jun. Trem. Piſcat. [r] Genev. in de Dieu. [s] Id. L. de Dieu. [t] Maimon. in Iſſure biah, c. 12. §. 1. [u] See R. D. Kimchi and Abarbinel. [w] L. de Dieu, and Vatab. 4to and 8vo. [x] Ab. Walid. and R. Tanch. [y] Munſter. &c. [z] Vulg. Lat. and Kimchi in Rad. [a] Tig. [b] Calv. [c] Stokes, [d] على سبيل التاويل. [e] Chald. R. D. Kimchi, R. Tanch. [f] Caſtal. [g] Diodati, Dutch Notes. [h] Jun. Trem. Piſc. Grot. [i] Jun. Trem. [k] Druſ. [l] Piſca. [m] Lud. de Dieu.

ſtood to threaten the prieſts, (ſpoken of in the former verſes of the chapter) that they ſhould be removed from their office, and likewiſe all the people (ſpoken of in the verſe immediately foregoing) that they ſhould be deprived of their prieſts. But to me there ſeems no more facile or conſpicuous expoſition than that given by that learned [n] *Jew*, at firſt mentioned, (agreeable likewiſe to what [o] Others of the ſame nation give) viz. *that* (he will deſtroy to or from them, or) *they ſhall* (be deſtroyed, or) *periſh:* ſo that there ſhall be none left among them, to whom ſhall pertain (or agree) any of thoſe epithets that import life, [ſuch as are waking and anſwering, as if this were a [p] proverbial kind of expreſſion to denote as much as any living ſoul, as if he ſhould ſay, I will cut off every living ſoul, ſo that there ſhall be none in his houſe, that may call or anſwer, none at all living.] And this imprecation (or menace) ſaith he, comprehends the tranſgreſſors in this kind of all *Iſrael*; as he ſaith, (firſt) out of the tabernacles of *Jacob*, and then particularly applieth it to ſuch of the prieſts as did ſo, ſaying, *and him that offereth an offering to the Lord of hoſts*, (or, and of him that offereth,) *viz.* out of the habitations, both of the common people of *Iſrael*, or the laïty, and alſo of the prieſts; which laſt expoſition comes nigh to what the *Greek* hath, from or out of the tabernacles of *Jacob*, and from or out of thoſe who bring an offering to the Lord Almighty: although in the rendring the words immediately preceding, they be very wide from any yet mentioned, rendring *until he be brought down*, which [q] Some aſcribe to the reading it differently from what is now read in the *Hebrew:* but whether ſo, or that they did it by way of interpretation (as we before ſaid of Others) thinking it a proverbial ſpeech, and that to be the importance of it, which they ſet down, though not in a literal rendring, it will not concern us to enquire; our buſineſs chiefly being to ſee what meaning the *Hebrew* Text as now read (which we doubt not to be the true and incorrupted reading) will naturally bear, and to adjuſt with it our *Engliſh* Tranſlation, and ſometimes, as occaſion gives, Others alſo, from it, as now read, derived.

Out of the tabernacles of Jacob.] The *Chaldee* Paraphraſe rendreth, *Out of the cities of Jacob.* From the ancient and frequent uſe of living in tents or tabernacles in thoſe countries, and the long cuſtom of their anceſtors of living in ſuch, was the word afterwards uſed for any habitations, cities, or houſes in which they dwelt: and ſometimes [r] for the congregation or company of the people themſelves that dwelt together in them. So that by cutting off theſe ſinners *out of the tabernacles of Jacob*, may be underſtood the extirpating them out of the land, the dwellings, or the [s] congregation of *Iſrael*. [t] Some thinking this ſpoken more particularly of the Prieſts or *Levites*, think by this expreſſion to be meant the caſting them out of the temple, or from the altar, ſo that they ſhould not be admitted or ſuffered any more to ſerve there. But this ſeems to be too narrow a reſtriction of this menace only to the prieſts, which (as appears out of the foregoing verſe) is denounced againſt all *Judah* and *Iſrael*. And though it appear out of the forecited books of *Ezra* and *Nehemiah*, that ſome of the prieſts were guilty in this kind by taking ſtrange wives, yet was the ſin more general, and ſo the puniſhment menaced ſeems extended to all of all ſorts that had ſo done, whether prieſts or lay-people. By [u] Some the word *tabernacles* is thought uſed to put them in mind of their unſettled condition.

13. *And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, inſomuch that he regardeth not the offering any more, or receiveth it with good will at your hand.*

And this have ye done again.] *Again*, שנית *Shenith*, ſecondly, or a ſecond time, or in the ſecond place, or [w] this ſecond thing; ſo that he ſeems proceeding in his reproof to tax them of a ſecond crime added to a former. The former, to which this now to be ſpoken of, is ſecond, is by [x] diverſe taken to be that in the foregoing chapter, and the beginning of this, taxed; their offering to God illegal ſacrifices, and in illegal manner, and ſhewing contempt of his altar, and want of due regard to his ſervice. [y] Others look on this as called ſecond, in reſpect to that ſpoken of, *ver.* 11. *viz.* their *profaning the holineſs of the Lord by marrying the daughters of ſtrange Gods*, idolatrous wives; to which, though the ſins after ſpoken of, have reſpect, and be of the ſame kind, yet it is another additional degree of it, an heightning and doubling of it: ſo that the word *again* or *ſecondly* may well be referred to it. And it will not much matter which of the two opinions be followed. [But the *Greek*, and ſuch as follow them here, (as the printed *Arabick*) render the word שנית *Shenith* much differently from both, viz. *things which I hated*, [z] taking, it ſeems, this word to be of the ſame ſignification with שנא *Sane* in *ver.* 16. which ſignifies hating, and is a different root.] The fault with which they are taxed is, that *they covered the altar of the Lord with tears, with weeping and crying out*, &c. which by the generality of the *Jewiſh* and moſt of Chriſtian Expoſitors, is underſtood of the effect of their treacherous dealing with their lawful *Iſraelitiſh* wives, whom, by eitheir diſmiſſing them to take others, or by taking with them ſtrange women, to whom they ſhewed more reſpect, love, and kindneſs than to them, and with them dealt unkindly, and otherwiſe than

[n] R. Tanch. [o] R. D. Kimchi, Abarb. [p] Chr. à Caſtro. [q] Capell thinking they read עד יענה Ad yeunneh for ער ועונה Er veoneh. [r] Flac. Illyr. [s] Biſhop Hall. [t] Dutch Notes. [u] Oecolamp. [w] Piſcat. [x] Aben Ezra, R. D. Kimchi, R. Tanchum, and ſeveral of the Chriſtian Interpreters. [y] R. Solomon, Abarb. &c. [z] See Schindler in שנא.

than they ought, depriving them of what was due to them; they cauſed to pour forth abundance of tears before the altar of the Lord, as it were covering it with them, [a] from the ſight of God, or which God looked on [b] as if they fell on his altar, and to utter there their ſad lamentations and doleful complaints for the injuries done them, as deſiring help, redreſs, and juſtice from God: by ſeeing and hearing of which he was ſo far moved and provoked, that he would no more regard or receive with good will any offering that was there offered by the prieſts, [c] either for themſelves or others, who had committed ſuch things. Yet this expoſition, though by ſo many agreed on, *Calvin* rejects, thus rendring the words, *And this ſecondly have ye done, by covering the altar of the Lord with tears, with weeping and crying, becauſe there is no more any reſpect had to the offering, nor any good will or acceptable thing received at your hand:* giving then the meaning to this purpoſe, that the prieſts by their ill behaviour in God's ſervice, ſo provoked him, as that he would no more reſpect any offerings offered by them, nor accept them with good will and delight: which diſpleaſure of God the people perceiving, inſtead of coming with praiſes and rejoicing into the courts of God, now came only full of grief, with tears and cries, as thinking all they did to no purpoſe for the pleaſing of God. But in this his way of interpretation, he ſeems not either to make the ſenſe of the words, or the connexion of them ſo clear, as to perſuade [d] thoſe, who otherwiſe have great reſpect for him, to follow him in it; but they rather chooſe to embrace the former expoſition. There is another interpretation given by an ancienter [e] Expoſitor, who underſtands *theſe tears*, &c. of tears ſhed by thoſe who are accuſed before, of ſuch ill doings as are ſpoken of, as if they in ſhew of ſorrow for their offences, did approach God's altar with many tears and lamentations, and cries, as deſirous of pardon, yet ſtill continued to do the ſame wicked things, and would ſtill retain their ſtrange wives; for which their falſe dealing, God refuſeth any more to reſpect or accept their offerings, though they cry never ſo much and ſo loud. This would be no ill meaning: but the firſt mentioned is more approved and followed, as beſt agreeing with what follows. [Nor is that way followed which *Cyril* mentions; as if by *the tears*, &c. were underſtood ſuch as were drawn from the covetous offerers, [f] loth to part with thoſe things which they were to offer, as ſorry for the loſs they were to be at; wherefore he that loveth a cheerful giver, could not with good will accept things with ſo ill will offered.] There is yet another way by a very learned [g] man (in the foregoing verſe mentioned) given, which making it an aggravation of the puniſhment in the foregoing verſe denounced; as if having there, according to his interpretation, threatned to cut off from them the prieſt that ſhould watch over them, give them anſwers out of the law, and offer gifts for them, he ſhould here add, *And this ſecondly ſhall ye do, ye ſhall cover my altar with tears, weeping and cries:* why? *becauſe there ſhall be no more reſpect to any offering of yours*, &c. But it will be ſafe to follow the firſt, and more generally received expoſition.

14. *Yet ye ſay, wherefore? becauſe the Lord hath been witneſs between thee and the wife of thy youth, againſt whom thou haſt dealt treacherouſly: yet* is *ſhe thy companion, and the wife of thy covenant.*

Yet ye ſay, &c.] Yet ye [h] are ſo impudent as to ſtand up in defence of your ſins, and to ſay, *Wherefore*, &c. or as Others, if ye ſay, *wherefore? i. e.* wherefore is the Lord ſo angry, that he will no more accept any offering from our hands? the anſwer is; becauſe *the Lord hath been witneſs* of the contract, or matrimonial promiſes made according to his law in his name, *viz.* with invocations of it, and calling him *to witneſs*, (and therefore called the covenant of God, *Prov.* ii. 17.) *between thee and the wife of thy youth, i. e.* which thou tookeſt in thy youth, with whom thou now dealeſt treacherouſly, though ſhe were thy companion, made ſo according to the inſtitution of God, that thou ſhouldeſt [i] cleave unto her as one fleſh with thy ſelf.

And the wife of thy covenant.] By mutual covenant eſpouſed to thee; the conditions of which covenant God [k] being witneſs to it, looks on as neceſſarily binding on both parts, and requires the due performance of it from both: and therefore hearing her juſt complaint of the breaking of it on your parts, moved with juſt indignation, will not accept of you, or look on any offering from you ſuch treacherous covenant-breakers, as pleaſing to him. This ſeems a plain expoſition of the words, and in which will be included, or eaſily reduced to it, what is by Others ſaid; as what *Kimchi* ſaith, that by, *becauſe the Lord hath been witneſs between thee*, &c. is meant, that whatever they pretend, God ſeeth, and is witneſs, that they did not love their wives; their heart was not towards them, but they dealt treacherouſly with them, and ſo gave them juſt cauſe of complaining to the Lord: as likewiſe what *Abarbinel* ſaith, who makes the import of the queſtion, *wherefore?* which impudently ſtanding on their own juſtification they aſked, to be, wherefore do thoſe women weep and complain? as if they knew no cauſe they had: and then explains the anſwer much according to what was at firſt ſaid, that it was becauſe God was witneſs to thoſe rites and inſtruments of matrimonial contract and covenants made between them, which the women having kept unviolated on their parts, and behaved themſelves as faithful companions and covenanted wives to them, when they ſaw them violated by their huſbands taking other wives with them, did addreſs themſelves to the Lord their wit-

[a] Oecolamp. [b] R. Tanch. [c] Pelican. [d] Piſcat. Diodati, Dutch Notes. [e] Lyra. [f] Chap i. 13. [g] L. de Dieu. [h] Abarb. [i] Gen. ii. 24. Mat. xix. 5. [k] R. Tanch.

witneſs, and complained of the wrong done to them: by which moved, he ſhews himſelf juſtly diſpleaſed for ſuch their treacherous dealing.

By *God's being witneſs*, [l] Some underſtand his precept or command for keeping covenants inviolable betwixt man and wife, according to the firſt inſtitution of marriage, *Gen.* ii. 24. By *wife of youth*, [m] Some underſtand a wife taken in her youth or flower of her age, which being now paſt, they ſet her at nought, and [n] either put her away, or took other ſtrange wives, whom they more loved, with her: and by *companion and wife of covenant*, a partaker of the ſame holy rites, (or religion) and in the ſame covenant of God. And it is by [o] divers obſerved that here are put, as ſeveral aggregations of their fault in thus injuring their wives, 1. the witneſs of God, 2. the wife of thy youth, 3. thy companion, and, 4. the wife of thy covenant. [*Kimchi* obſerves that by theſe expreſſions is denoted the dereliction of any *Iſraelitiſh* wife legally married, whether in youth or age, inaſmuch as the notion of *companion* and *wife of covenant* agrees to either.]

15. *And did not he make one? yet* had *he the reſidue of the ſpirit: and wherefore one? that he might ſeek a godly ſeed: therefore take heed to your ſpirit, and let none deal treacherouſly againſt the wife of his youth.*

And did not he make one? yet had *he the reſidue* [Marg. Or, *excellency*] *of the ſpirit, and wherefore one?* &c.] This verſe is confeſſedly difficult. It appears ſo by the ſeveral different expoſitions that are given of it. We ſhall in the firſt place take notice of that which ſeems moſt agreeable to our Tranſlation in the Text. *And did not he*, *i. e.* that one God who created all, *ver.* 10. *make one? i. e.* one man, and one woman, made out of the rib of that one man, one only pair; ſo that that one man had only one wife, though *he had the reſidue of the ſpirit*, [p] being the father of ſpirits, and ſo could have at his pleaſure created more ſpirits or ſouls, and infuſed them into more women, ſo that that one man might have had more wives if God had ſo pleaſed. But now he gave him only one, and made only one couple, and that for this end, that they might in chaſte wedlock and ſincere love, and undivided affection, propagate a godly ſeed or holy ſeed to God: whoſe example, therefore, ye ought to look on as a perpetual law ſet to you: and therefore in imitation of that firſt man, *take heed* you alſo every one *to your ſpirit*; that ſpirit by God infuſed into you, that ye impart and communicate it only to one, and that with ſincere affection, *and let none* of you *deal treacherouſly againſt the wife of his youth*, by deſpiſing or relinquiſhing her, or taking any other ſtrange wife with her. This ſeems an eaſy and very probable interpretation, and the rendring is agreeable to the words, without force or violence to any of them, or to the conſtruction. And it will be confirmed by our Saviour's way of arguing againſt divorce, (and conſequently Polygamy,) *Mat.* xix. 4, 5, 6. *Have ye not read that he which made them at the beginning, made them male and female*, &c. by which is well expounded this expreſſion here, *did not he make one?* that is, one couple, which by that relation, as he there adds, became one fleſh, and are no more two but one fleſh, one man, as (*Gen.* i. 27.) they both together are called, and therefore ſhould be of one mind and one ſpirit alſo, the unity of which they ought faithfully to preſerve, without dealing treacherouſly one with the other, to the making a diviſion betwixt them, or by taking in ſtrangers to corrupt that holy ſeed by God required, and introduce a ſpurious unſanctified generation, like that by ſuch means brought in, *Gen.* vi. 2, &c. But though this ſeem a plain and good expoſition, yet becauſe far different ones are by Others given, it will be convenient to take notice of ſome of them at leaſt, leſt we ſhould be thought to take this becauſe Others were not conſidered.

In the next place, therefore, we may take notice of that reading, which the ancient *Latin* Tranſlation gives, *Nonne unus fecit, & reſiduum ſpiritûs ejus eſt*, &c. which, according to the *Doway Engliſh* Verſion of it, is, *did not one make, and the reſidue of the ſpirit is his?* or, as it may ſound, *and* [it] *is the reſidue of his ſpirit*. They that follow this reading, wherein *one* is the nominative caſe, differ in their expoſitions; for if it be aſked, what did *one* make? Some underſtand one man, and one woman, *Adam* and *Eve*; which was the reſidue of his ſpirit: of whoſe ſpirit? whether of the ſpirit of God or the man? this *Jerom* ſhews to have been a doubt betwixt Interpreters even in his time. If of God; then they expound it, that God having reſidue of the ſame ſpirit, *i. e.* [q] like in kind, and of the ſame nature to that which he had infuſed into the man, infuſed it into the woman taken out of him, that ſo they might be of one mind, and joined in mutual affection. And to the like purpoſe [r] they that expound it, the remainder of the ſpirit of *Adam*, *viz.* that into the woman was inſpired the like ſpirit as into him. [s] Others, by *that which he made*, underſtand *Eve*, into which he inſpired the remainder of the ſpirit, *i. e.* the like ſpirit, or of the ſame kind, that he had inſpired into *Adam*; and then proceed in like manner as the other, as to the ſcope of the words: and then he adds, *what doth one ſeek but the ſeed of God? i. e.* for what end did God do ſo? ſo join them into whom he breath'd the like ſpirit, but for the propagation of a godly ſeed of men that might ſerve him? which by your taking ſtrange heatheniſh wives will not be preſerved, but neceſſarily adulterated. For caution, in which kind, he infers, keep *ye then*, (or therefore) *your ſpirit*, *i. e.* ſay ſome of

[l] See Ribera, Ch. à Caſtro, &c. [m] Grot. [n] See Hierom. [o] Chr. à Caſtro, Tirin. &c. [p] Buxtorf. Vindic. p. 568. [q] Ribera, Corn. à Lapide, Menoch. &c. [r] Chr. à Caſtro. [s] Sa, and ſee Chr. à Caſtro, and Cor. à Lapide.

of them, [t] your wives, which are the remainder of your ſpirit, as it were making [u] one ſoul with you, and wrong them not; or, [w] *your affection*, which from that relation ought to be in you towards them: or (as Others more generally) *your ſouls and ſpirits*, from committing any ſuch ſin by taking ſtrange wives to the wrong of your lawful wives, which from your youth you have had: or, [x] as you love your own ſoul and ſpirit, take heed of doing ſo. Thus they who follow that rendring. A learned [y] man, who doth not farther follow it, yet if the words be ſo rendred, *Did not one make?* thinks this would be the meaning, That the one, *viz.* God, with whom is the excellency of the ſpirit, yea ſo great abundance of it, that there is ſtill remainder of it with him, did make that which is in the end of the foregoing verſe ſaid, That the wife ſhould be a companion to the man, and in covenant joined with him. And what in that doth he look after? He ſeeks a ſeed of God, a divine or godly ſeed, of which he may be called the author and father. Therefore take heed to your ſpirit that you offend not againſt him, (with whom is abundance of the ſpirit, and who by that abundance moſt wiſely ordered matrimony,) by dealing treacherouſly with or againſt your lawful wives. This expoſition he ſets down, but doth not acquieſce in it, but gives another which he more approves of, which is thus; *And not one, i. e.* none doth this to whom there are *any* remainders of ſpirit: and how ſhould any one do it, ſeeking a ſeed of God? *take heed therefore to your ſpirit, that none deal treacherouſly*, &c. that the ſenſe may be, Thou dealeſt treacherouſly againſt thy wife, who is thy companion, and joined with thee in covenant. None doth this, [z] who hath any thing at all of the ſpirit of God remaining in him, and how ſhould any do it, who ſeeks a ſeed of God? *If therefore ye ſeek that, take heed to your ſpirit that it deal not treacherouſly*, &c. Another ſenſe he alſo mentions, *viz.* For he made not one alone, and abundance of the ſpirit is with him: and why, or to what purpoſe, ſhould he have made one ſeeking a ſeed of God? *Take heed therefore*, &c. The ſenſe is; God would that the woman ſhould be a companion to the man, and his confederate; for he made not only man, not a male alone, but a woman alſo, and that moſt wiſely, inaſmuch as he hath the remainder of the ſpirit; and to what purpoſe ſhould he do it, whereas he ſought a ſeed of God, which could not be born without wedlock? *Therefore take heed*, &c. But this, he ſaith, pleaſeth him not ſo well, as that before it, inaſmuch as the word שאר *Shear*, ſignifies not *excellency* (abundance as it notes excellency) but *remainder* only.

Having ſeen this variety of expoſitions, (beſides what we ſhall hereafter ſee) among Chriſtian Interpreters, if we ſhall look into the *Jews*, we ſhall find yet more, they almoſt all differing one from another. The *Chaldee* Paraphraſt, the ancienteſt among them, thus paraphraſeth the words: "Was not *Abraham* "one alone, from whom was created (or pro-"created) the world, or a world?" (It may be ſuppoſed he reſpects the bleſſings promiſed to *Abraham*, that from him ſhould be a multitude of nations, and in his ſeed all the families of the earth ſhould be bleſſed, *Gen.* xii. 3. and xvii. 4, *&c.* and xxii. 17. or, that by the *world* he underſtands the people of *Iſrael*, God's peculiar in the world, *Gen.* xxxii. 8, 9.) "and what did that one ſeek; but that there "might remain to him an offspring from be-"fore God, or in the ſight of God: Take "heed therefore to your ſelves, and deal not "falſly with the wife of thy youth." *R. Solomon Jarchi*, though after him many ages, yet the eldeſt Commentator, gives an expoſition to this purpoſe, according to his own words, [a] and as by *Abarbinel* explained; "Did not God make one, *i. e.* one pair, "*Adam* and *Eve*, and not one man with two "women? and the reſidue of the ſpirit was "to him, or was his, *i. e.* to, or in, *Adam* "the firſt man: the reſt of the ſpirits of men "were in him, from him they all proceeded. "And if ſo, why doth one, who is in mar-"riage, ſeek to find occaſions againſt his wife, "which is coupled to him, and which is the "ſeed of God? why doth he proſecute her ſo "as to deſpiſe her?" This is his chief, or only expoſition, according to what is in the printed copies, and what is reported from him by *Abarbinel*. But in a manuſcript copy there is before this put another expoſition different from it, *viz.* to this ſenſe, "Did not the holy "God prepare a help for *Adam* (or man) and "join to him his wife at the beginning? and "the remainder of the ſpirit was to him; (or, "his ſpirit remained unto him) but now ano-"ther [b] ſpirit is come upon him to hate her, "and he hath choſen to him the daughter of "a ſtrange God: and why one? he ſeeketh, "(or what doth that one ſeek?) a daughter "of *Iſrael*, which is the ſeed of holineſs." This I muſt deſire the reader to examine by ſome other manuſcript copy, if he meet with any; and for that end I have put the *Hebrew* words, as they are in the copy which I had uſe of.

ולא הכין הק עזר לאדם וויוג לו את אשתו
ראשונה ושאר רוח לו ועתה עבר עליו רוח
אחרת לשנאותה ובחר לו בבת עז ומה האחר
מבקש את בת ישראל זו שהיא ורע קודש

Another expoſition he likewiſe mentions out of the ancient *Rabbins*, in which the words are made as it were, a dialogue betwixt the people and the Prophet; as if thoſe that had married ſtrange wives, coming together to the Prophet, ſaid, Did not *Abraham* do ſo, who took to him *Hagar* with his wife? And he anſwered, "But the reſidue of the ſpirit (or ex-"cellency of ſpirit) was with him; his mean-"ing

[t] Chr. à Caſtro. Menoch. [u] See Cyril. [w] Tirin. [x] Chr. à Caſtro, Verſ. Tig. and ſee Tarnov. [y] L. de Dieu. [z] See Chr. à Caſtro, Senſ. 4. [a] See Buxtorf. Vindic. p. 568. [b] See Numb. v. 14, 30. and chap. xiv. 24.

" ing was not as yours; he ſet not his eyes " upon her; he had another meaning. They " ſaid to him, and what did that one ſeek, " what was his meaning? he ſaith to them, " That he might have a ſeed of God." Another alſo in the manuſcript copy to this purpoſe, as if the people did object, " Did not One " make us? did not he that created *Iſrael*, " create the nations alſo? why doth he make " it unlawful for us to join in marriage with " them? are not alſo all the reſt of the ſpirits " his? the Prophet did anſwer, And what " doth that one require? a ſeed of God. Take " heed, therefore, unto your ſpirit, and let " not thy ſpirit deal falſly with the wife of " thy youth."

The laſt but one of theſe is plainly the ſame with what *David Kimchi* gives, as his father's opinion, (without mentioning either *R. Solomon*, or any other from whom he took it,) only a little more explained, *viz.* " That the " firſt are the words of the people to the Pro- " phet, Did not *Abraham*, our father, who " was one, do ſo as we do, who let alone his " wife, and married *Hagar* his maid, although " there was in him excellency of ſpirit, and " he was a Prophet?" Then the Prophet's anſwer in the next words, " What did that " one ſeek? a ſeed of God: as if he ſhould " ſay, When he married *Hagar*, he did it not " but to ſeek a ſeed of God, becauſe he had " no ſeed by *Sarah* his wife, [c] and withal he " did not deal falſly with his wife, becauſe by " her good will, and her command, he did it. " But do you take heed to your ſpirit, and let " not any of you deal treacherouſly with the " wife of his youth, to leave her and marry " the daughter of a ſtrange God." That which he gives as his own interpretation is, " *Abraham*, who was one, and the father to " all who come after him, in his faith, did " not ſo as ye do: for he followed not his " luſt, neither married any [d] that was lawful " to him, ([e] no not *Sarah*, no not of his [f] own " fleſh, or kindred;) but that he might leave " a ſeed of God, as he commanded to leave " ſeed, ſaying, *Increaſe and multiply*, *Gen.* i. " 28." And by the word שאר *Shear*, he ſays is underſtood *excellency*, not as in other expoſitions, *reſidue of the ſpirit*. [To this opinion, of making *Abraham* the *one* here ſpoken of, ſeveral [g] Chriſtians alſo incline: and amongſt them *Grotius*, who yet in the expounding the other words differs from them, by the words which they take to ſignify *excellency of ſpirit*, he taking to be ſignified, that they, the *Iſraelites*, were the reſidue of his ſpirit, *i. e.* all drew and derived their ſpirit from his: and then what is rendred, *Take heed to your ſpirit*, underſtands, reſtrain or refrain your anger.] The changings of perſons and numbers here in the *Hebrew*, (as, *Take ye heed to your ſpirits*, in the plural number and ſecond perſon, then *the wife of thy youth* in the ſingular, then *let him not deal treacherouſly* in the third perſon, without expreſſing who is meant, whereas it might ſeem more agreeable to what precedes to ſay, *do not ye* or *thou*, which ſome ſupply by putting in *any*, let not any, or let none deal, *&c.* [h] Others making the preceding word *ſpirit* the nominative caſe, that is, and *let not* your ſpirit *deal treacherouſly*, &c.) are ways of change ſo uſual in the dialect of the Scripture, that none that looks into the original thereof, can raiſe any ſcruples or difficulties from it.

Abarbinel having conſidered and recited *Kimchi*'s expoſition, as likewiſe ſhewed how the opinion of thoſe, who underſtand that *one* of *Adam*, is, as he ſuppoſes, to be managed moſt agreeably to the ſcope of the words, (*viz.* that the firſt words be taken as an objection to the Prophet that reproved them for their taking ſtrange wives; " We are all the children " of the firſt man *Adam*, children of one fa- " ther, and then none can be accounted a " ſtrange woman; which is that which is ſaid, " *Did not one*, *i. e.* the holy God at firſt create " one man alone? and the reſidue of the ſpirit " was with him, *i. e.* the reſt of the ſpirits " came forth of his loins, *viz.* of that firſt " *Adam*, who was one: and then that the " other words be the Prophet's anſwer; to " this purpoſe: Will you make your condition " to be equal, or like that of the firſt man " *Adam*, when he was alone in the world? " for he did not ſeek ought but a ſeed of " God; children that ſhould ſerve God; not " following after his concupiſcence as ye do, " and therefore it is meet that ye *Take heed to* " *your ſpirits*, &c." Which expoſition, how clear it is, I will not examine:) yet ſeeing that neither *Adam* nor *Abraham* are mentioned in the Text, thinks the words are capable of another more ſimple expoſition, which he thus gives, *And not one hath done it*, viz. *not one only among you hath committed this evil.* So that you may ſay, *Shall one man ſin, and wilt thou be wrath with all the congregation?* (as *Numb.* xvi. 22.) One man alone among you hath not done this; ſo as that to the reſt, their ſpirit is with them, *i. e.* they keep entire their ſoul and ſpirit, which ſhall return unto God who gave it. And if it were but one alone among you, I would aſk him what he did ſeek by this marriage? whether he did ſeek that the children, which were born unto him ſhould be a ſeed of God? this is not poſſible as long as their mother is the daughter of a ſtrange God. And ſeeing the matter is ſo, that ye have all tranſgreſſed, not one only of you, and ſeeing that he that ſo tranſgreſſeth in this, knows of a truth, that his ſeed will not be the ſeed of God, it concerns you, that ye take heed to your ſpirit, (for there is nothing more precious to a man than his ſoul) and that you keep your ſpirit, that it break not forth after its luſts, and then it will not, (or let it not, *viz.* that ſpirit) *deal treacherouſly with the wife of thy youth*; *Becauſe*, &c.

This is a literal interpretation of his words: and this his opinion a learned [i] Chriſtian embraceth;

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[c] See Kimchi on ver. 10. Vatab. Paræus, Stokes, &c. [d] So a MS. [e] Buxt. Bibl. [h] So R. Solomon, and Ab. Ezra. [f] As other Editions. [i] Arias Montanus. [g] See Calvin, Druſ.

braceth; but a modern [k] *Jew* who cites it, having conſidered it, prefers another of his own, wherein he takes by the *one* to be meant *Iſrael*, whom God choſe to be to himſelf *one* peculiar people among all nations, a people that ſhould dwell alone, and not be reckoned among the nations, (as *Balaam* ſpeaks of them, *Numb.* xxiii. 9.) and were therefore to preſerve themſelves a holy people, and to keep their genealogy and offspring entire, not mingled with other nations, nor making marriages with them, whereby the holy ſeed, the ſeed of God might be mingled with the daughter of a ſtrange God. So that the Prophet's reproof here will run thus, Did not God make *Iſrael* one nation in the earth, and to him was excellency of ſpirit, *i. e.* Did not God give to *Iſrael*, that *one* nation, an excellent ſpirit above all nations? and what is it that that *one* ſeeks, or ſhould ſeek? It is a ſeed of God, a ſeed that God hath bleſſed to take (or in taking) a wife of the daughters of *Iſrael*, who are the ſeed of God, children of the living God; and not the daughter of a ſtrange God, *Therefore take heed to your ſpirit*, leſt there be made a breach in that high degree and excellency which God hath imparted to you, in making you *one* holy people, ſeparate from all other people. And this expoſition he confirms, by looking back to the 10th and 11th verſes, *Have we not all one Father*, &c. which he will have to import, That God our God is one, and he is our Father, who created us to be to him a peculiar people, *one* people of *one* God, and if we take ſtrange wives of the nations of the earth, we ſhall deal treacherouſly every one againſt his brother, and profane the holy covenant of our fathers, our ſeed, which is the holineſs of the Lord, which he loveth.

There are yet other expoſitions ancienter than ſome of the forementioned, which yet becauſe the [l] author, from whom I take them, is not yet printed, as the others are, and in ſome conſideration to the expoſitions themſelves, I put in the laſt place. He tells us that the meaning of the words is ſaid (by more perhaps, becauſe he names no particular, though the words in which he gives it, are expreſly *Aben Ezra*'s;) to be, "That there "is not any among you but hath done this, "that the conſtruction of the words, with a "ſupply of what is to be underſtood, may "run thus, There is not one of you that hath "done, כדת *Cedat*, according to the law, "and his ſpirit (or whoſe ſpirit) remains to "him, ſo as that it hath not been mingled "with the daughter of a ſtrange God." This expoſition, though he approve not of, yet it may be obſervable in regard that it agrees with the uſual reading of the LXX, or *Greek* Verſion, which hath οὐ δὲ καλὸν ἐποίησε, οὐ ὑπόλειμμα πνεύματος αὐτῷ, which being read without an interrogation, though it is uſually read with one, would ſound, *And he hath not done* that which is *good*, *and* there is *remainder of his ſpirit*: where by *he* (ſeeing it is to be aſked who is meant by it) it will be the readieſt and plaineſt way to underſtand *any one*, that by οὐκ ἐποίησε, *he hath not done*, may be meant the ſame as by οὐκ ἔστι ποιῶν, *there is not that doth*, *i. e.* not one that doth good, *Rom.* iii. 12. and ſo then there is not any one (אחד *Echad*, *one*) *that hath done good*, *and there is a remainder of his ſpirit*; (or reading the laſt words only, with an interrogation, *and is there any remainder of his ſpirit? i. e.* ſo as that there is a remainder of his ſpirit, or his ſpirit is entire. This being allowed, it will be all one with that *Jewiſh* expoſition mentioned, the one's ſupply of *Cedat*, *according to the law* well anſwering to the others καλὸν *good*: and if ſo, all that I ſhall at preſent ſay is, That then this interpretation is not novel, and withal, that perhaps there is no reaſon why οὐ καλὸν, *not good*, ſhould be changed into οὐκ ἄλλον, as a late learned [m] man would have it, that ſo he might have occaſion of finding fault with the ordinary reading in the *Hebrew*.

This expoſition *R. Tanchum* having cited, rejects, for this reaſon, becauſe that fault was not ſo general, as that all may be ſaid to be guilty of it, but only ſome particular perſons, who are reckoned up in *Eſdras*, chap. x. 18, &c. and *Neh.* xiii. 28. except they may therefore be all accounted guilty, becauſe they did not diſapprove it. Another expoſition, therefore, he gives of his own, *viz. And there is not one who hath done this*, *and hath his ſpirit remaining to him*, *i. e.* but ſhall certainly periſh in his ſin. Then he aſks, as by way of deriſion, and what is the end or purpoſe of any one in doing this? Doth he thereby ſeek a holy ſeed that ſhall ſet it ſelf to obey God, therefore it behoveth you to look to your ſelves, as you would ſave [n] your ſpirits, that you abſtain, (or to keep your ſouls, by abſtinence from ſo doing) and that he deal not treacherouſly; the third perſon being put for the ſecond, as in many places it is done, *i. e.* and do not thou, or you, deal treacherouſly with the wife, of thy, or your youth, he ſpeaking to them in the ſecond perſon.

There being this variety of expoſitions irreconcileable between themſelves, I knew not how better to make way for the reader to examine them, and judge of them, and ſo to enquire after the truth, than by thus giving him the chief of them at large: and for more facilitating yet the matter, it may not be amiſs to give the bare ſignification of the words, which are ſo diverſly expounded, as they ſtand in the original Text, which are ולא אחד *Velo Echad*, *and not one*, עשה *Aſah*, *hath done*, or *made*, ושאר רוח לו *Uſear ruah lo*, *and the remainder* (or, as ſome will, *excellency*) *of ſpirit to him*, ומה האחד *Umah Haechad*, *and why*, or *what? one*, מבקש *Mebak-keſh*, *ſeeking*, or *ſeeketh*, זרע אלהים *Zera Elohim*, *a ſeed of God*. From the different putting together and conſtruction of theſe words, and diſtinguiſhing them, and reading them either with

[k] Aben Dana in Miclal Yophi, on the place. [l] R. Tanchum. [m] Lud. Capell. [n] ان تحرسوا نفوسكم بالامتناع من ذلك, That ye keep your ſouls in (or, by) abſtaining from that.

with or without an interrogation, ariſe theſe ſo different ſenſes; which when the reader ſhall have well conſidered, he ſhall perhaps find the firſt, which is according to our *Engliſh* Tranſlation in the Text, or the laſt of the *Jewiſh*, which is *R. Tanchum*'s, moſt eaſily appliable to the words, and according to either of them, and indeed of all, they will be a forcible argument againſt either their putting away their legal *Iſraelitiſh* wives, or taking with them other ſtrange wives; yea more generally againſt either divorce, or polygamy, all treacherous or unfaithful dealing againſt the covenant of the marriage bed; which is alſo farther expreſſed in the following verſe.

16. *For the Lord, the God of Iſrael ſaith that he hateth putting away: for one covereth violence with his garment, ſaith the Lord of hoſts, therefore take heed to your ſpirit, that ye deal not treacherouſly.*

For the Lord God of Iſrael ſaith, that he hateth putting away, (or as in the Margin) *to put away*, &c.] In this verſe alſo are ſeveral interpretations, and it hath its difficulties, of which our Tranſlators give notice, by their putting in the Margin, as a different rendring, of which the firſt words are capable, *If he hate her, put her away*. And this marginal reading is agreeable to what moſt ancient Interpreters, to omit modern, have it: ſo the *Greek* and ancient *Latin*, and *Arabick*, *If thou hate her, put her away*; and ſo the ancienteſt among the *Jews*, the *Chaldee* Paraphraſt. Yet neither is the other, which Ours follow in the Text, novel: they are both mentioned in the [o] *Talmud*, and ſince that, by ſuch Expoſitors as have followed, ſo as you may perceive they doubted which to prefer, though ſome inclining more to the one, others to the other. *Kimchi* following that which the *Chaldee* hath, makes no mention of the other; *Aben Ezra* following the other, as the truer in his opinion, mentions not that. *R.* [p] *Solomon* only tells us of both without preferring either: and ſo doth *Abarbinel* and *R. Tanchum*. So that it will be neceſſary to take ſome notice of both, that ſo the reader may at laſt uſe his own judgment which he will follow; which will be the better done when he ſhall have likewiſe conſidered the following words, which are in our Tranſlation rendred, *for one covereth violence with his garment*. Concerning the expoſition of which words there is likewiſe no little difference betwixt Interpreters, both concerning the conſtruction of them, *viz.* who, or what one it is, that is ſaid to cover, and what to be covered, or which with which is covered, the violence with the garment, or the garment with violence; and concerning the meaning of this expreſſion. 1. As to the conſtruction, that which our Tranſlators follow in the Text, makes the perſon ſpoken of, (*viz.* he that doth that wrong to his wife whom he putteth away,) to be him that covers; and violence to be that which he covers, and his garment to be that with which he covers it. For one (ſay they) covereth, *i. e.* He whoſoever he be that doth this, as Biſhop *Hall* well paraphraſeth it, covereth violence with his garment: ſo taking the prepoſition עַל *Al*, which otherwiſe ſignifieth, *upon*, or *above*, here to ſignify the ſame that uſually the prepoſition בְּ *Be* doth in conſtruction of verbs; i. e. *with*. So do, beſides ſome other modern [q] Interpreters, ſome ancient *Jews* alſo take it to do, as the *Chaldee* Paraphraſt, and *R. Tanchum*; although the firſt of theſe doth not render the former words as Ours do, but, *If thou hate her put her away*, yet in theſe he ſo takes the particle (as we ſaid) to ſignify *with*, rendring, *and cover not ſin with thy garment*. That he changeth the perſon from *he* to *thou*, *his* to *thy*, is by the liberty of a Paraphraſt, that gives the meaning according as he takes the intent to be, not of a literal Interpreter. But whereas he puts in [r] *not*, which is not in the Text, this *Grotius* ſolves, by ſaying that he read it interrogatively, *And ſhall*, or *may any ſo doing cover* his *iniquity with his garment?* which may likewiſe be applied to what *R. Tanchum* ſaith, who ſays that the firſt words being interpreted, when a man hateth his wife let him put her away, (*i. e.* it is permitted to him to put her away) *viz.* by a legal bill of divorce, that ſo another *Iſraelite* may marry her in a legal way, and he do not deceive her, by taking another ſtrange wife unto him; the conſtruction of theſe muſt be, *and let him not cover violence with his garment:* and ſo a *Latin* [s] Verſion of good account renders it with an interrogation, *Shall he therefore cover violence with his garment?* That which from what hath been ſaid we gain to our purpoſe is, That our Tranſlators in rendring, *covereth violence with his garment*, go not alone, but have others of good authority, concurring with them in their opinion, that the words ought ſo to be rendred. Yet Others do differently render them, ſo as to make *violence* the thing covering, and their *garment* the thing covered: ſo the ancient *Latin*, *But iniquity ſhall cover his garment*, and ſo before him the *Greek*, as we may well ſuppoſe, though now in the ordinary copies it is read, *impiety ſhall cover over thy thoughts*, ἐνθυμήματά σου. But a learned [t] man well ſuppoſes it anciently was read and ought to be read ἐνδύματά σου, *thy garments*, which is confirmed by the printed *Arabick*, which he that was the author of following the *Greek*, appears ſo in his time to have read it, by his rendring it ثيابك *Thiyabeca*, *thy garments*. And with theſe agree ſeveral others, whom we need not name, becauſe they go in their ſteps. A late learned [u] man conſidering the ordinary uſe of the prepoſition עַל *Al*, which we before ſpoke of, affirms it to be the righter way of rendring, and ſo renders it, *And injury hath covered his garment*. Much the ſame conſtruction of the prepoſition [w] he obſerves, that renders, *For he covers with violence his garment*, it

[o] Tract. Gittin in the end. [p] See the MS. for the printed copy is imperfect. [q] Tig. Jun. Trem. Piſcat. [r] As likewiſe the Syriack doth. [s] Tigurin. [t] Schindler in לבש. [u] L. de Dieu. [w] Druſ.

it ſounding, he draws violence as a covering over his garment. But now all theſe that go either of theſe ways, hitherto mentioned, take the verb כסה *Ciſſah* to be the preter tenſe, whether rendred *hath covered*, or for making the ſenſe as they would have it, *ſhall cover*, or the like. But a learned [x] *Jew* ſaith, that according to that rendring of the former words *he hateth putting away*, it may and muſt be taken for the infinitive mood, which hath the force of a noun, and may be rendred *to cover*, or *the covering*; as alſo the foregoing verb שלח *Shallach*, as it is by them taken, who render it *to put away*, or as Ours *putting away*, or *ſhall put her away*, or *let him put her away*. As alſo [y] *Druſius* in another rendring, *whereas he hates putting away, he covers violence with his garment*, whereas Others who render it, *put thou her away* take it for the imperative mood; as alſo [z] Such who render, becauſe *God hates that word of yours, put her away:* and then it being ſo taken, the whole will run thus, For the Lord God of *Iſrael* ſaith *that he hateth to put* (or putting) *away*; and that *he hateth to cover*, (or covering of) *violence with his* (or ones) *garment*. And this perhaps will be the cleareſt way of connecting the words of the former and latter parts of the ſentence together. But this now being ſaid of the conſtruction of the words, it remains to be enquired what is the meaning of the expreſſion, according to any of theſe rendrings.

And firſt as to the *Jews*, by [a] Some of them the *violence* here mentioned, is the refuſing to put away his wife by a legal way of divorce, whom yet in his heart and covertly he hateth, whereas by legally diſmiſſing her, that ſo ſhe might be married to another, who would love her, he might have done her more right; his now retaining her, and for colouring his hatred keeping her to himſelf, as a garment that he would not put off from him, yet taking a ſtranger with her, is a great injury to her; or as [b] Others of them, is a manifeſt injury covering his garment, openly conſpicuous, for all his pretence of doing her right in retaining her. Their words in expreſſing their meaning, as a learned [c] man obſerves of ſome of them, are ſhort and obſcure: that which they aim at is manifeſtly this, That if they hated their wives, they ought to put them away by legal divorce; their not doing ſo, but retaining them, though in their hearts hated by them, and taking in with them other ſtrange wives, whom they more loved, was a great injury, a violence done to them and to God's law, whether it be interpreted a violence covered with their garment, *i. e.* with a pretence; or violence covering their garment and manifeſt to all. Then, according to that interpretation, which as we have ſeen, the *Chaldee* and Others follow, viz. *If he hate her, let him put her away*, theſe will thus follow; For will he (or can he) cover his iniquity in taking another ſtrange wife, by his retaining ſtill his former *Iſraelitiſh* wife? *i. e.* let him not deal falſly with her, and think it enough thus to cover his inward hatred of her, by making a ſhew of reſpect by retaining her, whereas his taking a ſtrange wife with her, argues that in his heart he hates her; or according to [d] Others, it is a violence or injury that will not be hid, but appear to all, as any thing that is above his garment. Is it at all meet, ſaith *R. Solomon*, that thou ſpread thy garment over her to retain her for a wife, when violence or injury covereth this garment, (*viz.* under that pretence of retaining her, thou doſt a continual wrong to her) hating her in thy heart, and always vexing and afflicting her? for ſo, I ſuppoſe, *R. Solomon*'s words muſt be read interrogatively, or elſe they will make no clear ſenſe. [In whoſe words *Figuero* ſeems to miſtake הוגעת *Hogaata* inſtead of הוגנת *Hoganat*, rendring, *Thou haſt laboured*, &c. for *Is it meet?*]

In a manuſcript copy of the ſame *R. Solomon* we have another expoſition, which in the ordinary printed copies we find not, viz. *That he that putteth away his wife, draweth a covering of violence over his other garments to himſelf*; agreeable to that expreſſion, *Hab.* ii. 17. *The violence of Lebanon ſhall cover thee:* the end will be, that the violence done to her ſhall be revenged on him; his meaning ſeems to be, he makes himſelf guilty of violence, which God will revenge. But this is to be applied to that other rendring of the preceding words, viz. *he hateth putting away*, which (as we have ſeen) others of the *Jews* alſo follow, who yet as concerning theſe words, ſcarce give us enough, whereby to diſcern what they thought of the meaning of them, as particularly *R. Aben Ezra*, who hath no more than only theſe words, *He hateth him that putteth away his wife that is clean, and he hateth him that covereth*, or *God ſeeth his violence*, or injuriouſneſs, *which is in ſecret*. By which words all that we can ſee of his meaning is, that by covering violence with his garment, is meant harbouring in ſecret hatred of his wife, which God ſeeth under what pretence ſoever covered, and hateth it. *R. Tanchum* alſo having declared for the meaning of the words, what we have ſeen, as appliable to the other rendring of the former words, doth not add any other as particularly appliable to this rendring, except out of his explaining them thus, "That "he hateth putting away, or divorce, in this "kind, that a daughter of *Iſrael* ſhould be "put away for the daughter of a ſtranger's "ſake, *i. e.* that he might take in her room a "ſtrange heatheniſh wife;" we may pick out this meaning, that the putting away an *Iſraelitiſh* wife for that reaſon is called *a covering violence with his garment*. All therefore that I can ſay is that the *Jewiſh* Expoſitors in giving the meaning of theſe words, are (as we ſaid) ſomewhat perplex and obſcure. Let us ſee if the Chriſtians ſpeak more plainly.

They that render as Ours in the Text, or to that purpoſe, *for the Lord ſaith he hateth put-*

[x] R. Tanchum, and ſee Ab. Ezra. [y] See R. Solomon, Michlal Yophi, and Stokes. [z] See Tarn. [a] R. D. Kimchi, R. Tanchum. [b] R. Solomon, Abarb. [c] Pet. Fig. [d] Abarb.

putting away; *for one* (or *and*, or *but he*) *covereth violence with his garment*, muſt make this the meaning, that what he doth is hateful, though he hath for a covering or pretence, that the [e] law permitted to put away his wife, whom he did not like. For though God, to prevent greater miſchief of cruelty and polygamy, did permit, or rather leave unpuniſhed by the politick magiſtrate the doing ſo, [f] yet for all that, it was ſtill hateful in his eyes, really violence and iniquity, however, he might cover it with that cloak of permiſſion in the law. And ſo if it be read (as in our Margin) *if he hate her, put her away*, to the ſame meaning follows, [g] yet the uſe of this permiſſion is only a covering of violence with a politick coverture; and not a thing pleaſing to God. Or [h] as Others, and *let him cover violence with his garment*, *i. e.* with a bill of divorce, which is likened to a garment, becauſe as a garment defends the body from the injury of weather, and covers the ſhame; ſo that ſerved to defend her, that was put away, from that cruelty, or hard uſage which ſhe ſhould find, if retained; and from that contumely and diſgrace, which ſhe would otherwiſe be obnoxious too: and therefore [i] Some look on the putting their wives away, without that covering of a bill of divorce, as the violence or injury here meant.

From what hath been ſaid will eaſily reſult what *Calvin* takes to be the import of theſe words, *That God doth not in them ſhew any approbation of divorce, yet that ſeeing he had connived at it in his law,* [k] *it would be a leſs fault than the taking in ſtrange illegal idolatrous wives with their lawful Iſraelitiſh wives.* And the ſame meaning [l] they ſeem to aim at, who by *violence* underſtand the *Iſraelitiſh* wife retained for a cover, though hated and abuſed, and having another taken in above her; though *Calvin* thinks that a very forced interpretation. To theſe may be added, becauſe they follow the ſame order in conſtruction of the words, ſuch who yet give a far different meaning of the phraſe, by taking the prepoſition עַל *Al* in its moſt uſual ſignification for *upon* or *above*, and ſo render the words as a [m] proverbial ſpeech, and *he hideth violence upon his garment*, *i. e.* though he pretend the liberty of the law in divorcing his wife, yet his doing ſo is a manifeſt violence or injury, no more to be hid than what a man bears or holds on the outſide of his garment. But this will be much the ſame meaning which they give, who clean differently order the words in the conſtruction, which, as we have ſeen, the Vulgar *Latin* and Others do, rendring, *but violence ſhall cover his garment*, *i. e.* [n] for all his bill of divorce, it is ſtill open violence and an injury, which will not, or cannot be concealed: or, taking with [o] Others *violence* or *iniquity* for the puniſhment of violence; for all that, the puniſhment of his violence or injury done to his wife, ſhall be made conſpicuous to all, [p] both the fault and the puniſhment ſhall cover (or be overſpread over) his garment, and his body too (as *Jerome* by the garment underſtands the body, which is as the garment of the ſoul;) and make him infamous to all. [q] Others, the iniquity of his wife (made known by his divorcing her) ſhall cover his garment, defend him from that infamy which his wife did aſperſe him with.

This expoſition ſeems not much to the purpoſe; as neither that of [r] theirs, who would have it, *If he hate her, put her away, ſaith the Lord, who covereth violence as with his garment, by permitting to put her away with a bill of divorce.* *Lud. de Dieu*, having conſidered theſe words, and aſſerted this conſtruction of them, *and violence* (or wrong) *covereth* (or hath covered) *his garment*, giveth as his opinion for the meaning of them, "That God "here reproveth them, for that, whereas they "with their garment ought to have covered "their wives; violence or wrong did cover "their garment, while they did treacherouſly "hate their wives, and put away thoſe whom "they hated, that they might marry ſtrange "wives: or elſe, that by theſe words, *vio-*"*lence covereth his garment*, is denoted the "filthineſs of adultery, wherewith he was "wholly covered, according as the garment "ſpotted by the fleſh is taken, *Jude*, ver. 23." To which his meaning he maketh way, by obſerving, That in matters concerning wedlock, the name of *garment* is uſed for fidelity and conjugal protection, as *Ezek.* xvi. 8. *I ſpread my ſkirt over thee*, &c. and *Ruth* iii. 9. *Spread thy ſkirt over thy handmaid:* and ſo concerning the uſe of the marriage bed, is uſed the expreſſion, *To diſcover the ſkirt of the garment*, Deut. xxii. 30.

In all this variety preſented to the readers view, he may judge what meaning will beſt ſatisfy him, and ſeem to give the fulleſt ſenſe of the words. For my part I muſt profeſs myſelf not fully ſatisfied with any of them, and am of opinion, that by this figurative and perhaps proverbial expreſſion, (which then when uttered was well underſtood, though not ſo at this diſtance of time) was ſomthing meant, which none of our Expoſitors give: concerning which though I have nothing confidently to affirm, yet I ſhall make bold to propoſe a conjecture, which I ſuppoſe will, as concerning the uſe of the words, be eaſily made probable. The conjecture is this, that by the words, taking that conſtruction of them which we have ſeen *Abraham Aben Ezra*, and *Rabbi Tanchum* to afford, and which ſeems to be among all that are given the plaineſt, *viz. He hateth putting away, and* he hateth *to cover* (or rather *to put*, or that one ſhould put as a covering, or ſuperinduce) *violence over his garment*; is meant the ſuperinducing or marrying an illegitimate wife, over (or with, or above) his legitimate firſt wife. So that by *violence* may be ſignified a ſecond wife, with wrong to the former taken in

[e] Deut. xxiv. 1, &c. [f] See Jun. Trem. Piſc. Biſhop Hall. [g] Dutch Notes, Diodati. [h] Brennius. [i] Vatab. [k] And ſee Druſ. in marg. [l] Oecolamp. [m] Pet. à Fig. [n] Menoch. Chr. à Caſtro's Paraph. [o] Riber. [p] Tirin. [q] See Chr. à Caſtro. [r] Ibid.

in with her, and by *his garment*, his former wife lawfully taken. For making which uſe of the words probable, to begin firſt with the laſt word, we may obſerve, beſides what hath been already mentioned of the uſe, if not of the very word, yet of another of like ſignification in matter of wedlock, that which (according to the ſimpleſt expoſition of the words) is by *Abimelech* ſaid, *Gen.* xx. 16. That *Abraham* was to *Sarah* his wife *a covering of the eyes, i. e.* ſaith the *Chaldee*, a covering of honour. And by like reaſon that the huſband may be ſaid to be to the wife *a covering of the eyes*, to keep her from looking after others, or others from looking after her, may the wife be ſaid, to be to the huſband *a covering of the eyes*, to keep him from looking after any woman but her. If this be not enough to prove ſuch accommodation to man and wife of words ſignifying *covering* or *garment*, in the language of thoſe times; yet if one Eaſtern language may ſerve for illuſtrating and giving teſtimony to the expreſſions of another of ſo nigh affinity to it, that they may be accounted almoſt one, and one but a dialect of the other, as the *Arabick* is to the *Hebrew*, ſo eſteemed by the *Jewiſh* Writers, and therefore uſually had recourſe to for finding out the uſe and ſignification of *Hebrew* words, where any doubt or difficulty occurs; then here will the *Arabick* tongue help us, and teach us to pronounce boldly of ſuch words, as ſignify a *garment* or *covering*, that they are applied to ſignify *man* or *wife* reſpectively. So ſaith a learned [s] *Grammarian*, that حلة *Hollah*, which ſignifies an *upper garment* or *robe*, is uſed to denote a *wife*; and ſo likewiſe لباس *Lebas* (which anſwers to the *Hebrew* word לבוש *Lebuſh* here uſed) to denote either the *huſband* or *wife* reſpectively; and he cites a teſtimony out of the [t] *Alcoran* it ſelf, (wherein he that compiled it endeavours very often to imitate Scripture expreſſions:) as if God ſhould ſay to the men, هن لباس لكم وانتم لباس لهن *Honna lebas lacom, waantom lebas lahonna, they*, i. e. *your wives, are a garment to you, and you are a garment to them.* And why might not this figurative ſignification alſo be allowed anciently, to this and like words in the *Hebrew* tongue, from which the *Arabick* might borrow it? And if by his garment here be underſtood his wife, 'twill eaſily be thought, that by *violence* or *wrong*, may be denoted another ſtrange wife, with open injury taken in with, or above her. The name proper for ſuch a ſuperinducted wife, is in the ſame *Arabick* language of nigh ſignification to it, which is ضرة *Darrah*, which, as other nouns from the ſame root, ſignifies *hurt, affliction, oppreſſion, force*, and the like; as [u] alſo in the *Hebrew* tongue, in which ſuch a wife is called צרה *Tſarah*, one that afflicteth, is enemy to, or doth injure, and oppreſs the other. Whence in the law is forbidden to take one wife to another, לצרר *Litzror, to vex her*, Levit. xviii. 18. Now that the noun ſignifying *violence* or *wrong*, or *oppreſſion*, ſhould in the abſtract be taken for one that doth violence or wrong, is no marvel, it being very uſual to put nouns ſignifying *goodneſs* or *badneſs*, or the like, in the abſtract, for ſuch as are eminent in thoſe kinds *good* or *bad*, *profitable* or *hurtful:* and ſo *violence* for a *wife*, that will certainly do wrong or violence; or by taking of which, violence or wrong is neceſſarily done to the former wife; with more reaſon, I ſuppoſe (though much the like) than [w] Some by *violence* take to be meant the former wife violently retained, and not diſmiſſed, that ſhe might be married by another. And if *garment* may be uſed for a *wife*, then the verb ſignifying to *cover*, or put on a *garment*, (as כסה *Ciſſah* here) may by the ſame reaſon be well uſed for the taking a wife. And theſe things being allowed (as I know not why they ſhould not be) as to the ſignification of the words, then will the meaning which we have given be plain, as to the reading of the foregoing words, which is the Text of our Tranſlation, *For the Lord ſaith he hateth putting away, and for a man to take a ſtrange* (a wrongful injurious) *wife, above* (or with) *his lawful former wife.* For the particle על *Al* is [x] noted to ſignify as well עם *im*, i. e. *with*, as *over* or *above*, the ſenſe will be all one: and as to the marginal reading it will well agree with that alſo thus, *If he hate her, let him put her away:* he may have ſome colour from the permiſſion of the law ſo to do, but he doth not that, but retaining her, though he hates her, takes over her, or together with her, another ſtrange idolatrous injurious wife, which is a greater wrong and violence offered to her: or, but by him another wrongful wife is taken with or above his former legal wife; to fit it to that conſtruction, *violence covereth*, &c.

Another meaning might be, according to the ſame notion, given agreeable to that conſtruction, *let him put her away*, and *cover the wrong towards*, or againſt, *his wife*, called *his garment, viz.* by a bill of divorce; ſo that על *Al* may ſignify *towards* or *againſt*.

The ſame meaning will be eaſily applied to ſuch other rendrings, as are given and warranted by the ſcope of the place, as coming fully home to it, which, from the 10th verſe to theſe incluſively, is a reproof of the *Jews* of that time, for their injury done to their lawful *Iſraëlitiſh* wives, by either illegally putting them away, that they might take the daughters of a ſtrange God; or elſe if they did retain them, yet ſecretly hating them, and taking in above them ſuch ſtrange idolatrous wives, whom, with manifeſt injury to their former, they did ſhew more affection to, and make, as it were, miſtreſſes over them. And this the [y] *Jews* think to be all that is meant, accounting both divorce, and taking more *Iſraelitiſh* wives, not to be (for all that is ſaid) any way prohibited, or diſpleaſing to God. But to us learning from [z] Chriſt the true import

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[s] Ebn Athir in his Dictionary. [t] Cap. 2. [u] Morſhed in צרר. [w] Oecolamp. [x] Abu Walid. [y] See R. D. Kimchi and R. Tanchum. [z] Mat. v. 30, 31. and xix. 3, &c. Luke xvi.

port of the Scriptures, it will be more abſolutely a prohibition from God, both of the one and the other, *viz.* both *divorce* and *polygamy*; which having ſhewed how hateful it is to him, he concludes with a repetition of his injunction or *caveat* given in the foregoing verſe, *Therefore take heed to your ſpirit, that you deal not treacherouſly:* take heed to your ſelves as you love your ſouls, and the preſervation of your ſpirits, that ye offend not by indulging to your unbridled luſts in either of theſe kinds, and prevaricate againſt the ſacred tye of wedlock, by God inſtituted for the joining one to one, in an indiſſoluble knot of affection in legal manner. And this till ſome plainer way be ſhewn we embrace, as the fulleſt and propereſt meaning of this verſe, it being agreeable both to the conſtruction and ſignification of the words, and manifeſt ſcope of the place.

17. ¶ *Ye have wearied the Lord with your words: yet ye ſay, Wherein have we wearied him? when ye ſay, Every one that doth evil,* is *good in the ſight of the Lord, and he delighteth in them*; *or where* is *the God of judgment?*

Ye have wearied the Lord with your words, &c.] A *Jewiſh* [a] Doctor notes this to be another ſection, and the things therein ſpoken to belong to the time to come, and ſo [b] ſome Others make it the beginning of a new chapter, as not having dependence on the preceding words, but referring rather to what follows in the next chapter, in which is anſwer to the doubts they raiſe, and a vindication of God's juſtice, which they ſeem here to call in queſtion: yet may there well enough be a connexion made between them and the preceding words too, if we look on them as a defence of their obſtinacy in not hearkning to God, or the Prophet in his name, reproving them for ſuch faults as have been hitherto mentioned; for that [c] there ſeemed to them no ſuch care taken by God of what men did, when they ſaw thoſe that did otherwiſe than he commanded, yea more plainly wicked and diſobedient, to proſper as much or more than Others, that made more conſcience of their ways, and therefore there was no neceſſity to them of amending their ways, or ceaſing to do what they did. Or as *Abarbinel* makes the tranſition from the former words to theſe, that, after he had reproved them for their evil deeds, both prieſts and people, he here proceeds to reprove them for their words and thoughts, which were even worſe and more wicked than their deeds; in that the wicked ones of that generation did return in anſwer to the reproofs of the Prophet, *There is neither judgment nor judge, God hath left the earth.* His reproof of them, therefore, for this he gives, ſaying, *Ye have wearied the Lord with your words.* Here is by ſeveral of the [d] *Jews* noted (as well as by Others) that that is ſpoken figuratively according to the language of men, or in ſuch as is paſſable among men, but cannot be properly ſaid of God, who cannot be *wearied.* It denotes that their words were ſuch as would weary any man in authority, and provoke him to anger, and ſo did provoke God to deal ſo with them, as that by the effects they might judge him to be weary of hearing from them ſuch words, and could no longer endure them: which is that which the *Greek* expreſſes by rendring it, *who have provoked the Lord to wrath.* *Rabbi Tanchum* thus expounds it, Ye have cauſed a reſtraint of his (care and) providence, or cauſed him to withhold his providence from ordering your affairs, by doing ſuch things as he cannot bear, according to what is ſaid, *I cannot away with it,* &c. *Iſaiah* i. 13. and again, *I am weary to bear them,* ver. 14. *Abarbinel* thinks there is no neceſſity of making any [e] metaphor or figure in this ſpeech, but that it may be underſtood, not that God was wearied by their words, but that they in ſaying what they did, did aſcribe to him wearineſs and impotency, and defect in his power and providence: for if he did not know what wicked men did, or did not regard it, or would not, or could not hinder or puniſh it, this would argue him weary, impotent, and deficient. Which of the two ways of expounding this word we take, will not be much material, nor make any difference in the ſenſe or coherence with the following words. But there is no reaſon to depart from the firſt and more followed way.

The Prophet thus reproving them as faulty in this kind, they are repreſented, as impudently denying themſelves ſo to be, or to have ſpoken any words, that ſhould be ſo offenſive, *Yet ye ſay, wherein have we wearied him?* (or according to the other way, whereby have we attributed to him wearineſs or impotency?) Or if we interpret the words as Others to include a ſuppoſition of what he knowing their evil thoughts, ſaw they would be apt to ſay, If ye ſhall ſay, *Wherein,* &c. He gives them an anſwer in which he declares what it was they ſaid, or thought to the affronting of God, and highly provoking him, *when ye ſay, Every one that doth evil is good in the ſight of the Lord, and he delighteth in them, or, where is the God of judgment?* It is eaſily ſuppoſed, though not expreſt, that they, ſeeing the proſperous condition of ſome openly wicked men, not only of the idolatrous nations, as [f] Some would have it, but among themſelves alſo, they being [g] preferred in dignity above Others, and flouriſhing more than themſelves, who in their own conceits, were much better deſerving; took thence occaſion of uttering theſe blaſphemous words, [h] contrary to what the Prophets affirmed concerning God's juſtice and judgments on ſinners, thus retorting, and contradicting them, "Is it not certainly, as you "ſay, but on the contrary, ſuch as do evil "are *good in the ſight of the Lord, and he de-* "*lighteth in them,* it ſo appears by their proſ- "pering; and where then is the judgment of "that

[a] Ab. Ezra. [b] See Lyra, and Ch. à Caſtro. [c] See Tarnov. [d] Ab. Ezra, and R. D. Kimchi. [e] Munſt. [f] Hierom. [g] Grot. [h] R. Tanchum.

" that juſt Judge, that you tell us of? which " yet *R. Tanchum* thinks not to imply that " they utterly denied the being of ſuch a " Judge, (for then it would not have been " added, *And where is*, &c.) but ſpoke by " way of contradiction to what they heard " from the Prophets, as a proof of God's " ſlow proceeding in his ordering and diſ- " poſing of things. And in giving this ſenſe, " he takes the particle אֹ *O*, *or*, to be, as if " it were, the copulative וְ *Ve*, *and*." By Others, he ſaith, the meaning is thus given, as if they did ſay, thus or thus; ſometimes, *every one that doth evil is good in the ſight of God, and he delighteth in them*; at other times, *where is the God of judgment?* and by Others, *If it be not ſo as we ſay, where then is the God of judgment?* In theſe ways of expoſition by him given, is comprehended moſt of what is ſaid by other Expoſitors ancient and modern, they following the ſame way in conſtruction of the words. But a late learned [i] man thinketh it more convenient and agreeable to the nice rules of Grammar, to render the former words, *when ye ſay every one that* [k] *maketh evil*, (or, *the evil*) *to be good*, *i. e.* with him that ſaith of evil, or of him that is evil, that it, or he, is good in the ſight of God; God is delighted; or, he that ſo ſaith is acceptable to God. But this doth not make much difference, as to the ſcope or intent of what blaſphemy they are charged with: *viz.* that they ſhould make God a favourer of wicked perſons. He differs from Others likewiſe in his opinion, concerning the rendring of that particle אֹ *O*, which is rendred *or* (and *R. Tanchum* would have rendred *And*, as he ſaith it elſewhere ſignifies, viz. [l] *Levit.* iv. 24, 28.) and would have it to be taken for a particle of exclamation, *O*; and ſo that and the following words to be the words of the Prophet, admiring the patience of God, who ſo patiently bears with ſo great impiety, and doth not puniſh this their blaſphemy. But though in his Notes on *Iſaiah* xxvii. 4. he make it probable that this particle may ſometimes ſo ſignify, yet whether it ought here ſo to be uſed (eſpecially, making, as he doth, the following words, *where is the God of judgment?* to be the Prophet's words) may ſeem queſtionable, inaſmuch as then the Prophet would ſeem guilty in the ſame kind that thoſe whom he reproves were; *viz.* in queſtioning God's juſtice, as ſhewing favour to wicked men, they did it becauſe God ſeemed in their eyes to favour others more wicked than themſelves, more than he did them; he ſhould do but much the ſame, becauſe God ſo much favoured, or bare with them. But if any will have it ſo rendred, I ſhould rather think the following words ſhould ſtill be the words of thoſe wicked men, as Others take them to be; and then the ſenſe will be but the ſame, as if it were rendred *or*, or *and*, only with a little more vehemency; and either a denying or complaining of the ſlowneſs of God's juſtice: they thus (probably, as we ſaid, in defence of their own obſtinacy in perſevering in thoſe evil ways, for which the Prophets reproved them,) [m] arguing, " What need we fear, though we " go on in ſuch courſes, as you reprove us " for? do we not ſee thoſe, that do that, " which you call evil, proſper? ſo that we " may well conclude, either that their doings " are well liked of by God; or elſe, if it be " not ſo, *where is the God of judgment?* ſure " either there is no ſuch, (as *Abarbinel* notes " this way of ſpeaking to denote the not being " of a thing;) or elſe he is very negligent and " ſlow in his executing judgment: elſe why " doth he ſuffer ſo long ſuch things, and not " puniſh them?" (ſo thoſe ſcoffers, 2 *Peter* iii. 4. *where is the promiſe of his coming?*) ſo intimating, that from the ill ordering of things in diſtributing of juſtice, [n] they thought either that God ſaw the evil things that were done, and was not diſpleaſed with them: or elſe did not ſee them, nor regarded them, and ſo was not a God of judgment. Such impious ſayings of theirs he ſhews that God was highly offended at, for their undertaking to be judges of the ſeaſons and circumſtances, which he hath reſerved the [o] judgment of to his own knowledge and power, and to ſubject the depths of his judgments to their own ſhallow reaſon; and with this reproof of them is this chapter concluded. But out of his great condeſcenſion in the next chapter, he returns ſuch an anſwer to theſe their cauſeleſs objections, as may teach them to *diſcern between the righteous and the wicked, between him that ſerveth God and him that ſerveth him not*; as he ſpeaks in the 18th verſe of that chapter.

Grotius interprets what is rendred, *ye have wearied*, &c. by *ye will weary*, &c. and *when ye ſay*, by *in that ye will ſay*, &c. *viz.* ſo as to be a foretelling of their behaviour in that interval, that they ſhould now be without Prophets and miracles for many years, between the time that this was ſpoken, and the coming of that meſſenger and Lord, in the next chapter, *ver.* 1. ſpoken of. And it is but reaſon, and agreeable to the words, that we ſhould take in, together with what the *Jews* had done, ſince their return into their country, and with what at preſent they did, all that they ſhould do in that time, God foreſaw what they would ſay or do, as already ſaid or done. But to paſs by all that was in that time done, and to look on the words, as reporting by way of prophecy what is now by them done in their preſent diſperſion, after the real completion of theſe prophecies, as ſome [p] *Jews* do, (according to what *R. Tanchum* thinks convenient, both here and *chap.* iii. 14.) is wholly to elude this prophecy; as then ſpoken, and to make void all that we believe, and all that the hiſtory of the times teſtifies of the completion of it, by the coming of Chriſt, and the deſtruction of the *Jews* in the following words threatned, and to perſuade us to look after that, which they vainly do, as if Chriſt were not yet come, but we were to look for another, to ſhut our

[i] Lud. de Dieu. [k] Compare Iſaiah v. 20. [l] See Abu Walid in אֹ. [m] Tarnov. [n] Abarb. [o] Grot. [p] R. Tanch.

eyes againſt what hath been, and to look for what ſhall never be, to take off the Prophets words from the times that they concerned, and apply them to ſuch as began not till all that he ſpake was manifeſtly fulfilled, ſo making by a perverſe method the end to be the beginning. Though they be now guilty of the ſame ſin that the men of that generation then were, yet are not they the men then particularly ſpoken of and deſigned.

CHAP. III.

VERSE 1. *Behold I will ſend my meſſenger, and he ſhall prepare the way before me: and the Lord, whom ye ſeek, ſhall ſuddenly come to his temple: even the meſſenger of the covenant whom ye delight in: behold, he ſhall come, ſaith the Lord of hoſts.*

BEHOLD *I will ſend my meſſenger, and he ſhall prepare the way before me*, &c.] How theſe words depend on thoſe foregoing, with which the former chapter is concluded, hath been already intimated, *viz.* that here is an anſwer given to that blaſphemous queſtion of thoſe perverſe ones of that time, who from what they ſaw of the proſperity and flouriſhing condition of ſuch whom they looked on as deſerving other uſage, took thence occaſion of queſtioning God's juſtice; God aſſuring, that there ſhould come a time, wherein they ſhould perceive that he was no favourer of wicked men, or their practiſes; a time, wherein he would by his executing his juſt judgment on them, ſhew that he took due notice all along of what was done by them, though he might ſeem for a while to connive at it; and that time ſhould be at the coming of a righteous King, whom he ſhould raiſe up to ſet things in order, *viz.* the King *Meſſiah:* as I chooſe to utter in the words of a *Jewiſh* [a] Expoſitor, that ſo it may appear, even by confeſſion of his enemies, That the words are a moſt illuſtrious prophecy of Chriſt, by which this laſt of Prophets before Chriſt's coming, aſſured them of, and warned them to expect his coming: for which to prepare them, they ſhould have no more Prophets ſent them, till a Meſſenger, which ſhould immediately before his coming, appear to prepare his way before him. How this Prophecy was in its due time fulfilled, the hiſtory of the goſpel clearly and fully ſhews: ſo that there is nothing in the cavils of the *Jews*, or any other that acknowledge not the truth thereof, that can raiſe to us any doubt, as to the ſcope and true meaning of the whole; though in the explaining of the particular words may be ſome difference; which as far as may ſeem convenient, we ſhall take notice of, in going them over as they lie in order.

Behold [ſaith God] *I will ſend.*] Others tranſlate, *I do ſend*, as more agreeable to the letter; and ſo alſo is it recited in the *New Teſtament*; as, *Mat.* xi. 10. *Mark* i. 2. *Luke* vii. 27. Becauſe the thing, though not done, or in preſent doing, when theſe words were ſpoken, yet was aſſuredly to be done; and was therefore ſpoken of in the preſent tenſe. But Ours, in regard that it was after a time to be fulfilled, expreſs it not unfitly in the future, *I will ſend*, as agreeable to the ſenſe, and not diſagreeable to the letter, which will well enough bear either; ſeeing the participle, as is here שולח *Sholeach*, *ſending (Behold I ſending*, i. e. *am ſending*, or *will ſend)* is frequently uſed to denote the preſent tenſe, but [b] ſometimes the future alſo.

מלאכי *Malachi.*] Which ſignifies either *my angel*, or *my meſſenger*, the word ſignifying both an *angel* and a *meſſenger*, an *angel* becauſe a *meſſenger*, agreeable to the root of the word, of which ſee *chap.* i. 1. and ii. 7. from which our Prophet had his name *Malachi:* it is here rightly rendred *my meſſenger.*

My meſſenger.] Who is deſigned by this title we Chriſtians cannot doubt, it being in thoſe forecited places in the goſpel, expreſly attributed to *John the Baptiſt:* and he in two of them, viz. *Matthew* and *Luke*, is plainly ſaid by Chriſt himſelf to be him of whom this was written. But the unbelieving *Jews* denying Chriſt, whoſe meſſenger this was to be, are at a loſs likewiſe concerning this meſſenger: and by diſagreeing among themſelves ſo far as they do, and by the abſurdity of what they affirm, ſhew that they are either all ignorant of the truth, or will none of them confeſs it, as by a brief view of them we may ſee. *R. Solomon Jarchi* interprets it (if *Abarbinel* give us the meaning aright) of the [c] angel of death, who ſhall take the wicked out of this life to be ſent into hell torments. In the copies of him that we have, are no ſuch words expreſſed, but only *My meſſenger, to take out of the way*, or *cut off the wicked.* מלאכי לבער את הרשעים, and ſo accordingly interprets *the angel of the covenant*, an angel that ſhall revenge the [breach of the] covenant. Which expoſition of his ſo underſtood, the ſame *Abarbinel* thinks, though true in the general (that however the wicked here may proſper, yet after death vengeance ſhall certainly be taken on them) yet not to agree to this place, where is a prophecy of a ſignal particular day, and not that which is continually and neceſſarily ſeen, and always was, and will be ſo, without any new remark to be uſhered in with a *Behold*, as of a new notorious thing: as is likewiſe intimated to be pointed out here in what follows, *But who may abide the day of his coming*, &c. *And he ſhall purify the ſons of Levi*, &c. which are not things properly and peculiarly denoting the ſtate of ſouls after death.

Aben Ezra ſaith that it is probable, that by this meſſenger is meant *Meſſiah* the ſon of *Joſeph.* But it is ſo far from being probable ſo to be, that it is moſt certain it is not ſo. For what is that *Meſſiah* the ſon of *Joſeph*, but a mere figment of their own brain, whom they ſuppoſe to be of the tribe of *Ephraim*, on whom they may faſten thoſe prophecies, which foretel of the ſufferings of Chriſt, that ſo they may take them off from *Meſſiah* the

[a] R. Tanchum. [b] Buxtorf. and other Grammars. [c] See Moſes Alſheich.

ſon of *David*, to whom they will have none but glorious and triumphant things to pertain? as if they could not belong to one perſon, who through [d] ſufferings ſhould enter into his glory. And this they do without any ground or warrant from Scripture, only that they may deny our Chriſt to be the true and only *Meſſiah*, by the Prophets ſpoken of: ſo that to us, who believe the goſpel, this ſignifies nothing, nor hath in it any thing that may make it probable, ſo far as in this place to be embraced by others of their own profeſſion. *R. D. Kimchi* thinks that by this *meſſenger* is meant an angel from heaven; "If, ſaith he, ye aſk concerning the "judgment of the wicked in this world, "there ſhall come a time that you ſhall ſee, "and then he will draw near to you for judg- "ment to conſume the wicked that are among "you: and that ſhall be the day when *I will* "*ſend my angel, and he ſhall prepare* (or *clear*) "*the way before me*, and he ſhall be an angel "from heaven, as it is written, *Behold, I* "*ſend my angel before thee to keep thee in the* "*way*, &c. *Exod.* xxiii. 20. and he ſhall clear "the way before me: this ſhall be in the ga- "thering (or reſtoring) the captivity, ſo as "that they ſhall not find in their way any ad- "verſary, or evil occurrent." This expoſition of his appears, not to have pleaſed *Abarbinel*, by his taking no notice of it, when yet of his expoſition of the other words he doth; and by that he himſelf gives another far different from that or the others that have been mentioned: which is, "That by this meſſenger is meant "the Prophet himſelf that here utters theſe "words from God, whoſe name is the ſame "word here uſed, *viz.* מלאכי *Malachi*, and "being interpreted ſignifies, *my angel*, or *my* "*meſſenger:*" which cannot but ſeem ſtrange to any, that the Prophet ſpeaking of things to come, ſhould be thought to propheſy of himſelf. But, to put the beſt colour he can upon his opinion, he would perſuade men, that Interpreters are out in interpreting theſe words wholly of the time to come, but that they are to be underſtood partly of what was at preſent, partly of what was to come, partly of what was paſt: of what was preſent, *Behold I ſend Malachi my Prophet*; of what was to come, *The Lord whom ye ſeek ſhall ſuddenly come*, *viz.* the *Shecinah*, or majeſtatick glorious preſence; of what was paſt, *And the meſſenger of the covenant, whom ye delight in* (*viz.* the King of *Perſia*) *hath already come:* as if, to ſtop their murmurings by reaſon of the proſperity of the wicked, he had now ſent the Prophet *Malachi* to tell them what puniſhment is determined for thoſe wicked hereafter; (as in the following part of the chapter he will ſhew) and ſo to clear the way before him by ſolving their queſtion, *Where is the God of judgment?* and ſeeing they murmured, becauſe the *Shecinah*, or glorious preſence did not appear in the temple they had now built; (in which were wanting the *Shecinah*, and glory, and fire from heaven, and anſwer by *Urim* and *Thummim*, which were in the former temple:) and objected that God's providence was removed from them, and all things were ill ordered; therefore to aſſure them, that the *Shecinah* ſhould aſſuredly come again into the temple that ſhould hereafter be built, he ſaith, *And the Lord whom ye ſeek ſhall ſuddenly come into his temple*, there ſhall his glory and majeſtatick preſence dwell, even that Lord which they now ſought in their murmurings. And for a proof of this, and that this promiſe ſhould certainly be performed, he inſtanceth in what they had already ſeen in what concerned the King of *Perſia*, who was the Lord's angel, or meſſenger, and Meſſiah or anointed, for deſtroying of *Babylon*, and bringing back the diſperſed of the *Jews* to *Jeruſalem*, according to what *Eſay* propheſied of him, and made with them a covenant of peace: of whom therefore he ſaith, *And the meſſenger of the covenant whom ye delight in*, *i. e.* to honour and love him, do you not ſee, that he came according as was promiſed to you? *ſo ſhall the Lord, whom ye ſeek, come ſuddenly and unawares, in the time of redemption and gathering of the captivity*, &c.

This is his meaning, as far as I can make it out in his Commentary on this place; and I ſuppoſe I have faithfully given it, and the giving of it is a ſufficient confutation of it: ſo doth he diſtract the conſtruction of the words, ſo blend and intermingle them with ſtrange notions; that as he rejects the opinions of others of his own profeſſion, ſo I ſuppoſe none of them will embrace this of his. All that we can gather from this, or any yet named, is, that they, not willing to ſee or acknowledge the truth, which the Chriſtians inſtructed by the goſpel embrace, do ſtrive to go as far from it as they can; mean while taking ſuch different ways, and diſagreeing among themſelves, as that it is manifeſt they had no one probable thing to inſiſt on.

There is yet another opinion among them, (which *Abarbinel* glanceth on for a reſerve, as a poſſible one, if the other of his own be not thought ſufficient, although he doth not ſo apply it as others do) and that perhaps much ancienter than any of theſe we have yet ſeen; and ſuch as by a right interpretation of the words, though not according to their meaning, might be reconciled to the truth. And that is, "[e] That by this meſſenger is meant he who, "*chap.* iv. 5. is called *Eliah*, whom ſome of "them would have to be *Eliah* the *Tiſhbite* "in perſon: Others, not neceſſarily ſo, but "ſome great Prophet like him in degree, and "therefore called by his name." So the often cited *R. Tanchum* reports their opinion on that place, *chap.* iv. where will be occaſion to ſpeak again of it. That this opinion among them was ancient we learn, not only out of their own records, but out of the goſpel alſo, *Mat.* xvii. 10. where we hear the Diſciples aſking Chriſt, *Why then ſay the Scribes that Eliah muſt firſt come?* their opinion then was, that before Chriſt *Elias* ought to come, as a meſſenger and forerunner: and Chriſt doth not ſay they were out in expecting ſuch a one, as was to be looked on as *Elias*; but in this that they

[d] Luke xxiv. 26. [e] See Note on Micah ii. 13.

they did not acknowledge him that was under that name expected to be already come, saying, *Elias was truly first to come: but that indeed he was already come, and they knew him not*, &c. By which answer his Disciples understood, that he spake unto them of *John the Baptist*, of whom also he had before told them, and the whole people, that he was *he of whom it is written, Behold I send my messenger before thy face*, &c. *Mat.* xi. 10. and *the Elias which was for to come*. To those *Jews*, therefore, who are of the last opinion mentioned, we have from those words of our Saviour a ready answer, and to any objection that they shall raise from it, against their believing this prophecy to be fulfilled, and the *Messiah* to be come. Whereas [f] Some of them, making it an argument in that kind, say, that this prophecy is not fulfilled, because *Elias* is not in person come, and therefore neither the *Messias*; we refer them for answer to those of their own sect, who confess that neither these, nor those other words of *Malachi*, nor any other prophecy, require that *Elias* should come in person, but only some great Prophet or prophetical man in degree like to *Elias*. And then to these, if they say that not any such hath yet appeared, we say, Yes, there hath, and that *John the Baptist* was he, for he *came before the Lord in the spirit and power of Elias, to make ready a people prepared for the Lord*, Luke i. 17. He was by all that then lived and beheld his works, counted and holden for a Prophet, *Mat.* xiv, 5. and xxi. 26. yea, he was more than a Prophet, than whom *there was not a greater risen among them that were born of women*, Mat. xi. 9, 11. so great, that they doubted whether he were not the *Messiah* himself.

What was required from this messenger, and from him that was promised under the name of *Elias*, viz. *that he should prepare the way for the Lord*, he did fully make good by preaching repentance, *Mat.* iii. 2. by baptizing unto repentance, *ver.* 11. by bearing witness to Christ, and pointing him out to the people, that they might believe on him, *John* i. 29, &c. if there be any thing in that ancient [g] tradition of theirs, that *Eliah* was to prepare the *Messiah* to his office; that may be said to have been fulfilled by *John*'s baptizing Christ before he began to preach, at which baptizing the Holy Ghost descended on him visibly from heaven. But this is besides the expression of the Scripture, and so not to the present words. *John* then being such as to his person, and so having performed that office, for which it is said here that he should be sent, what can it be but mere obstinacy to deny him to be the Lord's messenger here prophesied of? and what can they expect in any, which was not in him found?

From the time of this prophecy till the time of its completion by the Lord's sending him, was their opinion true; that such a one, who for his excellency and the spirit with which he was to be endowed, might be called *Eliah*, was to come as a messenger and a forerunner of the *Messiah*, to prepare his way before him: but since these things have been all fulfilled, still by virtue of the same prophecy, to expect another, denying him, is great perverseness. According to their own rule, [h] *that prophecies and promises of God are at their manifestation, to be discerned and acknowledged as fulfilled*, they ought so to discern and acknowledge this, and could not but so do, did they not willingly shut their eyes, because they will not accept of Christ. God be thanked, who hath opened our eyes by the gospel, so as to acknowledge this messenger, who by what is therein declared, is evidently approved to be *John Baptist*. He it is, without doubt, of whom he here saith, *my messenger*. So our Translation renders it, others rendring *my angel*. The word is indeed that which is used to signify *an angel*, but as well likewise any other *messenger* or *ambassador*; (from a root that signifies *to send*:) and that signification of *messenger* is by our Translators well chosen to put in this place, as taking away or preventing those needless questions, which from rendring it *an angel*, might be raised: as, How *John* was an angel? or, Why called so? which is [i] reported anciently to have given occasion, to some, of an erroneous opinion, that he was not only so by office, but by nature also.

The word פנה *Pinnah*, which Ours and Others (agreeably also to what is in the gospels) render *prepare*, is from a root *Panah*, that hath also the signification of *looking on*, and is therefore by the *Greek* in this place, according to that, rendred ἐπιβλέψεται, *shall look on*; and so by the printed *Arabick*, which therein follows them. Which certainly cannot be so agreeable to the meaning, except we extend it so far as to understand by it, *to look to it*, so as that it be as it should be, which then will be the same with *preparing*. But the word in that form that it is here, is not used for to *look* and *consider*, or the like; but to *clear* and *make clean*, to *prepare* by removing what is amiss or offensive: so likewise used *Isaiah* xl. 3. *Prepare ye the way of the Lord, make straight a high way:* which words are likewise applied to the same *John Baptist*'s office here spoken of, *Mat.* iii. 3. and *Mark* i. 3. and *Luke* iii. 4. and he shewed to make good what is thereby required, by calling to repentance, and by preaching the baptism of repentance, for putting away those sins which might hinder them from receiving Christ, and so were obstacles in his way. And in that place it is rendred by the *Greek* also *prepare*, and so probably they might here do.

Having observed these words to be cited by the Evangelists, we cannot but take notice that in them they are cited something differently from what is read here: for whereas here he saith, *my messenger, and before me*, or *my face*, in the first person, as speaking of himself; there it is still said *before thy face*, and

[f] Trypho in Justin. Martyr, p. 208. Edit. Comel. 1593. [g] In the same place. [h] Maimon. in Yad, the last chapter. [i] See Ribera.

and *thy way before thee*, as ſpeaking to, and of another. Which hath cauſed ſome queſtion to be made, which of the perſons of the Trinity here ſpeaks, whether God the Father, or Chriſt. But though it be true what [k] Some here obſerve, that ſuch works of the Trinity, as are external and common to all the perſons, and not proper to one, may indifferently be attributed to either; yet the plaineſt way of expounding theſe words here ſeems to be, to look upon them, as ſpoken here (as well as in the Evangeliſts) by God the Father concerning Chriſt; here *of him*, there expreſly *to him*. And then the ſaying here, *my meſſenger*, *before me*; and there, *thy way*, *before thee*, making the ſame way to be called God's way here, and [l] Chriſt's there, affords us an evident proof, that Chriſt is one God with the Father, [m] and that in Chriſt God came, and was manifeſt in the fleſh.

For the proving the ſame, viz. *That Chriſt is one with God the Father*, Some [n] would take from what is here ſaid, *before my face*, an argument, thence proving that Chriſt is called *The face of God*: but [o] Others obſerve, that according to the uſe of the *Hebrew* Tongue, *before my face*, is no more than, *before me*. And therefore our Tranſlators ſo rendring it, ſhew, that they thought not in the word *my face* to be included any argument for proving the Divinity of Chriſt, on which any great ſtreſs ought to be laid: and they that think it, ought to ſhew [p] how then the words, as here uttered by the Prophet, and as cited in the goſpels, may be reconciled. For if by *my face* be here meant that Chriſt is the face of of *God*, who then ſhall be there underſtood by *thy face?* who ſhall be called the face of Chriſt? It follows,

And the Lord whom ye ſeek ſhall ſuddenly come to his temple, &c.] Who by this *Lord* is meant is agreed on, on all hands by Chriſtian Interpreters: *viz.* that it is Chriſt, *whom God hath made both Lord and Chriſt*, Acts ii. 36. and *who is Lord over all*, ibid. x. 36. [q] by whom all things were made, by whom all things are ſuſtained and governed; who is (as the root of the word imports) the baſis and foundation, not of any private family, tribe or kingdom, but of all; by whom are all things, and we by him, 1 *Cor.* viii. 6. and whoſe we are alſo by right of redemption; and ſo he is Lord of lords, and King of kings, *Rev.* xvii. 14. and xix. 16. deſervedly intitled *The Lord*.

Among the *Jews* there are ſome who underſtand it more generally of God; ſo *R. Solomon*, *The God of judgment*, *R. Aben Ezra*, *The God of glory*; and ſo *Abarbinel*, *The glorious Name*, *i. e.* the glorious God, whoſe words may be by a Chriſtian well interpreted alſo of *Chriſt*, though not ſo by them meant. But others of them more plainly agreeing ſo far with us, expreſly ſay, *he is the King Meſſiah*, ſo *Kimchi*; yea [r] بلا شك *Bela ſhaccin*, that without doubt it is meant of the *Meſſiah*: and ſo ſay we, though as to his perſon, and the right of his title to that appellation of *Lord*, they will not agree with us. This Lord is deſcribed by that epithet, *whom ye ſeek*, which may be referred to what is before ſaid, *where is the God of judgment?* as an anſwer to that queſtion, and is therefore by [s] Some looked on, as if it were ſpoken in ill part, as much as to ſay, whom ye ſcoffingly ſeek, ſaying, *Where is he?* Why doth he not ſhew himſelf? Although it may be (as by many learned men it is) taken; as ſpoken of a ſerious expectation, and ſeeking of the promiſed *Meſſiah*, by many, if not the generality of the people, whom all along from of old they longed and waited for, according as that ſaying of *Jacob*, *I have waited for thy ſalvation, O Lord*, Gen. xlix. 18. and what we read of *Simeon*, Luke ii. 25. that he waited for the conſolation of *Iſrael*, and *ver.* 38. that *Anna* ſpake of him (being brought into the temple) to all them that looked for redemption in *Jeruſalem*, manifeſtly ſhews that there [t] was ſuch a ſeeking, a waiting and longing for the promiſed *Shilo* among them by ſuch as *ſeriouſly* wiſhed for it, as well as others did in *ſcoff* aſk after him, or murmur at his delay.

Of him that was ſo ſought, it is ſaid, as to the circumſtance of time, that he ſhould ſuddenly come, *i. e.* ſuddenly after that his meſſenger had come and prepared the way before, as Chriſt did after *John Baptiſt*'s preaching: or *ſuddenly*, *i. e.* unawares, when men ſhould not think on, or be aware of him, as *Kimchi* takes the word here to ſignify; the time being not preciſely in the Prophets determined, according to what is ſaid in *Daniel*, *The words are cloſed up and ſealed, till the time of the end*, chap. xii. 9. Whence perhaps it is that the *Jews* reckon the *Meſſiah* among the things that come [u] *unawares*, or when men think not of them: and in this ſenſe, as it is here ſaid of his firſt coming, ſo it is ſaid of his ſecond coming, which perhaps may be comprehended under this here ſpoken of, that except they diligently watch for it, *it ſhall come upon them unawares*, Luke xxi. 36. *ſuddenly*, Mark xiii. 36. *in ſuch an hour as they think not*, Mat. xxiv. 44. So doubtleſs ſhall his laſt coming at the day of judgment be; which is that alone which the unbelieving *Jews*, having overſlipt the former, here mentioned, without taking notice of it, can now (whatever they vainly promiſe to themſelves, as if this Lord were not at all yet come) farther expect; as farther appears by the circumſtance of the place, to which it is here ſaid, *He ſhall come*, that is, *his temple*. However, by *his temple*, Some [w] have anciently underſtood Chriſt's human nature, or body, of which he ſpake, *John* ii. 21. or his church; or all faithful believers, who are called likewiſe *the temple of God*, 1 Cor. iii. 16. or the like; yet no doubt but here is meant that temple at *Jeruſalem*, built then lately (when theſe words were

[k] Ribera. [l] See Dr. Hammond on Mat. xi. [m] 1 Tim. iii. 16. [n] Galatin. Janſen. [o] See Chr. à Caſtro. [p] See Ribera, and Chr. à Caſtro. [q] John i. 3. [r] R. Tanchum on chap. iv. 5. [s] Jun. Trem. Tarn. [t] Grot. [u] Buxt. Lex. mag. in מהר. [w] See Ribera, Chr. à Caſtro, Pareus.

ſpoken) after their return from the *Babyloniſh* captivity, which whatever alterations were made in it, was ſtill looked on as one, till the time that it was deſtroyed by the *Romans*; and by the *Jews* called the *ſecond temple* in reſpect to that former built by *Solomon*, and deſtroyed by the *Chaldeans*. To this temple it is here ſaid that the Lord (here ſpoken of) ſhould come; and ſo did Chriſt, whom we ſay to be that Lord: and of his coming to it, and his appearances there at ſeveral times, we read: *He was there firſt preſented by his mother*, Luke ii. 22. there again when he was twelve years old, found ſitting among the Doctors, *ver.* 46. where, in his anſwer to his mother, who told him that they had ſought him ſorrowing, he may ſeem to allude even to this prophecy, *How is it that ye ſought me? wiſt ye not that I muſt be* ἐν τοῖς τοῦ Πατρός μου, *in my Father's* [x] *houſe?* Was it not foretold that he ſhould come to his temple? Was not that the proper place for him to be in, and for them to look after him in? Several other times we read of his going to it, preaching in it, conducted to it, and received with [y] *Hoſannahs*, and *Bleſſed be he that cometh in the name of the Lord:* and in it exerciſing his authority, as Lord of it, in purging it, and vindicating the dignity of it, and driving out thence thoſe that profaned it. Any of theſe his appearances there, is ſufficient to prove, in, and by him to have been made good, that which we take to be the main drift of this expreſſion in this prophecy: *viz.* that the Lord (Chriſt or Meſſiah) here ſpoken of, was to come while the temple (that temple then built) was ſtanding. Which is likewiſe evidently foretold by the Prophet *Haggai*, chap. ii. 7. that *into it ſhould come the deſire of all nations*, and it ſhould be filled with glory, yea, *that thereby the glory of that latter houſe ſhould be greater than that of the former*, ver. 9. *though it were then in their eyes as nothing in compariſon of it*, ver. 3.

[z] By virtue of theſe ſignal prophecies it is without queſtion, that thoſe ancient *Jews* who lived before Chriſt's coming, did expect that he ſhould come while that temple was ſtanding. And it is evident that old *Simeon*, to whom it was revealed by the Holy Ghoſt, that he ſhould not ſee death till he had ſeen the Lord's Chriſt, [a] who came by the Spirit into the temple, when Chriſt was thither firſt brought, and taking him in his arms bleſſed God, and deſired of him then to *depart in peace, becauſe he had ſeen his ſalvation*; did ſo underſtand it; and that the Lord was now, according to this prophecy, come to his temple: he deſired to ſee no more for the completion of it. And ſo holy *Anna* alſo, who coming in that inſtant into the temple, gave thanks likewiſe unto the Lord, and ſpake of him to all that looked for redemption in *Jeruſalem*. And what elſe is proclaimed by all thoſe multitudes, who at his going to the temple, and at his being in it, cried, *Hoſanna to the ſon of David, Bleſſed is he that cometh in the name of the Lord*, Mat. xxi. 9, 15. but the ſame, *viz.* that the Lord was now come to his temple? and ſo it is witneſſed that according to this Prophecy, and that of *Haggai*, he was by the *Jews* of that time expected to come to that temple then in being. And ſo to us do they together afford an unanſwerable argument againſt the later *Jews*, all that have lived ſince that time, that that temple was ſtanding, and deny the *Meſſiah* to be yet come, thus; *Meſſiah* was to come while the temple was ſtanding, and therefore ſeeing the temple hath ſo long ſince been deſtroyed, it is manifeſt that he is long ſince come, and in vain is now by them expected. For what is it elſe but blaſphemouſly to accuſe God ſpeaking by his Prophets of falſhood? ſo poor a ſhift is it, which is all they have to flee to, to ſay that there is yet a third temple to be expected, under which theſe prophecies are to be fulfill'd; as that it cannot any way ſhake our faith, but ought more to confirm it, while we ſee that they have for ſo many hundreds of years, above a thouſand, expected what they without any ground or warrant from Scripture look for. It cannot without wilful blindneſs and obſtinacy be denied, that the temple here mentioned was that ſecond temple, and more plainly when *Haggai* looking on, and deſcribing that temple then built, ſaith expreſly, *this houſe*; by *this houſe*, to underſtand a houſe after this (as *Abarbinel* doth) is ſuch a perverting of words and meaning, as we cannot without loſs of our own reaſon admit of. Yet this is the only *ſalvo* that they have, or can have. And this their great Doctor [b] *Maimonides* ſeems to make uſe of, when finding no temple for their yet vainly expected *Meſſias* to come to, ſaith, "That the King *Meſſiah* ſhall hereafter come, "and reſtore the kingdom of the houſe of "*David* to its old former eſtate, and ſhall "build a [c] ſanctuary or temple, *&c.* and that "in the ſame place where formerly it ſtood." And in that regard perhaps they will have it called *his temple* (as here it is) and ſo ſhift off another argument againſt the *Jews*, who deny Chriſt's divinity, which is by Chriſtian [d] Interpreters hence uſually taken, *viz.* that becauſe the temple is called *his temple*, it is thereby made manifeſt, that he who ſhould come to it as a man, was not only ſo, but God alſo; it being proper to God only to have temples, or houſes of worſhip erected, and appropriated to him: and ſo we know that at *Jeruſalem* to have been dedicated to the only true God. Here therefore it being called Chriſt's temple, it ſhews that he is true God, one with the Father. This argument, though pious and concluſive to Chriſtians, yet a learned [e] man would not have to be much inſiſted on, as to the ſignification of the word היכל *Heical*, inaſmuch as it doth not only ſignify a temple, or houſe of worſhip, but alſo a palace; and ſo he thinks the *Jews* may put it off by ſaying it ſignifies only,

[x] See Grot. &c. on that place out of Nic. Fuller. [y] Mat. xxi. 9. Luke xix. 47. John ii. 14. and xiv. and viii. 2. and oft elſewhere. [z] See Grotius on the place, and lib. 5. de Veritate Rel. Chriſt. [a] Luke ii. 26, &c. [b] In Yad. lib. ult. cap. 2. [c] המקדש. [d] Vat. Riber. Chr. a Caſtro. [e] Pet. a Figueiro.

only, the *Meſſiah* ſhall come to his *palace*. But I ſuppoſe they would not fly to that, I do not find any of them that do.

The ordinary Expoſitors that we have of them (as *R. Solomon Jarchi*, *Aben Ezra*, *David Kimchi*, as likewiſe *R. Tanchum*) do not at all meddle with interpreting this word: only *Abarbinel* (who, as we ſaid, interprets *the Lord*, not of the *Meſſiah*, but of the *Shecinah* or glorious preſence of God, or God himſelf) explains it, *to his* היכל *Heical*, which is בבית מקדשו *Bebeith mikdaſho*, *in his ſanctuary*: by which he will have to be meant הבית העתיד *Habbeith haatid*, *that houſe*, or *temple*, *which is to come*, or *ſhall hereafter be built*: or, as in his Commentary on *Haggai* he calls it, בית שלישי *Beith ſheliſhi*, *the third houſe*. By it then here I doubt not but they all underſtand a *temple* properly ſo called. But however they may otherwiſe ſeek to evade the force of this argument (and this I mean of them who confeſs by the *Lord* here to be meant the *Meſſias*;) whether by ſaying, it may be called his, becauſe by him built (according to *Maimonides*) or becauſe he ſhould frequent it, or otherwiſe; certainly the other argument for proof of his being come, becauſe the temple, to which he was to come, is ſo long ſince deſtroyed, is unanſwerable, and their talking of a third temple, without any ground in Scripture, ſo long and ſtill in vain expected by them, under which this prophecy is to be made good, (as if it were not long ſince fulfilled, while that ſecond temple was ſtanding, as we are aſſured that it was) is a mere dream of men chooſing to themſelves *ſtrong deluſions*. Which leſt any of theirs by enquiring into it, ſhould diſcover, they (weary, it appears, or aſhamed of the length of the time of their vain expectation, or not knowing how they ſhould ſatisfy ſuch as ſhould enquire into it; have long ſince, by a ſevere way interdicted all ſuch enquiries, by ſaying [f] תפח רוחם של מחשבי הקציים *Tippach rucham* (or *Atſmam*) *ſhel Mechaſhebe hakketſim*, *Let them burſt* (or, *breath out their ſouls*) *that enquire after the ends* (or *periods*) *and terms of time*, *viz.* concerning the coming of the *Meſſiah*. And that perhaps may be the cauſe why their Expoſitors in this place ſay ſo little of it, *viz.* how, or when, the Lord ſhould come to his temple. Certainly without acknowledging Chriſt the true *Meſſiah*, and him to be come in the fleſh, and both God and man, there cannot any thing be ſaid that can give the true meaning, or ſhew what was requiſite for the fulfilling of this prophecy here; and that cited out of *Haggai* of ſuch affinity with it. And no wonder to ſee them who willingly and obſtinately decline the one only way of manifeſt truth, to run on in ſuch different tracts of error. It follows in the Text,

Even the meſſenger of the covenant whom ye delight in.] Where our Tranſlators rendring the copulative ו, which ordinarily ſignifies *and*, by *even*, give us to look on theſe words as a farther deſcription of the ſame perſon who was called *the Lord*; and that is (as hath been ſaid) *Chriſt Jeſus*, who though he be one with his Father God eternal, yet humbled himſelf for men's ſakes to be as a Meſſenger from his Father to them, to declare unto them his will, and to be unto him obedient in all things that he gave him to do. This proves not, that he is not one God with the Father, though as a Son he yielded obedience to him, and performed his work. Here is nothing in this that takes away either [g] unity of eſſence, or equality of power. So that we need not to depart from this notion of *Meſſenger*, or *Angel*, to render it *Prince*, as a learned [h] man, by the uſe of the word in another language [i], thinks it may be proved in the *Hebrew*, and here alſo to ſignify. It will come but to one paſs, he is *Prince of the covenant*, for the ſame reaſon that he is called *Meſſenger*, or *Angel* of it: which is becauſe in him God founded the new covenant of grace, and by him as Mediator of it, adminiſtred it; he, not only declaring it, but ratifying it with his own blood, and receiving into it as many as lay hold on him; even that new covenant (of which he is Mediator, *Heb.* xii. 24.) better than the old, and eſtabliſhed on better promiſes, *Heb.* viii, 6, 8, *&c.* ſpoken of, *Jer.* xxxi. 31. no more comprehending *Jews* alone, but *Gentiles* alſo. In which regard God ſaith of him, *I will give thee for a covenant of the people*, *for a light of the Gentiles*, &c. *Iſaiah* xlii. 6. in whom he was reconciling the world unto himſelf, 2 *Cor.* v. 19.

In this that we ſay, that it is but the ſame perſon who is called both *Lord* and *Meſſenger*, we have moſt of the *Jewiſh* Expoſitors conſenting. So *R. Solomon*, and *Aben Ezra*, and *Kimchi*, and *R. Tanchum*, and *Abarbinel*, in a ſecondary expoſition; but yet in this divided among themſelves, that [k] Some of them ſay by both is meant God himſelf, *i. e.* God the Father, by Others the *Meſſiah*. Againſt the former is hence an evident proof, that of God the Father it cannot be meant, becauſe a Meſſenger is neceſſarily a diſtinct perſon from him that ſends him. The Lord therefore and Meſſenger here ſpoken of, muſt, as we affirm of Chriſt, needs be ſo. As for thoſe who interpret both, as we do, of the *Meſſiah*, though much differing from us, as concerning the nature of his perſon; yet there is no occaſion to diſpute with them concerning that here, in that they agree, that the perſon by both titles deſcribed is the *Meſſiah*. As for Others, who take by *the Lord* to be meant one, by the *Meſſenger of the covenant*, another; ſo vain and abſurd are their fancies, that to name them will be ſufficient confutation of them, as not only that uncouth as well as novel opinion of *Abarbinel*, making it to be the King of *Perſia*, who had ſent them home from their *Babyloniſh* captivity; but alſo that of ſome more ancient, who would have to be meant *Eliah*, whom they would have to be called by that title, becauſe he always preſides at the rite of circumciſion,

[f] Maimonides, as above, chap. xii. and Talmud Sanhedrin. [g] Polan. lib. 3. c. 10. [h] Lud. de Dieu. [i] viz. Æthiop. [k] R. Solomon, and Ab. Ezra.

ciſion, the ſign of God's covenant with them, which they thus make out, "God ſeeing his "zeal for circumciſion, when thoſe of the "ten tribes were negligent of it, gave him "this privilege as a reward of his zeal, that "that ſacrament ſhould never be adminiſtred, "but that he ſhould overſee it, for which "cauſe always at every circumciſion they ſet "a chair of ſtate for him, as being *Angel*, "*Meſſenger*, or *Preſident* of the covenant, and "ſo here called." A pretty ſtory, whereby to delude themſelves, and amuſe the people from further enquiry after the truth, which if it were found only in trivial fabulous books might paſs as a fancy, but that it ſhould be quoted by their ſerious and grave [l] Authors, as a thing pertinent to this place, and grounded on it, cannot but ſeem as ſtrange, as it is groundleſs and ridiculous.

What is added, *whom ye delight in*, ſhews that with great longing they expected of old his coming, as a time that ſhould bring much cauſe of joy and rejoicing to them: and what follows as repeated, *Behold he ſhall come* (or *cometh*) *ſaith the Lord of hoſts*, ſhews the certainty of the thing, as ſure as if it were already done. God engageth both his truth and power in it, he ſays it, and every word of his is truth, and he that ſays it, is the Lord of hoſts, God of all power, and can and will effect whatſoever he ſaith.

Behold he cometh] not as *Abarbinel* (as we have ſeen) would have it, *hath* or *is already come*, that ſo he might apply it to the King of *Perſia*, who made with them a covenant of peace; but יבא *yabo*, *ſhall certainly come*, בזמנו *Bizmano*, *in his time*, as *Kimchi* truly explains it. And not only ſo, but if we look on the place before named to which he ſhould come, *viz.* his temple, it will give us neceſſarily to underſtand, as to the time too; that he was to come while that temple was yet ſtanding, as *Grotius* well obſerves.

And here before we proceed, it will be convenient to take notice what the ſame learned man ſuggeſts to us on the next verſe, *viz.* That Chriſt's coming, when ſpoken to, and of the *Jews*, denotes not only his firſt manifeſtation in the fleſh, or the temple; but all the time from his firſt preaching to the deſtruction of the city of *Jeruſalem*, and of the temple. Otherwiſe, more diſtinctly the word is applied to a [m] threefold coming of Chriſt, 1. His coming in the fleſh, to be born among men. 2. His coming in judgment for vengeance to his enemies, and deliverance of his ſervants in this world, as he did come at the deſtruction of the *Jews*. 3. At the end of the world, at the day of judgment. And ſo underſtanding it as particularly reſpecting the *Jews*, we ſhall eaſily perceive here a full and ſatisfactory anſwer to thoſe murmurers and ſcoffers of thoſe times, who ſeeing the proſperity of ſome wicked men (as it is in the laſt verſe of the preceding chapter) ſaid, *every one that doth evil is good in the ſight of the Lord, and he delighteth in them*, or, *where is the God of judgment?* though ſuch who impiouſly queſtion God's juſtice, deſerve no other anſwer than to feel it, yet in much condeſcenſion he here vouchſafes them ſuch an anſwer as to let them know, that though he doth not preſently proceed, as they would have him, but ſeem to neglect or wink at the doings of wicked men; yet he is not negligent, but in his own appointed time will ſo order things, as ſhall make it manifeſt to all, that he took notice all the while of what was done. This time, as to them, he here expreſſes to be that coming of Chriſt, which is in theſe and the following words deſcribed; in which time was his juſt judgment ſignally executed before the whole world, as to what concerned their nation: and ſo the queſtion, why God ſuffers the wicked, oft, moſt to flouriſh? as to them of that nation, the people then by the Prophet ſpoken to and of, is fully decided by what was in that ſpace of time by him brought to paſs, ſo as to ſtop the mouth of any other, who ſhall in like blaſphemous manner queſtion his juſtice; by warning them to leave to him his own time to execute his juſt judgments, and rather to prepare themſelves for that time, which certainly ſhall come upon them, than in any way to doubt of it.

The things here ſpoken do more particularly concern the *Jews*, but are to all, and to us, for [n] examples, and are written for our admonition, God having ſeveral ways of executing his judgments, but proceeding ſtill according to the ſame rule of juſtice. They likewiſe concern rather more general and national impieties, and judgments accordingly executed; yet ſo, as every particular man may thence take inſtruction, that none who taketh care of his ways, ſeeing ſuch as are openly wicked to proſper and flouriſh, ſhould thence take occaſion of murmuring and queſtioning God's juſtice, nor any wicked man that proſpers in this world, ſhould, becauſe God ſuffers him ſo to do, for that juſtify himſelf, or think himſelf good in the ſight of the Lord, or that God delighted in him, but be aſſured that a time will come, when God will execute juſt judgment on him, however for a time he forbear him, and ſo deal with him in particular, as he here threatneth to do with the wicked of thoſe times. He hath other ways of coming, beſides that here ſpoken of: to every man, at his death, and after judgment, which though *R. Solomon*, as we have ſeen, doth ill in making the prime and literal meaning of this place, as he doth, yet ſo far he is true, that certainly God will by it come to every man in particular, and then judge and diſtinguiſh them according to the things that they have done, not the things that they have enjoyed in this world. His deferring them till then is not a ſign of his liking to them, but ſhall make (if they by repentance prevent it not) for their greater condemnation and miſery, and ſo ſhall it appear that they are out, who for what they ſee them here to enjoy ſhall account them happy. See *Luke* xvi. 25.

This

[l] R. D. Kimchi, and Abarb. in locum. [m] Dr. Hammond on Mat. xxiv. Note [b]. [n] 1 Cor. x. 6.

This may ſeem a digreſſion, as not pertaining to the literal meaning of the words, yet may be not impertinent, in regard that both the preſent words and other paſſages after in this chapter, cannot but ſuggeſt ſuch conſideration of God's juſt judgment both for private perſons, and whole ſocieties of men, to us. That ſome [o] Chriſtians anciently ſhould interpret the word, *come*, in the firſt place, of Chriſt's firſt coming, and in this ſecond, of his coming to judgment, cannot but ſeem ſtrange. Doubtleſs, here is but one and the ſame coming ſpoken of, and the repetition of the promiſe of it, doth but confirm the certainty of it, and that was the firſt coming of his, then, when theſe words were ſpoken, to be expected by the *Jews*. The words will naturally bear no other ſenſe.

2. *But who may abide the day of his coming? and who ſhall ſtand when he appeareth? for he* is *like a refiner's fire, and like fullers ſope.*

But who may abide the day of his coming? &c.] By looking to what precedes in the laſt verſe of the former chapter, and the firſt of this, the connexion of theſe words with the former ſeems thus, The *Jews* of thoſe times ſeeing (as they thought) all things out of order then amongſt them, the godly oppreſſed and the wicked exalted, murmured againſt God's juſtice, and having had promiſes from God of one who ſhould ſet all things to right, as doubting of the truth of thoſe promiſes, ſeeing them ſo long deferred, aſk'd, [p] *Where is the God of juſtice? where is the promiſe of his coming?* he anſwereth them therefore, that he is not negligent of their affairs, nor ſlack concerning his promiſe, but what they counted ſlackneſs was long-ſuffering towards them, that they might be prepared for receiving that Lord whom they ſought after, that Meſſenger of his covenant, whoſe coming they longed to ſee, as expecting that then all things ſhould go according to their deſires, and they ſhould have great cauſe of rejoicing, in ſeeing the wicked ſeverely dealt withal, and themſelves eſtabliſhed in wordly proſperity and pleaſure; mean while, not examining themſelves how they were fit for ſuch things as they expected. He therefore tells them, that certainly without any failing on his part, that Lord ſhould come at his appointed time; but that before him alſo ſhould come a Meſſenger to prepare his way before him, by calling them (that thought beſt of themſelves) to prepare for his coming; for that it ſhould not be ſo eaſy to them as they fancied to themſelves, without more ado to give them what they expected of worldly enjoyments, and without farther trial to give them what they thought themſelves worthy of; but that it ſhould be with great ſeverity, and ſo as in ſtrict juſtice to proceed after trial made of all, for good to thoſe who ſhould be found faithful and ſincere, and for deſtruction to thoſe that were otherwiſe; ſo that the righteous ſhould not without [q] difficulty be ſaved, but for the ungodly and ſinners they ſhould not be able to appear. This is that which he ſaith, [r] *but who may abide the day of his coming? and who ſhall ſtand when he appeareth?*

Who?] of the wicked, ſay [s] Some: which as it is moſt true, and the coming of that day ſhall be to them moſt terrible and intolerable; yet may the queſtion ſeem more generally put as concerning all, even the beſt as well as the wicked, to ſhew, that the time ſpoken of ſhall be full of difficulties, ſuch as will put all to a hard trial, ſuch as will prove them to the uttermoſt, though the iſſue thereof ſhall be indeed for joy and ſalvation, to thoſe that are found faithful and ſincere; even they ſhall be ſaved, but ſo as by fire. For in that day many ſhall be made white, *i. e.* tried, ſaith *Kimchi*, in the words of *Daniel*, xii. 10. *even the righteous ſhall paſs a hard trial, that they may be purified and made white*, though not conſumed and deſtroyed as the wicked: ſo that even to them the day of his coming ſhould be terrible, though ſalutary. This that they might expect, and yet among thoſe difficulties find comfort, Chriſt himſelf having taken our ſins upon him, took on him the croſs, that he might enter by it into his kingdom, and ſhew to his the way that they muſt alſo go, if they will enter thereinto, *viz.* by taking up their croſs and following him. True peace and joy he promiſeth to them, but not without the preceding trial of [t] troubles, and afflictions, and ſo inſtructeth them that they might know that he *came not to ſend peace on the earth*, Mat. x. 34. not ſuch peace as the *Jewiſh* nation generally expected at his coming; but that [u] for judgment he came into this world, (as is here propheſied that he ſhould) which, if we take his coming in that latitude as before we ſaid, we ſhall ſee with ſuch ſeverity to have been executed, as that in reſpect thereof we may ſee there was good grounds for this expreſſion of it by way of queſtion, *who*, (not only of the wicked, but of the beſt of men) *may abide the day of his coming? or who ſhall ſtand when he appeareth?*

Though the generality of the *Jews* did, I ſuppoſe, then expect nothing but preſent joy and proſperity at his coming, yet we may well think that thoſe that better conſidered the prophecies, had other notions like thoſe, that we have expreſſed, of the day of his coming and appearance, by that tradition which thoſe ſince report to us, as from them, of the חבלו של משיח *Cheblo ſhel Maſhiach*, *The pangs* or *doluors of the Meſſiah*, ſuch great afflictions as ſhall be to *Iſrael* at the coming of the *Meſſiah*, ſpoken of in the [w] *Talmud:* which *Abarbinel* mentions, as here pointed at, if the words be expounded (as we have ſhewed they ought to be,) of the *Meſſiah*. And certainly ſuch tradition may be as well founded on theſe words as any paſſage in the Prophets, although this place be not cited, where it is mentioned in the *Talmud* in the Tract of the Sabbath, *chap.* xvi. *fol.* 118.

[o] See Ribera, and Chr. à Caſtro, &c. [p] 2 Peter iii. 4. [q] 1 Peter iv. 18. [r] Compare Rev. vi. 17.
[s] Tarn. [t] John xvi. 33. [u] Ibid. ix. 39. [w] Sabbath, fol. 118. Sanhedr. fol. 98.

but that which is repeated concerning the ſame day that is here ſpoken of, *chap.* iv. 5. where it is called *the coming of the great and dreadful day of the Lord.*

The ſame *Abarbinel* ſpeaking of the ſame opinion of theirs in his Comment on *Daniel*, *fol.* 68. *col.* 2. ſaith, [That the Diſciples of *Jeſus* received from the wiſe men of *Iſrael* (among other things that he there mentions) that in the days of *Meſſiah* afflictions ſhould be multiplied, which they call חבלי המשיח *Cheble hammeſhiach*, *the pangs or dolours of Meſſiah*, inſomuch that they ſaid, Very happy ſhall he be that ſhall not ſee them, and in whoſe time they ſhall not be. And concerning them (ſays he) it is ſaid in their goſpel, *Wo* (or *alas*) *who ſhall live with* (or *in the time of*) *thoſe great afflictions which ſhall be ſeen in the laſt days?* which are *the pangs* or *dolours* of *Meſſias*, which by tradition they had heard of.]

The words which he mentions, though they are not literally found in the goſpel, yet may (as the ſenſe) thence be collected, as a ſummary inference out of what our Saviour ſaith, as in *Mat.* xxiv. *Mark* xiii. and *Luke* xxi. It is well obſerved by *Buxtorfius* that the word [x] ὠδῖνες, by our Saviour uſed in his deſcription of thoſe days of his coming in judgment to the *Jews* (that here called likewiſe, The day of his coming and appearance) doth properly and particularly anſwer to the *Hebrew*, חבל *Chebel*, or חבלים *Chabalim*, or in conſtruction חבלו *Cheblo*, or חבלי *Cheble*, as they denote *bitter pangs*, as of a woman in travail, and ſo uſed for any great pains and afflictions. So that, if that tradition among them were ancienter than Chriſt's coming, and the goſpel, it may not be improbably thought, that our Saviour did by ſuch terms as were then in uſe among them, and in their mouths, ſet forth thoſe dolorous times which they did talk of and expect; ſo to warn them to prepare for them, as now at hand; and a certain proof, that *Meſſiah*, of whoſe being come they were, by their own confeſſion, to be a ſign, was now come, and they ought to acknowledge it. And in expreſſions ſo full of dread doth he deſcribe thoſe *pangs*, ſorrows, or afflictions, of that time and day of his coming to the *Jews* (which were accordingly made good in that ſpace of time, which we ſaid to be comprehended under the day of his coming, and his appearing) as that nothing can ſurpaſs or equal them, but the day of his laſt coming, at the terrible day of judgment, to all people at the end of the world; inſomuch that it may even ſeem doubtful, whether that day were not meant by divers of them, in thoſe chapters of *Mat.* xxiv. *Mark* xiii. and *Luke* xxi. which we have cited. At leaſt, this is ſet forth as a type and figure of that: inſomuch that as well in reſpect to this time of ſuch tribulation, as had not been from the creation, here ſpoken of, as of that, might be ſaid, as well concerning even the elect among the *Jews*, (for whoſe ſakes our Saviour ſaith, thoſe days ſhould be ſhortened, whereas elſe *no fleſh ſhould be ſaved*, Mat. xxiv. 22.) to whom the iſſue ſhould be [y] ſalutary, as concerning the wicked, to whom it ſhould be for deſtruction, *Who may abide the day of his coming? and who ſhall ſtand when he appeareth?* which in St. [z] *Luke* is expreſſed by *being accounted worthy to eſcape all thoſe things, that ſhould come to paſs, and to ſtand before the Son of man.* What we, with moſt Others, render, *who may abide*, &c. is by the Vulgar *Latin* rendred, *who ſhall be able to think of the day of his coming, and who ſhall ſtand to ſee him?* to expreſs emphatically, I ſuppoſe, the terror here intimated. For if none can think of it by reaſon of the power or dreadfulneſs of his Majeſty, who ſhall be able to abide or bear it? ſays St. *Jerom*, including both ſignifications. Not that the word מכלכל *Mecalcel*, or its root doth properly ſignify *to think of* (it is no where elſe ſo found) the properer ſignification being to *bear*, or *ſuſtain*, which it hath, *Jer.* xx. 9. And ſo farther deſcribing the terror of thoſe times, or giving a reaſon of the terror of them, he adds, *For he is like a refiner's fire, and like fullers ſope.* In words taken from things of known and ordinary uſe, he deſcribes the ſeverity of thoſe judgments, which ſhould then come on all in that country, for trial to all, and deſtruction to the wicked. *He is* (ſays he) *like a refiner's fire*, or as the conſtruction will alſo bear, as [a] *refining fire*, though the other ſeems more proper. The uſe of that fire is to melt metals and try them, that ſo what is pure may be by it ſelf retained, the droſs being either conſumed, or ſo ſeparated as to be taken away from it. And then the people being compared to mixt metal, that hath in it what is pure and what is droſs; and the Lord that ſhould come in judgment, being compared to fire, which ſhall throughly try that metal; the meaning will be plain (as *R. Tanchum* expreſſes it) that he will conſume or take away the tranſgreſſors and rebellious amongſt them, as the refiner's fire conſumes or ſeparates the [b] droſs of melted metals, and cleanſeth them from what is falſe and unſincere: and this ſo, as that the good and ſincere ſhall at once be put to ſevere trial, every one in their own perſons, as the good metal alſo, the ſincere gold or ſilver endureth the hardſhip or trial of the fire, though preſerved, and at laſt coming forth more pure, refined and purged: ſo as this may be applied to what concerns them in their particulars alſo, which by thoſe trials and afflictions ſhall be made ſenſible of their ſins, and what is amiſs in them, that ſo purging themſelves from them, they may become veſſels of greater honour, ſanctified and meet for the Lord's uſe, and prepared unto every good work, as the Apoſtle's words are, 2 *Tim.* ii. 21. But the words ſeem here more to concern the whole maſs or community of the people, all calling themſelves by the ſame name of God's people; but many of them being not ſo, whom now by the refining fire of his judgments he would diſtinguiſh from the true *Iſraelites*, and by the ſame means prove the one, and bring to deſtruction the

[x] Mat. xxiv. 8. Mark xiii. 8. [y] Luke xxi. 28. [z] Id. xxi. 36. [a] Vulg. Lat. R. Tanch. [b] Pſalm cxix. 119.

the other; as was actually done by thoſe heavy calamities, which ended in the deſtruction of the country, city of *Jeruſalem*, and the temple, by the *Romans*, about the ſeventieth year of Chriſt. The ſame is plainly likewiſe the meaning of the other ſimilitude added, *and like fullers ſope*, the uſe of which is to ſcour wool or cloth, and purge out all ſpots and ſtains in it, and take them away, leaving the wool or cloth, though by the ſame means fretted and rubbed, the more white or brighter coloured. As that takes away all ſpots, ſo ſhall he take away all wicked ones, ſaith *R. Solomon*. The wicked may well be compared to ſpots in the garment of a people, as St. *Jude* calls them in the aſſemblies of the Chriſtians *ſpots in their feaſts of charity*, Jude, *ver.* 12. The word בורית *Borith*, which Ours and Others render *ſope*, the Vulgar *Latin* and Others alſo render *fullers herb*. Concerning the primary ſignification of the word, there is doubt both among the [c] *Jews* and Others: but, which is all that is to the purpoſe, it is by all agreed on to be ſomewhat, which in thoſe times and places the fullers, or ſcourers of cloth, uſed to take away ſpots and ſtains, cleanſe and whiten cloth withal, having (as *Grammarians* will) for its root ברר *barar*, which ſignifies to *cleanſe*, make white and clean, as *Dan.* xi. 35. Now what our Tranſlators, and moſt Others ſupply by, *he*, attributing it to the Lord ſpoken of, *Kimchi* doth it by, *it*, attributing it to the time called the day of his coming, and *when he ſhall appear*; and takes *refining* for an epithet to fire, but then maketh the ſenſe the ſame, thus, And that day ſhall be as fire which purgeth the droſs from ſilver; ſo ſhall that purge or ſeparate the wicked from the good, and the wicked ſhall be deſtroyed, and the juſt or righteous ſhall remain: and ſo in the other ſimilitude.

Here we may not paſs unobſerved, that divers Chriſtian [d] Expoſitors interpret this, not of thoſe viſible judgments and afflictions which we have ſpoken of, but of the irreſiſtible force of Chriſt's word and preaching, which may be compared indeed to fire, as *Jer.* v. 14. and xxiii. 29. and is expreſſed by things of greateſt force and power, which nothing can reſiſt, as *Heb.* iv. 12. by *a two edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit*, &c. and called a diſcerner of the thoughts and intents of the hearts, which ſpared no ſin or ſinner; and of the efficacy of his [e] grace and ſpirit working on the obdurate hearts of men, and the like: which may be added to what hath been ſaid, as the words ſeem to require it ſhould. Otherwiſe, I ſuppoſe the way that we have taken to give a fuller and more proper meaning of the words, and ſuch as will be of more uſe in dealing with the *Jews* to convince them, that all here ſpoken hath been fulfilled, all thoſe calamities, thoſe pangs of the *Meſſiah*, which they expected that the coming of *Meſſiah* ſhould be accompanied with, did accordingly ſeize on them in that day of his coming; including the time (as we ſaid) from his preaching to the deſtruction of the temple, brought on them by their obſtinacy in refuſing to hearken and turn to him: and ſo what is here ſaid, to intimate what is more fully declared by Chriſt in the goſpels concerning that time. The other [f] expoſition alone perhaps will not gain much from them.

As to the expreſſion here uſed, it may be compared with ſeveral others in the Scripture: ſo (as *Aben Ezra* and *Kimchi* will) with what is ſaid, *Zech.* xiii. 9. where God ſaith, *I will bring the third part through the fire, and I will refine them as ſilver is refined*, &c. as likewiſe, *Iſaiah* i. 25. *I will turn my hand upon thee, and purely purge away thy droſs, and take away all thy tin:* and *Ezek.* xxii. 18, 19, 20, 21, 22. *as they gather ſilver, and droſs, and iron, and lead, and tin into the midſt of the furnace, and blow the fire upon it to melt it*; [g] *ſo will I gather you in my anger, and melt you*, &c. (ver. 20.) *as ſilver is melted in the midſt of the furnace, ſo ſhall ye be melted*, &c. (*ver.* 22.) and *Luke* xii. 49. *I am come to ſend fire on the earth*, &c. and 2 *Theſſ.* i. 8. [h] where he ſpeaketh of a time, when the Lord Jeſus ſhall be revealed from heaven *in flaming fire*, &c. with other like places. Which what judgments they concern will not be to our purpoſe at preſent to enquire; but only thus much, that it is uſual to compare God's ſeverity in proceeding againſt ſin, to ſuch purging and refining fire, which melts and tries the whole maſs, but purifies the good, and [i] refines it, and ſeparates and conſumes the droſs. So thoſe judgments often fall promiſcuouſly on all both good and bad; but the end is different, and when the wicked are deſtroyed, the godly are only purged and made more precious in the ſight of God, yet ſo as that in regard of that ſevere examination and trial, which they ſhall endure; even in reſpect of them alſo it may juſtly be aſked, *who may abide the day of his coming?* &c. According to the ſame notion he adds in reſpect of the preſent trial here ſpoken of,

3. *And he ſhall ſit* as *a refiner and purifier of ſilver: and he ſhall purify the ſons of Levi, and purge them as gold and ſilver, that they may offer unto the Lord an offering in righteouſneſs.*

And he ſhall ſit as a refiner and purifier of ſilver, &c.] *R. D. Kimchi*, as before, ſo here alſo, what Ours and Others attribute to the perſon of the Lord, takes as ſpoken of the time called *the day of his coming*, thus giving the meaning of the words, "As a judge that "ſitteth to judge the people, and to diſtin-"guiſh the offender from the innocent; ſo "ſhall be that day, which ſhall refine and "cleanſe the ſilver, and take away from it the "droſs, or refuſe; and they are the wicked." But the word ישב properly ſignifying *to ſit*, may ſeem more to agree to the perſon, than time, though it make not much difference in the

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[c] R. Tanch. and R. D. Kimchi in radic. [d] Ribera, Menoch. Tirin. Quiſtorp. [e] Diodat. [f] In the above cited, Mat. xxiv, &c. [g] See Jer xxix. [h] See Dr. Hammond. [i] See 1 Peter iv. 12. πύρωσις.

the meaning. And it cannot be here ſtrictly taken in the notion of *ſitting*, however it be attributed to the perſon; but rather to ſignify his ſet purpoſe and reſolution of ſo doing, as one that ſits to a work. He ſhall ſet aſide all other works, that he may be as a refiner, ſaith *R. Solomon*, ſcarce warily enough; inaſmuch as one work hindreth not him from attending to others; except we take his meaning to be, that he ſhall ſo fully do that buſineſs, as if he attended wholly to it. The *Chaldee* renders it, "He ſhall be revealed, or reveal himſelf, "to melt and cleanſe, as a man that melteth "and cleanſeth ſilver." He means (ſaith *R. Tanchum*) "He ſhall try and cleanſe *Iſrael*, "or the people, as ſilver, *i. e.* [k] as ſilver is "cleanſed and purified, or, he ſhall ſit, as "one that refineth ſilver." The letter or particle כ *C*, which is a note of ſimilitude, being either way omitted, becauſe the meaning is clear.

And he ſhall purify the ſons of Levi, and purge them.] He ſhall cleanſe them as ſilver that is tried in a furnace of earth, purified ſeven times, *Pſalm* xii. 6. *The ſons of Levi.*] Of the prieſts who were the ſons of *Levi*, we have in the former chapters heavy complaints, that they in nothing performed their duty aright, but profaned God's holy name, his altar, his offerings, and ſervice; and adulterated and violated his law: of them therefore ſeems here particular mention made, and promiſed or denounced, that he would take them (who ſhould have directed and been examples of good to Others, but were wholly corrupt, and ill examples to them) in the firſt place into a ſtrict examination, and reform what was amiſs in his worſhip and their performance, ſo far that he loathed their offerings, that hereafter he might in an acceptable manner be worſhipped, and have offerings offered to him in righteouſneſs, ſuch as ſhould be pleaſing to him.

But who are meant by the ſons of *Levi* is not well accorded by Expoſitors. Who of old were called by that name is manifeſt; but now the outward part of God's ſervice being altered, the perſons alſo, by whom it is to be performed ought to be ſo too, though under the ſame name ſet forth. The change of the law, and the change of the prieſthood or miniſters, neceſſarily accompany one the other, *Heb.* vii. 12. By the ſons of *Levi* here therefore [l] Some underſtand in general all Chriſtians, who are all in Chriſt made a holy prieſthood to offer up ſpiritual ſacrifices acceptable to God by *Jeſus Chriſt*, 1 Peter ii. 5. all prieſts unto God, *Rev.* i. 6. and v. 10. [m] or the whole church, by naming the *Levites*, who were anciently the chief part thereof. [n] Others underſtand the prieſts or miniſters under the *New Teſtament*, who ſucceed under the goſpel, in the place of thoſe under the law; as the Apoſtles and Diſciples of Chriſt, and their ſucceſſors: [o] Others, the ſons of *Levi*, properly ſo called, or the race of *Aaron* according to the fleſh, of whom this is verified; in regard that many of them by the power of the word of God, were purged and purified from their former corruptions and errors, and reduced to the acknowledgment of Chriſt, and true worſhip of God, according to the perfect rule of the goſpel, as it is ſaid, *And a great company of the prieſts were obedient to the faith*, Acts vi. 7. All theſe may be true, and well joined. As to the laſt which underſtands it of the ſons of *Levi* properly ſo called, as of that race; of ſuch as were won to the obedience of Chriſt by the word of his goſpel, and had their hearts purified by faith in him; of them may it be truly verified, that they were purified and purged as gold and ſilver by him *ſitting as a refiner and purifier of ſilver:* and it cannot be doubted, but that they had their parts in that ſharp trial of afflictions too in thoſe days. And as for them who were all droſs, and would not be purified, but continued in their corruption, what became of them, the ſad ſtory of the deſtruction of the city and temple (which we take to be deciphered by this day of his coming, and the trying and purifying here deſcribed) ſhews, when ſo many of them together with the temple, periſhed by fire: as that if the expreſſion here were properly meant of material fire, it might be ſaid to have been verified in them; although we do not here take it as ſo meant, but only to expreſs the ſtrictneſs and exactneſs of the trial. It is ſaid that he ſhall ſo purify and purge them, that they ſhall offer unto the Lord an offering in righteouſneſs. In the times when this was ſpoken, that they did not ſo, is ſhewed in the preceding chapters. Becauſe they were ſo perverſe in their ways, ſo wicked in their doings, he tells them that he regarded not the offering, (by which they thought to ſatisfy his law, and do to him acceptable ſervice) nor received it with good will at their hands. As likewiſe, *Iſaiah* i. 19, &c. he calls the ſacrifices they pretended to do to him, while their hands were full of wickedneſs, *vain oblations*; the incenſe they brought, *abomination unto him*; their feaſt, *iniquity and trouble to him*, and that, when they *make many prayers*, he *will not hear*. Before they can do any thing that ſhall be acceptable to him, they muſt *waſh them, and make them clean, put away the evil of their doing, ceaſe to do evil, learn to do good*, &c. The perſons muſt be firſt made ſuch as he will accept, before their offerings can be [p] acceptable or their ſacrifices ſweet unto him. That therefore among theſe that are here called *ſons of Levi*, (whether be meant all Chriſtians, or thoſe that are peculiarly ſeparated to the miniſtring to God in holy things, or ſuch of the *Jewiſh Levites* that were converted to Chriſt) there may be ſuch as may offer to him an offering in righteouſneſs, rightly, lawfully and acceptably, not to the farther diſpleaſing of him (as thoſe in this Prophet reprehended then did) he ſaith, that he will firſt *purify them as ſilver, and purge them as gold and ſilver*, from all droſs and corruptions that are in them, by ſuch means as he ſees

[k] See the LXXII Verſion. [l] Pareus, Diodati, Montan. See Chr. à Caſtro. [m] Druſ. [n] Vatab. ed. 4to and 8vo. Ribera, Sa. Chr. à Caſtro, Menoch. Biſhop Hall. [o] Grot. Tirin. Stokes. [p] Jer. vi. 20.

ſees convenient, whether by the powerful efficacy of his word, grace, and Spirit, or farther (if he ſee neceſſary) by the fiery trial of ſufferings, by the [q] ſpirit of judgment and of burning, to ſeparate the ſincere of them from thoſe that are not ſuch: and then they being ſo purged, and with ſincere hearts and pure hands preſenting their offerings in righteouſneſs to him, ſhall be accepted, both they and their offerings: ſo ſaith he in the following words.

4. *Then ſhall the offerings of Judah and Jeruſalem be pleaſant unto the Lord, as in the days of old, and as in former years.*

Then ſhall the offerings of Judah and Jeruſalem be pleaſant unto the Lord.] *Judah* and *Jeruſalem* are named (ſaith *Kimchi*) becauſe there was the temple or ſanctuary. It will be eaſy to tranſlate the names to the church of Chriſt, of which that city was a type, and which thence was to have its [r] riſe and beginning, though ſince ſpread abroad through the world; ſo that it will be all one to ſay the offerings of the church. But what offerings are then to be underſtood? Not certainly ſuch legal ſacrifices or *Mincha's*, as were then under the law offered. For this is ſpoken of what was to be after the coming of the *Meſſiah*, by whoſe once offering of himſelf all ſuch legal offerings had an end put to them, and were for the future to ceaſe. By the offerings (the *Mincha* or offering, as it is in the ſingular number) of *Judah* and *Jeruſalem* therefore muſt be meant all the ſpiritual offerings and ſervices of the church, and the faithful members thereof; their [s] prayers, [t] alms, praiſes, euchariſtical ſacrifices, their whole ſelves offered to God, as a living ſacrifice, holy acceptable to God, *Rom.* xii. 1. all comprehended under that pure *Mincha*, or offering, [u] *chap.* i. 11. they being all made a holy prieſthood to offer up ſpiritual ſacrifices acceptable to God, 1 *Peter* xi. 5. Much of the ſervice under the law conſiſting in offering oblations, that name is transferred to all evangelical ſervices.

It is ſaid, they ſhall *be pleaſant as in the days of old, and as in former years*, in the days of the pious Patriarchs, ſay [w] Some. [x] Others, in the time of the firſt temple, and when the worſhip of God flouriſhed in *Judea:* or [y] the time of the tabernacle that *Moſes* pitcht.

But it will not concern particularly to deſign the time, the text having not ſo deſigned it, it will be ſufficient to underſtand it, that the ſervices in the time here ſpoken of, by ſuch and in ſuch manner, as he deſcribes, done, ſhall be as acceptable and pleaſing to God, as any ever heretofore by holy and pious men in due manner performed, were, and not loathſome and diſpleaſing to him, as thoſe offerings of that preſent age by wicked men, unduly and with neglect and breach of his law offered, were.

But here is obſervable that from what he ſaith, that *the ſons of Levi ſhall be purified*, and then offer *offerings in righteouſneſs*, and *pleaſant unto God*, as thoſe of holy men of old, on, and after the coming and appearance of the Lord the *Meſſiah*, there is an evident proof, that by that coming of his here ſpoken of, is not meant his laſt coming to judgment (inaſmuch as after that will be no time for ſuch ſervices: they are to be performed in this life and this world, not in the life and world to come) but a coming in this world, after which it ſhould yet laſt, in which is a time of purging; the other being a time only of remuneration, according to what men have in this done. They are an argument in this kind looked on, not only by [z] ſome Chriſtian Expoſitors, but by a *Jew* alſo. *Abarbinel* makes it as a proof againſt *R. Solomon's* interpreting what is here ſpoken, concerning death, and the puniſhments in another world, becauſe, ſays he, that which is here ſaid of offering offerings, הנה זה לא יפול על הנפשות אחר המות *is a thing that doth not belong to ſouls after death.* This is to be obſerved not only in reſpect to what hath been already ſaid, but in reſpect of what follows alſo in the next verſe, and other paſſages which are betwixt this and the end of this prophecy: by which, taken by themſelves, the judgment after this life and world may ſeem deciphered; and we ought to be put in mind of it. Yet if we conſider to whom, (*viz.* the nation of murmuring *Jews,*) and on what occaſion the words were then ſpoken, and how there is in them (as this) that which agrees to things in this life and world, not ſo properly to that; we ſhall ſee that they muſt have reſpect to ſuch judgments as God would exerciſe towards that nation in this world, and taking the time denoted by *the day of the Lord*, the *Meſſiah's* coming, for that time, which (as we ſaid) was from the firſt preaching of *John Baptiſt*, and Chriſt, until the deſtruction of the country, city, and temple of *Jeruſalem*; and conſidering what was done in thoſe times, we ſhall eaſily perceive that all by the Lord in this Prophet ſpoken, was ſo far fulfilled, as that in regard thereof alone, not one word of his may be ſaid to have fallen to the ground: though, as then the words might warn them, who were then in the Prophet's time living, and ſhould die before the execution of ſuch God's publick judgments on the community or nation, of a certain account that they ſhould after this life, if not before, be brought to, for their doings; ſo they ought ſtill to warn all, whether particular perſons, or whole nations, to expect in God's due time to be brought to judgment, at leaſt after this life, if not in it too: what happened to them, being for example to all, and their concern ſo to make uſe thereof, that purifying themſelves before hand, and doing to God acceptable ſervice, they be not conſumed as droſs.

5. *And I will come near to you in judgment, and I will be a ſwift witneſs againſt the ſorcerers,*

[q] Iſaiah iv. 4. [r] Tirin. and ſee Notes on Micah iv. 1, 2. [s] Pſalm cxli. 2. [t] Heb. xiii. 15, 16. [u] See the Notes thereon. [w] Cyril. Vatab. Grot. &c. [x] Druſ. Aben Ezra. [y] Abarb, [z] Ribera, ſee Chr. à Caſtro, p. 572.

cerers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that oppreſs the hireling in his *wages, the widow, and the fatherleſs, and that turn aſide the ſtranger* from his right, *and fear not me, ſaith the Lord of hoſts.*

And I will come near to you in judgment, &c.] An anſwer to their former groundleſs murmurings and queſtionings in the laſt verſe of the preceding chapter, he hath in the former verſes given, and in this and the next verſe continues it in terms coming cloſe to the queſtion there by them made, *where is the God of judgment?* he here anſwers, *I will come near to you to judgment*. Before he ſpake as of a third perſon, *The Lord ſhall come*, &c. *and he ſhall ſit*, &c. *and he ſhall purify*, &c. *viz.* the Lord Chriſt, the ſecond perſon of the Bleſſed Trinity; here in the firſt perſon, as of God the Father, *I will come near*, &c. This alters nothing in the ſenſe, but only gives us to underſtand, that God will judge by the *Meſſiah*, God the Father in and by the Son. For *the Father hath committed all judgment to the Son*, John v. 22. and *hath given him authority to execute judgment*, ver. 27. he coming, therefore, ſaith, *I am come in my Father's name*, ver. 43. whether therefore this be looked on as ſpoken in the Father's name, or in the perſon of the *Meſſiah*, as [a] *Vatablus* will, it is all one, *for he and his Father are one*, John x. 30.

He will come near to them in judgment, to exerciſe judgment, which they complained was not executed. *Will come*] at the end of the world, at the laſt judgment, ſaith the ſame learned man, following [b] ſome Others. [c] Others expound them of both comings of Chriſt, that already paſt, and that to be at the end of the world; as much as to ſay, I will come down in the fleſh, and enquire into the corrupt manners of men, I will come alſo at my laſt coming to judgment.

Or, I will come in judgment, firſt [d] to correct, and alſo as occaſion ſhall ſerve, to puniſh; but will perfectly complete it at the day of the laſt judgment. But what to ſay of theſe ſee in the note on the former verſe, as likewiſe of *R. Kimchi*'s note on the place: *I will come near, viz.* in that day which he hath mentioned, *to you*; that is, to that generation which ſhall be in that day, and the generations that are paſt, if they received not their judgment in this world, they ſhall receive it in the world to come; and of what *Abarbinel* here ſaith, who though he rejects *R. Solomon*'s opinion, as to the former verſe, yet will have it here to take place, *viz.* that by his ſaying *I will come near*, is meant that before thoſe things ſo far off to come, which *Malachi* ſhould tell them of, he will more ſpeedily come to the particulars of them by death, which ſhould ſend them to hell; making that the import of קרבתי *I will be*, or *am near to you*.

And I will be a ſwift witneſs, &c.] That none of the tranſgreſſors may think to avoid his judgment, as in human judicatures many do for want of evident witneſs, againſt them, their crimes having been committed in ſecret, and oft ſentence is delayed that [e] ſo enquiry may be made, and witneſſes ſought for; he tells them that here it ſhall not be ſo, he himſelf that is the Judge will alſo be witneſs. And [f] all things being open to him, even thoſe things which are done with greateſt privacy, as well known to him, as thoſe that are done in the face of the ſun, and before many witneſſes, he will not delay for making farther ſearch and enquiry, as in doubtful matters, and where circumſtances may not be plain, or men's memories may fail, as by men done, but *will be a ſwift witneſs*, will without more ado, convince them of their ſins, and as ſpeedily execute ſentence on them being convicted, none being able to ſtop or hinder his proceeding, when once he takes the matter in hand, as he here aſſures, that in his appointed time, (which ſhall then ſeem too ſudden to them, though now they accuſe him of delay) he will do.

Againſt whom he will ſo proceed, he ſhews by reckoning up divers notorious ſins, which his ſpecifying ſhews to have been then common amongſt them: and beſides that, he will in like manner proceed againſt all others guilty in other like kinds of ſins contrary to his law, as theſe expreſly are. Theſe being named, we cannot but think others included.

Againſt the ſorcerers.] Of this ſin forbidden, *Deut.* xviii. 10, 11, 12. is ſhewed, that they were much guilty even under the firſt temple, in *Iſaiah*, chap. ii. 6. *Jer.* xxvii. 9. *Micah* v. 12. And how under the ſecond, and in the later degenerate times, they addicted themſelves to the like vain diabolical arts, (one here named comprehends the reſt, which in the law are diſtinguiſhed by ſeveral names) is proved by the learned Dr. *Lightfoot* by ſeveral inſtances on *Mat.* xxiv. 24. And of the reſt of the ſins here reckoned up, the ſame will be to be ſaid, that as they of former times before the *Babyloniſh* captivity, and deſtruction of the former city and temple, were guilty of them, and by them pulled on the whole nation thoſe heavy judgments, beſides thoſe which in their particular perſons they were for them liable to, either in this life or the other, ſo theſe alſo, after their return from that captivity, (not taking warning by what had happened to their anceſtors, and they had either taſted of, or could not but have freſh in memory,) caſting off the fear of God (which in the laſt words of the verſe is aſſigned as the cauſe of their ſo doing) did again give themſelves up to the like, ſo far, that God again threatneth them with like national judgment. In rendring the words, whereby the laſt ſin here ſpoken of is deſcribed, viz. *and that turn aſide the ſtranger from his right*, the words *from his right* being put in different characters, ſheweth that they are not expreſſed in the original *Hebrew*, but are ſupplied for making clearer and fuller the ſenſe; the words literally ſounding only, *that turn aſide the ſtranger:* ſo do ſome of the [g] *Jews* think a ſupply for that end neceſſary, and there-

[a] Edit. 4to and 8vo. [b] See Chr. à Caſtro. [c] Tirinus. [d] Menoch. [e] See Abarb. [f] See R. Kimchi. [g] R. D. Kimchi.

therefore underſtand משפט *Miſhpat*, *judgment*, as if it were ובטי משפט הגר *Umatte miſhpat hagar*, *and that turn aſide*, or pervert, *the judgment of a ſtranger*; which is in the text it ſelf put in, where a curſe is denounced againſt this ſin, *Deut.* xxvii. 19. (and there is the word מטה *matteh*, *perverteth*, in the ſingular number, and therefore with the letter ה *H* in the end, whereas it is here in the plural, and therefore with י *I* in the end. Which I ſuppoſe is all that the *Maſorites*, or thoſe that took care of the right writing and reading of the *Hebrew* Text, would have here to be obſerved by that note of theirs, which [h] Some take notice of, *viz.* that it is not elſewhere read with י *yod* in the end; not that they would have us think it ought here to have been written with ה *H*; for here it is in the plural, as the reſt of the nouns here are, as *R. Tanchum* notes; of which *yod* in the end is a ſign, and the letter ה *H* of the ſingular.

That among the ſins here reckoned up as provoking God to come in judgment, is not mentioned *idolatry* (as great as any, and which the former Prophets under the firſt temple did oft inveigh againſt) *Abarbinel* notes the reaſon to be, becauſe that under the ſecond temple that ſin was not found amonſt them. The ſame Doctor on the laſt words, *and fear not me, ſaith the Lord*, notes, that he intimates, that if they ſhould fear him, and [i] repent of theſe ſins, he would pardon them.

Saith the Lord of hoſts.] This intimates the certainty of what he ſaith ſhall be, that they may take due notice of it, which is alſo aſſured in what follows, *ver.* 6. [k] Divers connect the laſt words with the former thus, *and againſt thoſe that do not fear me*, [l] including, with thoſe guilty of the former ſins, all others who fear not the Lord.

6. *For I* am *the Lord, I change not: therefore ye ſons of Jacob are not conſumed.*

For I am the Lord, I change not; therefore ye ſons of Jacob are not conſumed.] Theſe words are very differently expounded, at leaſt applied, by Interpreters; eſpecially as to the latter part of them. The connexion of the former part of them with the preceding, according to the way that we have gone, will be eaſy; *viz.* That although we have ſo long forborn to take vengeance of the wicked, yet they are not to think, that it is becauſe he approves of their doings, or is grown neglectful of thoſe that take care to ſerve him; but that he will in due time execute his judgments on the one, according to what he hath threatned againſt ſuch as go on in evil ways, and ſhew his care of the other; inaſmuch as he is ſtill the ſame God of judgment, unchangeably the ſame, a hater and certain avenger of evil, and a lover of good: and therefore all his threats and promiſes, however ſeeming to be deferred, ſhall in their due time certainly come to paſs, and have their due effect. But how then doth what he ſubjoins, *therefore*, (or *and*) *ye ſons of Jacob are not conſumed*, follow on theſe? Becauſe (as we ſaid) Expoſitors in giving the meaning of theſe words much differ, it will be convenient to take ſome of their interpretations diſtinctly.

R. Solomon's note on this place is, Although I do defer my anger, I have not changed my mind [or purpoſe] from what it was at firſt, as that I ſhould love the wicked, and hate the good. And ye ſons of *Jacob*, although [ſome of you] are dead, or have died, in their iniquity, and I have not taken puniſhment of thoſe wicked in this life, yet ye *are not conſumed*; ye are not conſumed, or brought to nothing, before me; I have left your ſouls to execute my judgment on them in hell: according to *Jonathan*'s *Chaldee* Paraphraſe which is, *And ye of the houſe of Jacob think that he who dieth in this world, his judgment ceaſeth:* as much as to ſay, Ye in your opinion ſay, my judgment is fruſtrate, or ceaſeth, becauſe there is no farther time to take vengeance on him. But our ancient Doctors, ſaith he, otherwiſe expound it, I have not changed or returned, or done a ſecond time, I have not ſmitten any other nation, and returned, [or [m] been changed, to it, or ſmitten it a ſecond time.] But you have I preſerved, or cauſed, to abide after many puniſhments. [n] My arrows are conſumed or ſpent, but ye are not conſumed.

R. D. Kimchi's Expoſition is thus, for *I the Lord change not*, for whatſoever I have ſpoken, though for a long time to come, ſhall certainly ſo come to paſs; for I change not, neither do my words change: and all the things to come, which I have ſpoken to you by my Prophets, ſhall ſo be, or come to paſs. The verb שניתי *Shaniti* hath the ſignification of *changing*, as if he ſhould ſay, I change not from word to word, from purpoſe to purpoſe, or liking to liking, *i. e.* that I ſhould one while ſay or like one thing, and another while another. *And ye ſons of Jacob are not conſumed*; as other nations are conſumed, of whoſe name no memory is left, and who are deſtroyed from being a nation: but ye are not conſumed, neither ſhall you be conſumed; for ye ſhall always be ſeparate among the nations, that ye may be one nation in the earth; although you be led captive, and diſperſed to every corner, your name remaineth, or ſhall remain, in every place. The evil that I have done to you, I have done for your iniquities. And as I change not, ſo ye alſo ſhall not be conſumed, and in the latter days ye ſhall return to your dignity, and ſhall be high above all the nations of the earth. But *Jonathan* paraphraſeth it thus, "For I "the Lord have not changed my covenant, "which is from of old, but ye, O houſe of "*Iſrael*, think, that he that dieth in this "world, his judgment ceaſeth." Thus *Kimchi*.

Abarbinel, though he diſſent from *R. Solomon* on the 2d, 3d, and 4th verſes, (as we have ſeen) yet here agreeing with him, as ſeparating, what is ſpoken in the 5th and this verſe, from what is ſpoken in them, as belonging to a diſtinct

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[h] Buxt. vindic. part 2. cap. 4. pag. 502. [i] See Cyril. [k] LXXII. Arab. Chr. à Caſtro, Pareus, Grot, &c.
[l] Vat. Edit. 4to and 8vo. [m] In the Concordance the word שניתי is put in both theſe ſignifications. [n] Deut. xxxii. 23.

ſtinct time and judgment, as not ſeeing in his way how well to join them, thus here ſpeaks; "For *I the Lord change not, i. e.* I have al- "ways loved judgment and righteouſneſs, but "if it be not in this world, it ſhall be in the "world to come, that is it which he ſaith, "*and ye children of Jacob are not conſumed*, "for although you die, behold your ſouls re- "main to receive the recompence of your "doings."

Theſe words and opinions of theſe Doctors we recite, not as if they conduced to the right meaning of the place, for they are far from it; as *R. Solomon*'s, in that, what is ſpoken of a particular ſignal day and judgment in this world, he expounds of that which continually did befal, and ſtill doth befal all men in their times; *viz.* the day of death, and of the immortality of the ſoul, which things being common to all men, and before known to all the *Jews*, cannot be the utmoſt meaning or concluſion of a new Prophecy directed to the *Jews*; and particularly concerning their nation, to ſhew them ſome new thing that ſhould betide them, and ſatisfy that queſtion then in their mouths, *Where is the God of judgment?* with ſome new anſwer. However, that which he ſaith be in it ſelf true, it is not here, by it ſelf, to the purpoſe, and it ſeems to proceed on his former wrong ſuppoſal, that *ver.* 1. by the Lord's *meſſenger* is meant the angel of death, and by the *Lord* here ſpoken of, the God of judgment, without reſpect to the *Meſſiah*; and not to come home at all to the taking away the murmuring of the people, of which he complains, and ſhews it to be cauſeleſs, and through ignorance of what he now declares to them.

This objection againſt him *Abarbinel* ſuggeſts to us, in what he ſaith on the firſt and ſecond verſes, but here, where he falls in with him, it ſtands firm againſt himſelf: for here we are not (as he doth) to look on theſe words, as ſpoken of a diſtinct time, or perſons, or judgment, from thoſe that are in thoſe former words ſpoken of, but as concerning ſtill the ſame day or time, (as *Kimchi*, as we have ſeen, well notes;) and all directing to ſome viſible judgment, whereby God in that appointed time ſhould clear his juſtice, which they now looking on the proſperity of the wicked called in queſtion, and make manifeſt his immutability in his hatred of the wicked, though he do not preſently execute ſentence on them, and his love to the godly; whom though he ſuffer to endure for a while perhaps hard trial, yet he ſtill takes care of their final preſervation, and will in his due time make it apparent, by what ſhall be then viſibly done by ſome diſtinguiſhing judgment: which to the particular day of men's dying, and the judgment that they ſhall then be brought to, inviſible and unknown to others, (ſo that thereby God's love and hatred to the one or the other are not eaſily diſcerned, ° one thing, as far as man can diſcern befalling them, and one dying as the other dieth,) is not ſo kindly appliable. 1

As for *David Kimchi*, neither can his expoſition here take place, it running (as to the latter part) on a falſe ſuppoſition, which may not be granted, *viz.* that the Lord and his meſſenger, who were, as is evident (*ver.* 1.) to come to the temple then ſtanding, which is long ſince deſtroyed, and by whom the judgment ſpoken was to be brought near unto them, (*ver.* 5.) are not yet come, nor that judgment yet executed, but are yet (no man knows when) to be expected, and that the judgment, with which that nation is here particularly threatned, was to be executed only on other nations, there remaining for the *Jews*, only a triumphant return to their ancient dignity, and a flouriſhing eſtate in this world; which certainly are no way intimated in the words, but on the contrary a deſtruction of all the ſinners among them by a national judgment, though the godly among them were not to be thereby conſumed. All which hath been already ſo fully compleated in the deſtruction of that people, within few years after Chriſt's coming, that to paſs by what hath been done, and look after things to be done, not at all by God here, or elſewhere promiſed, is to delude, and not to give a true expoſition of this prophecy.

From none of theſe expoſitions therefore (as we ſaid) have we certainly the right meaning of theſe words, as to the ſcope of them; all that we may gain by them to our purpoſe is a juſtification of the ſignification of ſome of the words, as they are by our Tranſlators rendred, and particularly of the two verbs, the firſt in לא שניתי *Lo ſhaniti*, *I change not*; the other in לא כליתם *Lo celitem*, *ye are not conſumed:* in the giving of the meaning of which, *R. Ab. Ezra*, and *R. Tanchum* agree with thoſe already named, only that the latter of them thinks that both of them, though in the form of the preterperfect tenſe, ought to be rendred in the ſignification of the future, *I will not change*, and *ye ſhall not be conſumed*; making the former to include a reaſon of the returning of God's providence to them as it was of old, and giving for the meaning, "Theſe promiſes "ſhall certainly come to paſs, although they "be deferred for a long while, for no change "or failing ſhall happen to me: and likewiſe "ye ſhall remain by the remaining of my law "among you, neither ſhall you be conſumed "or ceaſe to be." Into which meaning we ſhall not further enquire, he not fully expreſſing of it. If he mean the ſame that *Kimchi* doth, the ſame anſwer will ſerve. That which we take notice of, is, that according to theſe the meaning of the firſt word is given, by ſaying that God doth not, or will not alter his purpoſe and decree, concerning his hatred of the wicked, and in his appointed time bringing to condign puniſhment obſtinate ſinners, or his love to the good and care of them; ſo that however he delay the time of his evidencing theſe things by open judgments, his juſtice is not to be queſtioned, as if he now liked or ap-

° Eccleſ. ix. 10.

approved of ſuch things or perſons, which he had formerly declared his diſlike unto.

This while with them we look on, as the import of the word here, we cannot but wonder at the impudence and folly of that railing *Jew* [p] *Lipman*, who ſaith that Chriſtians go contrary to the meaning of what is here ſaid, in affirming, that God, who before had not fleſh and blood, was changed to be fleſh and blood, or, as another copy hath it, who was before only the Father, and the Holy Spirit, was afterward changed to be the Son. In which objection of his is only much malice and impertinency; inaſmuch as by nothing that the Chriſtians ſay, nor by any conſequence that can be drawn from what they ſay, can it be concluded that they affirm any change or alteration in God or the Godhead, with whom they profeſs to be no variableneſs, neither ſhadow of changing, either in his nature or any of his attributes, all things remaining in him, the eternal Trinity, one God in three Perſons, as they were from eternity; nor by Chriſt's taking the manhood into God, was there any change of God into man, nor confuſion of ſubſtance, or alteration of perſon. Again, inaſmuch as, that he might pick a cavil againſt Chriſtians, he takes the word which here denotes God's immutability in his will, word, decree, and purpoſe, which with the *Jews* the Chriſtians abſolutely affirm, as if it imported here immutability of nature or ſubſtance, (though that be moſt true alſo:) ſo that it is a cavil ſought, not offered to him, either by the word as here uſed, nor any thing by the Chriſtians affirmed. He had no occaſion to ſay this, but he having ſaid it, it was convenient to take ſome notice of it, leſt others of his ſect might applaud him in it, and think to be true what he feigneth.

But of the concurrence of the other *Jews*, in rendring the latter verb in the ſame notion that our Tranſlators do, who render it *are not conſumed*, we take more notice, becauſe ſome learned Chriſtians take it in another ſignification, and would have it rendred, *And ye ſons of Jacob* [q] *do not deſiſt*, or *leave off to do evil:* ſo in *Munſter* and the *Tigurin* Tranſlations more lately: and the *Septuagint* of old ſeems ſo to have taken the word to ſignify, reading this word with the two firſt of the following verſe, *And ye ſons of Jacob have not receded from the unjuſt dealings*, or *wickedneſs of your fathers:* as likewiſe the printed *Arabick* Verſion following that, and the *Syriack* alſo. And from the word in that notion rendred, would flow a very convenient ſenſe, taking the whole verſe as a confirmation of what is before ſaid; and that they certainly muſt expect that judgment denounced to come in its appointed time, inaſmuch as the Lord is unchangeable in his purpoſe of puniſhing incorrigible, unrepenting ſinners, and they would not leave off their evil courſes, nor repent them of their ſins, nor deſiſt from them.

But others, and they the major part, *viz.* all that follow the Vulgar *Latin* and divers others alſo of modern Interpreters, prefer, with the forementioned *Jewiſh* writers, the other notion of being *conſumed*, as more uſual to the verb in the conjugation or form here uſed; according to which our Tranſlators render *are not conſumed:* but then in giving the meaning and connexion of the whole verſe, there is among thoſe who embrace this ſignification of this word ſome difference. Some taking it as ſpeaking of the time paſt or preſent, make the coherence with what goes before, and the meaning, to this purpoſe, as may be collected out of them put together; that doubtleſs it ſhall be ſo as he ſaid, he will come in judgment to thoſe ſinners. For he (the Lord) who hath determined and pronounced that he will not leave impenitent ſinners unpuniſhed, doth not change his will and purpoſe. But how then is it that the ſons of *Jacob*, whoſe fathers and themſelves have been great and obſtinate ſinners, have not long ſince been, or are not yet conſumed? It is from the ſame unchangeableneſs in God, who as he is juſt, ſo is likewiſe merciful and long ſuffering, not willing the death of ſinners, but rather that they ſhould come to repentance: and therefore determined as to execute juſtice, ſo not to be haſty in executing it, but to give ſpace for repentance, that ſo the neceſſity and equity of his judgments executed on ſuch as would not lay hold on his mercy by repentance, while they had time allowed for it, may appear: and beſides, that he might ſhew how juſt he was in keeping promiſe, and his covenant made with their forefathers, *Abraham*, and *Iſaac*, and *Jacob*, in ſo long ſparing for their ſakes their rebellious poſterity, who would make no end of ſinning: ſo that it was not through any change in him, that they have not yet been conſumed, but ſhall now be ſeverely puniſhed; but from his mercy and their obſtinacy oppoſing and rejecting it. So that they cannot but ſay (if they will rightly conſider the matter) *it is of the Lord's mercy that we are not conſumed, becauſe his compaſſions fail not. Great is thy faithfulneſs*, Lam. iii. 22, 23.

This, however they differ in expreſſions, ſeems to be the ſcope that the moſt of [r] Expoſitors will have theſe words to aim at. There are that read them by way of interrogation or admiration, [s] *For I the Lord change not, and are not ye, O ſons of Jacob, conſumed?* how wonderful a thing is it that the Lord being immutable in his judgment againſt refractory ſinners, they ſhould not yet be conſumed! how hath mercy prevailed againſt judgment! this falls in with what hath been already ſaid, and requires the ſame anſwer.

There may be propoſed another way thus, "Expect certainly the execution of the judg-"ment ſpoken of, and that I will in due time "call to an account ſinners, for I the Lord "change not:" [t] of which that you may not doubt,

[p] See Wagenſel Correct. Lipm. [q] Stokes. Stock. &c. [r] Pelican. Ribera, Chr. à Caſtro's Paraph. Tirin. Tarnov. [s] Sanctius. [t] See Vatab.

doubt, you have from a contrary effect and evidence of my immutability a proof; for therefore ye ſons of *Jacob* are not conſumed; though the wicked have hitherto domineer'd, and wickedneſs reigned, yet you true ſons of *Jacob*, that fear me, as *Jacob* did, have been preſerv'd; by virtue of my promiſe and mercy they have not been able to root you out.

But as we ſaw before, that by a learned *Jew* it is noted, that this verb is to be rendred rather in the ſignification of the future, and with reſpect to what was to come, not to what was paſt or preſent; ſo it is by [u] Some of good judgment and learning among Chriſtians alſo taken, that the words may be rendred, Therefore, or and, ye ſons of *Jacob* ſhall not be conſumed, as part of the prophecy of what ſhould be to the godly, when the Lord ſhould come to execute his judgment ſpoken of on the wicked: and for making out the meaning to this purpoſe, they underſtand by the ſons of *Jacob* the godly amongſt the *Jews*, (they who being of the faith of *Jacob*, and following his ſteps, deſerved peculiarly to be called his children or ſons, according to what we learn in like kind, whom properly to call children of *Abraham*, Galat. iii. 7. and *Rom.* ix. 7.) and then the coherence will appear thus, I will certainly come near to you in judgment, againſt the ſinners among you. For I am the Lord and change not, but am ſtill, as ever, inexorable to obſtinate and impenitent ſinners, one that will in due time take vengeance on them however for a long time I have ſpared them; but ye true ſons of *Jacob*, ye whoſe heart is right with me, and who lay hold on my promiſe to him made, and by walking in his ſteps approve your ſelves his genuine children, heirs of his faith; ye, as you are not partakers of their ſins, ſo neither ſhall ye be of the judgments brought upon them: I will make a way for your eſcape, that ye periſh not with them. And that ſo he effected it, is made evident by the hiſtory. When the judgment here propheſied of had its execution and completion in the deſtruction of the city and temple of *Jeruſalem*, and the wicked obſtinate ſinners of the *Jews* in it; God provided for the eſcape and deliverance of ſuch as had embraced the doctrine of Chriſt, and yielded obedience to him: ſo that they were not conſumed, as, if God had not taken a ſpecial care for them, they muſt neceſſarily have been. And ſo taking by that *day of the Lord's coming* to be meant the ſpace (as we have ſaid on the firſt and ſecond verſes) betwixt *John Baptiſt*'s and Chriſt's beginning to preach, and the deſtruction of the temple; and by that *ſwift judgment* the deſtruction of the wicked among the *Jews*, together with their city and temple; and by *the ſons of Jacob* thoſe that believed in Chriſt, whom *Jacob* ſo long before waited for, and tranſmitted the expectation of to his poſterity; and by what is ſaid that *they ſhould not be conſumed*, their eſcape and wonderful preſervation from that ſo univerſal a deſtruction, by their being from God warned to go out of the city, while there was an opportunity offered, which accordingly they did to a place called *Pella*, ſo that there was not one Chriſtian left in the city when it was deſtroyed, but all eſcaped, as *Euſebius* teſtifies in the third book of his hiſtory, *cap.* 5. and *Epiphanius de Ponderib. cap.* 15. [w] we cannot but ſee all that is here ſpoken from the beginning of the chapter to the end of the 6th verſe, to have been ſo fully made good by evidence of fact, that there is no ground by virtue of this prophecy, to look for any thing yet to be expected, which hath not been made good, as the *Jews*, that they may keep up themſelves in their willing error of denying Chriſt yet to be come, would have us do: and that there is in them a full and ſatisfactory anſwer to that blaſphemous murmuring and queſtioning in the laſt verſe of the preceding chapter, *God delighteth in them that do evil*, elſe why doth he ſuffer them to proſper? or, *Where is the God of judgment?* ſo that, in reſpect to thoſe who ſo ſpake, and to whom theſe things were then ſpoken, *viz.* the people of the *Jews*, there is no need of looking farther. Mean while, what happened then to them is to all others for example, to teach them that though God for a while in his forbearance and giving time to repent, ſuffer the wicked to proſper, yet he will doubtleſs in due time manifeſt his juſtice in puniſhing them for their evil doings; and if he do not in this life, whether by perſonal judgments on particular perſons, or national on wicked nations, yet he certainly will after death, and at that general terrible judgment at the laſt day; of which that ſevere judgment then on the *Jewiſh* nation, was ſo lively a figure and emblem; as that it cannot but put all that will conſider things in mind of it, and warn them to expect it, though it be not that which is here primarily meant. And this ſeems the moſt plain and the literal way of the expounding theſe words hitherto.

7. ¶ *Even from the days of your fathers, ye are gone away from mine ordinances, and have not kept* them: *return unto me, and I will return unto you, ſaith the Lord of hoſts: but ye ſaid, Wherein ſhall we return?*

Even from the days of your fathers ye are gone away from mine ordinances.] The connexion of theſe words with the former is by Expoſitors differently given, according to their different expoſitions of thoſe. According to thoſe that render the foregoing verb in the notion of *deſiſting* or *ceaſing* [from evil] theſe words will be a farther declaration of what was by it ſaid, *viz.* that they continued ſtill to do, as all along from the days of their fathers they had done, and would not be brought to repent of their evil doings and forſake them, which now yet they are exhorted to do, and in the following words ſome of thoſe their ſins particularly enumerated.

[u] Caſtal. Grot. [w] Idem adverſus Hæreſes, p. 123. And ſee Grot. Dr. Hammond on Mat. xxiv. 16. Simſon's Chron. part 7. p. 46. Anno Chriſti 67.

According

According to thoſe who render it in the notion of *being conſumed*, and take it in the ſenſe of the time paſt or preſent, they will be an amplification of God's mercy in that they have not been, nor are yet conſumed, by aggravation of their ſins from their long and obſtinate continuance in them, without repentance of, or turning from them, which by the ſame unchangeable mercy they are called on yet to do. But according to the latter way (which we prefer) of rendring it *ye ſhall not be conſumed*, there is not any ſuch connexion to be looked after, but the former part of this chapter containing an anſwer to what was, whether by impatient murmurers or ſcoffers objected againſt God's juſtice and immutability of his methods in proceeding againſt wicked doers, being in the ſixth verſe concluded, he paſſeth to a [x] new matter, a diſtinct part of the chapter, a new conteſt againſt the people of that time for other ſins, by which they had provoked him to ſend on them already ſome previous judgments; for removing which, and preventing thoſe moſt terribles ones mentioned in the foregoing verſes, and which he doth again before the end of this prophecy put them in mind of, he ſhews them the only way to be, to return unto him by repentance, and therefore in compaſſion to them calls on them ſo to do.

So *R. Tanchum* ſaith that though theſe words are not diſtinguiſhed [from the former] in the writing, yet in ſenſe they are, being an addreſs to the people of that time alone. So *Junius* [y] and *Tremellius* look on it as a new conteſt or expoſtulation, added to thoſe former, againſt contempt and profanation of his worſhip (*chap.* i. *ver.* 6. and *chap.* ii. 10. 2*ly*, Againſt illegal marriages, polygamy, and divorce (thence to *ver.* 17.) 3*ly*, Againſt their murmuring, repining, or ſcoffing at his juſtice and judgments, (*ver.* 17. of that ſecond chapter) with an anſwer hitherto. And now, 4*ly*, here againſt ſacrilegious detention of tithes and things belonging to God, hence to *ver.* 13. where and in the following verſes he adds another againſt their ſlighting of his worſhip and of repentance. So *Grotius* looks on it likewiſe as a diſtinct ſpeech, ſaying that here leaving off to ſpeak to whom he ſpake in the laſt words, he returns again to ſpeak to the wicked. And according to this ſuppoſition, that here is a tranſition to a new matter of expoſtulation, without mingling this verſe with the preceding, in conſtruction or continuation of ſentence, will be the plaineſt way of proceeding to what follows.

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them.] *Abarbinel* notes that in theſe words, *ye are gone away from mine ordinances*, God accuſeth them of breach of his affirmative precepts, or thoſe that injoined them to do ſuch things, as he commanded: in the other, *and have not kept them*, of the breach of his negative precepts, or ſuch as forbad them to do ſuch, or ſuch things, which he ſaith is agreeable to an obſervation of their ancient Doctors, that the latter word שמר *Shamar* is uſually applied to negative precepts: but without this nicety of diſtinction *R. D. Kimchi* gives the meaning in plain and perſpicuous words, thus. "A long time is paſt ſince that ye have not "kept (or obſerved) mine ordinances, both "[z] ye, and your fathers: therefore have I "brought evil on them, and on you: but "now from henceforth return, *&c.*" In much like manner *Grotius*; "Ye now ſo live as ye "formerly lived when ye deſerved to be car-"ried away into captivity, and will again de-"ſerve to ſuffer the like." That here, while he mentions their doings, are intimated ſuch evils and judgments, as they had already pulled down on themſelves, and ſhould farther pull down if they continued in thoſe ways, is manifeſt by what follows; as in the ſubſequent verſes, where ſuch evils are named, ſo in the next words of theſe, wherein he exhorts them to repentance, as the only means to remove what they already ſuffered, or were further threatned with, and to reconcile him whom they had provoked, to themſelves, and regain his favour. *Return unto me, and I will return unto you.* Return unto me by repentance, and I will return unto you in mercy and favour, and care over you, by my good providence. Remove you the evil of your doings, and I will remove the evil of my judgments, the effects of my diſpleaſure for that evil. [a] God neither recedes nor returns, but when he ſhews tokens of his diſpleaſure he is ſaid to turn away; when of his favour, to return.

But ye ſaid, wherein ſhall we return?] The import of theſe words is by [b] Some here given (as of like expreſſions before in this Prophet) if ye ſhall ſay wherein ſhall we return? and *R. Tanchum* well notes that the particle ב *be*, *in*, or *with*, in the word במה *Bammeh*, *in what*, or *wherein*, hath here the force or ſignification of מן *from*, as in ſome other places; for that the ſenſe is not *in*, or *with*, what thing ſhall we return unto thee? but *from* what thing ſhall we return, *&c.* whether they openly and in words ſaid thus, or inwardly and in their thoughts, is all one; what they thought or ſaid in their hearts, being as well known to God, as what they uttered with their mouths; it argues their [c] great impudence, who being called on by God to return from their ſin, would not acknowledge themſelves guilty of any thing that they ſhould repent of, or amend in themſelves, but in juſtification of themſelves, ſay, [d] what is there in us that needs to be reformed? *Kimchi* thus paraphraſeth it, "Is "there any other matter beſides what thou "haſt hitherto reproved us for, of matters of "illegal ſacrifices, and concerning women [or "tranſgreſſion in matter of marriage] men-"tioned in the firſt and ſecond chapters?" To this he returns them an anſwer by ſpecifying what beſides thoſe things they were guilty in, *viz.* in their defrauding him in tithes and offerings: and he ſo doth it, as to give them notice of the hainouſneſs of that fault, ſaying,

[x] Stock. [y] Jun. Trem. on chap. i. 6. [z] See Ezra ix. 7. and Neh. ix. [a] Calv. [b] R. Tanchum, R. D. Kimchi, and Grot. [c] Abarb. [d] Grot.

8. ¶ *Will a man rob God? yet ye have robbed me: but ye ſay, Wherein have we robbed thee? in tithes, and offerings.*

Will a man rob God? &c.] Of theſe words we find far different tranſlations, as, 1*ſt*, That of the ancient *Latin*, *Si affiget homo Deum, quia vos configitis me*, which the Authors of the *Doway* Tranſlation in *Engliſh*, render, *ſhall a man faſten God? becauſe you do faſten me*, with which though a harſh ſenſe, the *Tigurin* Verſion alſo agrees; though noting in the Margin, that otherwiſe it might be rendred, *do violence to*, and *pierce*, and otherwiſe, *take away by force*, and that inſtead of God, may be rendred, *Judicem, the Judge*. 2*ly*, That of the *Greek*, *will a man ſupplant God? becauſe ye have ſupplanted me*. And, 3*ly*, of the *Chaldee*, *will a man provoke a Judge to anger? becauſe ye provoke me to anger*. And, 4*ly*, the interlineary Verſion, *Will a man take away God by force*, (which muſt be underſtood of the things pertaining to God.) 5*ly*, *Ought a man to ſnatch* (or *take away by rapine*) *thoſe thi gs that are God's? becauſe ye ſnatch away thoſe things that are mine*, as *Pagnine*. 6*ly*, As *Munſter*, *Will a man do violence to the judges? becauſe ye do violence to me*.

That we may judge between theſe, and if there be any other that differs in ſenſe from ſome of theſe, and clear the ſenſe, it will be expedient to enquire into the ſignification of the principal verb in this expreſſion, becauſe on the acception of that depends the main of the matter, either for preferring any of theſe before the other, or reconciling them, if it be poſſible. That word (or verb) rendred by Ours, *rob*, is קבע *Kaba*, of which we may obſerve, that it is found but ſeldom in the Scriptures, *viz.* here in this and the following verſe four times, and in *Prov.* xxii. twice in the ſame verſe, *viz.* the 23d verſe, and not elſewhere, I mean in the form of a verb, for to look after ſome nouns which have the ſame radicals, which are but two neither, in Scripture, *viz.* קובע *Koba*, *a helmet*, and קבערת *Kubaath*, *dregs*, will not be much to our purpoſe. And this ſeldom uſe of it makes the ſignification not to be ſo well known as that of words oftner uſed. Divers of the [e] *Jewiſh* Grammarians and Interpreters tell us that it ſignifies, *to take away by violence*, *to rob* (as Ours well here expreſs it) or to *ſpoil*, as in the forecited place, *Prov.* xxii. 23. they render it: for in both places, *viz.* here and there, it ſeems to have the ſame ſignification. [f] Others looking on it as a *Chaldee* or *Syriack* word, at leaſt of more uſe in that language, thence would have us take or look for the ſignification of it: and in that the moſt uſual notion of it is, *to fix*, or *faſten*, to *ſtick in*, and the like. If this, as the learned *Nicholas* [g] *Fuller* obſerves, be looked on as the primary ſignification, then becauſe this is done by a violent percuſſion, or ſtriking, the other which the *Jews* give of oppreſſing, or taking away by force, or robbing, may be looked on as a metaphorical uſe of it, as agreeing in the act of violence or force with it. But however they fall in together in this common notion, I know not why that given by the *Jews* may not be thought as proper a ſignification of the word, when that tongue flouriſhed in its latitude anciently among them; except we ſhall think the notion of *doing violence*, to have been the more general and ancient notion of it. Surely the places which it is found in, in the *Hebrew* Text, which we have cited, do ſeem to require ſome other ſignification than that of *fixing* or *faſtning*. And the *Doway* Tranſlators who here render it, *faſten*, in the parallel forecited place of *Prov.* xxii. 23. render it *peirce*. And *R. Solomon* on that place, notes that in the *Syriack* Tongue it ſignifies alſo, to *rob*, as he proves by an example out of the *Talmud*. However theſe two, of *robbing*, or *taking by violence from*, and *faſtning*, are the two main ſignifications attributed to the word, to which all others given to it ought to be reduced, and what is ſpoken in expoſition of it to be examined by.

Now of theſe ſignifications, the *Jewiſh* Expoſitors more generally follow that which, as we ſaid, they give us, of *violent*, *ſpoiling*, *taking from*, or *robbing*. And ſo doth one of them, who tranſlating this with the other Prophets into *Arabick*, render it by غصب *Gaſaba*, which is *violently to take away*. But the *Latin*, as we ſee, follows the ſecond, of *fixing*, or *faſtning*; which yet divers of thoſe Expoſitors which follow that, will not have to be underſtood properly of *faſtning*, but rather of *piercing* and *ſtriking* or *ſticking in*; that ſo the meaning may be, that by ſinning againſt God, as they did, they did as it were, pierce and wound him, *i. e.* grieve and afflict him. So [h] divers learned men that follow the Vulgar *Latin*, giving to the word a figurative ſignification. But if we were to follow this tranſlation, I ſhould rather chooſe to take the word *faſten* in a more proper notion, as it will denote, *to reſtrain*, as what is faſtned is reſtrained, bounded, or limited, that it cannot go farther, and ſo is as it were ſhortned, or kept ſhort, ſtinted and ſtopped.

This notion may be illuſtrated out of the uſe of the word in the *Arabick* Tongue, wherein the root قبع [i] *Kabaa* ſignifies to *ſhrink in*, or *pull*, or *put in*, as when a tortoiſe ſhrinketh his neck into his ſhell, or a man his head into his ſhirt, or garment, to hide it; and to turn in, as when one turneth in, or doubleth inward or outward the mouth of a ſack, or bag. According to this notion, *to faſten God*, in reſpect to the matter of tithes and dues here ſpoken of, will be, to ſhorten that proportion that was due to him, to reſtrain and ſtop his allowance, and detain part of it from him, not giving the full of that which he by his law required, nor in its due time, but limiting and bounding it, according to what they thought fit. And to this meaning ſeems *Aben Ezra* to

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[e] Abu Walid, R. Tanchum, R. Solomon, R. D. Kimchi, Abarbinel. [f] R. Solomon. [g] Capit. Concord. MS. [h] See Ribera, Chr. à Caſtro, Menoch. and Tirin. [i] Ebn Athir, Kamus, &c.

to incline, while he expounds it, to *retain*, or *detain* that which is due, which will alſo be confirmed by what follows, *ver.* 10. *Bring ye in all the tithes*; intimating that part of them were detained and ſtopped by them. And this being granted, theſe two tranſlations, *will a man rob God?* and *will a man faſten God?* though at firſt hearing they ſeemed very wide from one another, do meet in a middle notion of *ſtraitning*, or *reſtraining*; he that detains ought of a man's allowance, that pincheth (as we ſay) or ſhortens him in it, and doth not give him with a cheerful eye his full and due proportion, doth rob him, as well as he that by force takes away from him what he hath. And ſo to faſten, or fix God to their allowance and ſtint him, not giving him his whole due, is to rob him.

And ſo theſe two expoſitions, which ſeemed moſt different, being brought thus far to agree, it will not be hard to reduce the reſt to one of the forementioned ſignifications. As for the *Latin* or modern verſions, it will be plain. The ancienter *Greek* rendring the verb by *ſupplant*, ſeems to have taken it to have the ſame ſignification with עקב *Akab* (which conſiſts of the ſame letters though otherwiſe tranſpoſed) to *ſupplant*, *defraud*, or *deceive* (whence *Jacob* according to *Eſau*'s interpretation, had his name, *Gen.* xxvii. 36.) but it falls in well with the firſt ſignification, according to which the other *Greeks* render it more plainly, ἀποστερήσει, will a man defraud his God. The *Chaldee* rendring it, by, *provoke to anger*, uſeth his liberty of a Paraphraſt, rather than a literal Tranſlator, the provoking of God to anger being an effect of what they did, he expreſſeth the ſin by its effects and conſequents; and ſo in rendring *judges* (wherein he is as we ſaw by ſome others followed) what we and moſt others render *God*, taketh the word in a ſignification in which it is alſo uſed elſewhere in Scripture, *viz.* to ſignify [k] *judges*, who ſupply the place of God, and not only God himſelf.

By this enquiry into the ſignification of that word which we propoſed, have we not only diſcovered the grounds of the different tranſlations of this place, but in part alſo ſhewed how they are between themſelves more reconcileable than at firſt ſight or hearing might be judged. By what hath been ſaid will alſo eaſily appear, that among all there is not a more convenient or juſtifiable rendring than that of Ours, who tranſlate it *to rob*, which will expreſs wherein they ſinned in defrauding God, either by taking away or abridging and detaining what was due to him: and ſo from this neceſſary digreſſion in looking into the ſignification of the words, return we to conſider the ſcope of them.

Will a man rob God?] This queſtion thus put ſerves not only to convince them, that they were guilty of the breach of God's ordinances, which they denied themſelves to be, but ſhews together the greatneſs of the ſin wherein they offended, as a thing which even the common conſent of men, and their reaſon ſhewed moſt unfit to be done. Do ye not know that it is not fit that a man ſhould rob his God? ſaith *Abarbinel*, his God, or Gods, for the word *Elohim* is the plural number, in which though it be uſually ſpoken of the one true God, yet it is alſo otherwhere ſo uſed as to comprehend alſo idols and falſe Gods, ſuch as men made and took to themſelves in the place of God, though they were indeed no Gods. And [l] Some conceive, it ought here ſo to be taken, and that ſo there is a greater *emphaſis* in the words and force, for convincing them of great impiety, by ſhewing that they who knew and acknowledged the only true God, and pretended to ſerve him, did yet that towards him which any idolatrous, ignorant heathen would not dare, or offer to do toward their falſe Gods. Would any of them rob, or ſacrilegiouſly defraud thoſe whom they took, though falſly, to be gods, of ſuch dues, as under that notion of God, were looked on as belonging or due to them, though they were ſuch as could do them no good? none of them, but would abhor it as a wicked thing. Ye therefore are worſe and more wicked than any of them, for ye have robbed me, your benefactor, from whom ye have all that ye have. They alſo who take (as we before ſaid) *God* here for *judges*, or great men, look on it as an argument concluding from the leſs to the greater. If men dare not, or will not, or ought not to provoke ſuch perſons as are in authority among them on earth, by defrauding them of what is due to them, as it is plain they will not, or ought not; how much more ought you to beware of offending againſt me by robbing and defrauding me?

Yet ye have robbed me.] Ye have done it, yet ye deny it: *They ſaid*, or were, or behaved themſelves as if they ſaid, *wherein have we robbed thee?* Seeing they will not perceive or acknowledge wherein they had done it, he particularly expreſſeth it to them, ſaying, *In tithes and offerings*, in that they detained, and did not duly and willingly bring in thoſe dues, which he that gave them all that they had, did require, that they in acknowledgment of his bounty, ſhould offer and return to him, as a portion by him reſerved to himſelf for the maintenance of the Prieſts and *Levites*, and ſuch as waited on his ſervice, and for the relief of the poor, out of ſuch encreaſe of their fields, and fruits of the earth, and the like which he gave them. In detaining theſe from the Prieſts and *Levites*, to whom by his command they were to be given, and ſo robbing and defrauding them, they, he ſaith, robbed him himſelf. If they thought by this means to have [m] any eaſe or greater ſtore to themſelves, being, as it appears by what follows, then under a judgment of famine and ſcarcity, he gives them to know that they are in this deceived, and their penury, not their ſtore, ſhall be encreaſed by the continuance of his curſe upon them, ſaying in the next words,

[k] Exod. xxi. 6. [l] Calvin. [m] Abarb.

9. *Ye* are *curſed with a curſe: for ye have robbed me*, even *this whole nation.*

Ye are *curſed with a curſe, for ye have robbed me*, &c.] The words thus read, give us the effect, and ill conſequence of that their ſin of robbing God in tithes and offerings, and ſo the coherence is plain, and is that, which by many, if not moſt, Expoſitors is followed; and will be all one as to that, whether it be read as by Ours, and Others, in the preſent tenſe, *ye are curſed*, as ſpeaking of a curſe already on them, or (as *Grotius* takes it) in the future, of a curſe to come, or at leaſt to be continued on them, *ye ſhall be curſed*; *viz.* for this your ſin, even becauſe ye have robbed me, great evils (ſuch as appear to be in the following verſes, [n] penury and ſcarceneſs) ſhall come upon you; as if he ſhould ſay, becauſe you have ſcanted me, I will ſcant you, and repay you in your own meaſure. But a late learned [o] man thinks the meaning to be miſtaken in this rendring, and that to be put for the effect, which was indeed the cauſe of their robbing God, *viz.* that therefore they robbed him, becauſe they were curſed with that curſe of ſcarcity. He doth not (ſaith he) make the robbing of God the cauſe why they were curſed, but his curſe the impulſive cauſe why they robbed God: for they pretended that it was not to be thought much that they detained the tithes and offerings; ſeeing they were forced to it, by reaſon of the want of the fruits of the earth cauſed by the curſe of God. But God required that though they had ſcarcity, and his curſe were on them, yet they ſhould bring in his full tithes of what they had, which if they did, he promiſeth to return and bleſs them. This expoſition he prefers before any, though he name another alſo, *viz.* by way of interrogation, ye are curſed with a curſe, and do ye rob me? *i. e.* Is it not a wonder that ye are not deterred by the puniſhments which I have ſent on you, but do rob me even when ye are curſed? or without an interrogation, ye are curſed, and yet ye rob me, even this whole nation: as if he ſhould ſay, I cannot but accuſe you of great perverſneſs and ſtubbornneſs, who when ye be curſed by me, go on to rob me, and that your whole nation. This he ſaith, excepting againſt the ordinary tranſlations and expoſitions. But if we conſider the words in reſpect to what precedes, we ſhall find them to comprehend what is by either ſaid.

In the ſecond chapter, *ver.* 2. we hear God threatning to ſend a curſe upon them, yea, telling them that he had already curſed them. The ſins for which he there threatens them are manifeſt out of the foregoing chapter, to have been their miſbehaviour in bringing their offerings to God, in that they offered polluted bread upon his altar, and in that they brought to him, to whom the beſt of their ſubſtance was due, that which was torn, lame, ſick, and corrupt. There was in that plainly a robbing of him, while detaining to themſelves the beſt things which were due to him, they gave him only the worſt, and that which they cared not for. And for that, he threatneth, if they would not amend it, to ſend a curſe upon them; yea, tells them that the curſe was already gone forth: they that would rob him in that kind, would not ſtick to rob him in others alſo, though not fully expreſſed till now, *viz.* in defrauding him by detaining their tithes and offerings, which here mentioning, he mentions again that curſe by their evil dealing brought upon them, and tells them that it ſhould not be removed, till they brought in all the tithes into the ſtorehouſe; ſo that we may conceive, the cauſe of the curſe to have been their robbing him, and then the curſe being a curſe of ſcarcity and penury, that to have cauſed them, that they might make themſelves whole, as much as they could, to detain what they ſhould have given him, which he ſhews to have been a wrong courſe, and a farther cauſe to him of continuing the curſe on them, which ſhould not be removed but upon their amendment of their doings; ſo that, if it be aſked what was the cauſe of the curſe on them, we may ſay with ours and other Interpreters, that it was, their robbing of God: if, what was the cauſe that they pretended for their robbing of God, we may ſay with that learned man, that it was the penury or ſcarcity which by the curſe of God was brought on them: they pretended that his tithes and offerings would be more than they could ſpare out of that ſmall ſtore which he gave them, or their wicked thought (as if they ſtood on even terms with him) was, that ſeeing he had ſtinted and abridged them of what he was wont to give them, they would abridge him of what they were commanded and ought to give him: if then it be farther aſked what was the effect of this proceeding to rob him; that it was a continuance of his curſe to them. So that though we look on what he ſaith as true, in reſpect of the cauſe which they pretended for the robbing of God, yet we cannot but according to what Others ſay look on that their fraudulent dealing, as a cauſe provoking God to ſend his curſe on them, and ſo to join both expoſitions together. And in this the *Jewiſh* Expoſitors ſhew us the way. *R. Solomon Jarchi* thus expounds them, "*Ye* "*are curſed with a curſe* for this iniquity, be- "cauſe I ſend a curſe on the works of your "hands, and yet notwithſtanding ye do rob "me." *Aben Ezra* thus, "Becauſe ye ſay, "*How ſhall we give with a good eye* (or cheer- "fully) *out of this little?* but this is not "good (or well) that ye rob me, becauſe of "the curſe and ſcarcity with which ye are "curſed, and are in want; but this do, *Bring in* "*all the tithe, and I will pour upon you a bleſ-* "*ſing*, &c. that they ſhould not give with "an evil eye. By the curſe you ought to "have been corrected, (or amended) and not "provoked to rob me." *R. David Kimchi*, thus, "*Ye are curſed with a curſe:* for thoſe "tranſgreſſions which were before mentioned, "as

[n] So the Vulgar Latin, *Ye are curſed with penury.* [o] Lud. de Dieu.

" as he ſaid, *yea, I have curſed you.* Yet " farther, ſtill you do add iniquity to iniquity, " and ye rob me out of that which you ga- " ther, in that you do not give me of it the " offering, and the tithes, and ye ſay he rob- " beth us of rain, and ſends a curſe on the " fruits, and ſhall we give him the offering " and the tithes?" And laſtly *Abarbinel*, " Do ye think to get eaſe by denying to give " to me the tithe and offering, as ye ought? " the matter is not ſo, for for this iniquity ye " are curſed with a curſe by me. Yet not- " withſtanding ye rob me, and ſo the matter " is become hurtful to you, and hurtful to " the *Levites* and Prieſts."

What is added, *even this whole nation*, *R. David Kimchi* thinks to intimate, that the whole nation was not equally guilty of the other forementioned ſins, but of this they were. [p] Some join theſe words with the former words, thus, *ye are curſed with a curſe, even this whole nation, becauſe ye have robbed me:* but the plainer conſtruction ſeems that which Ours follow, *ye are curſed with a curſe, and* (or *for*) *ye have robbed me, even this whole nation*, all of you have done it; joining them with the immediately preceding words. The ſenſe will be much the ſame, and one infer the other, a general ſin and a general curſe; ſo that theſe words will neceſſarily be referred to both, and ſhew both the extent of the ſin, and of the curſe, all the whole nation being concerned in both. And for the puniſhment they repined, but did not repent of the ſin, but rather more obſtinately went on in it, and thought to have ſtood it out with God; but they took not a right courſe herein, they could not by this get the better of God. If they would be eaſed of the curſe, it muſt be by pacifying him, not by thinking to make themſelves whole out of his part; and therefore he ſhews in the next words, what is the only way for them to take, even to amend in themſelves their error.

10. *Bring ye all the tithes into the ſtorehouſe, that there may be meat in mine houſe, and prove me now herewith, ſaith the Lord of hoſts, if I will not open you the windows of heaven, and pour you out a bleſſing, that* there ſhall *not* be room *enough* to receive it.

11. *And I will rebuke the devourer for your ſakes, and he ſhall not deſtroy the fruits of your ground; neither ſhall your vine caſt her fruit before the time in the field, ſaith the Lord of hoſts.*

12. *And all nations ſhall call you bleſſed: for ye ſhall be a delightſome land, ſaith the Lord of hoſts.*

Bring ye all the tithes into the ſtorehouſe, that there may be meat in mine houſe, and prove me now herewith, &c.] Their ſin, it appears, conſiſted, in that they detained part of thoſe tithes, which they ought, according to the law, to have paid, and did abridge God of his due; ſome (it ſeems) they brought in, as much as they thought good, not ſo much as he had commanded. So that by this means there was not ſufficient maintenance for thoſe who were to wait on his ſervice, the Prieſts and *Levites*, and were by that his due to have been maintained, that without diſtraction they might attend on their office; this their doing is called robbing of God.

For illuſtrating the things here ſaid, it will be convenient to look on what we have of the hiſtory of thoſe times recorded in the book of *Nehemiah*, in which we read, *chap.* v. 3. *that there was a great dearth among them.* And this curſe, here ſpoken of, ſeems to have been a preſent dearth or ſcarcity, not only one threatned for the future: then *chap.* xiii. *ver.* 10, *&c.* that " *Nehemiah* found that the por- " tions of the *Levites* had not been given " them, ſo that they forſook their work, and " fled every man to his field to get a liveli- " hood." And the occaſion of this appears to be, becauſe all the tithes were not paid, for ſo upon *Nehemiah*'s contending with the rulers about it, it is ſaid, *ver.* 12. *Then brought all Judah the tithe of the corn, and the new wine and the oyl into the treaſuries, or ſtorehouſes*, as in the Margin, and as here tranſlated; the word being in both the ſame, denoting ſuch a room as was at the temple appointed for the laying up of thoſe things brought in, as [q] *ver.* 5. of that 13th chapter is deſcribed, *viz.* a great room, or rooms, where they laid the meat-offerings, the frankincenſe, and the veſſels, and the tithes of the corn, the new wine, and the oyl, which was commanded to be given to the *Levites*, and the ſingers, and the porters, and the offerings of the prieſts. But thoſe things were not duly given to them as it appears by reaſon of the people's defect in bringing them in. *Grotius* thinks that the ſin, here found fault with, was, that whereas out of the *Terumah* or offering mentioned, *Deut.* xviii. 4. and ſuch other gifts as were due to the prieſts, they ought to have maintained the daily ſacrifices; they either did it not at all, or in ſuch illegal fraudulent manner as is reproved in the firſt chapter, and that the prieſts took the whole tithes to themſelves, and did not give to the *Levites* what ought to have been diſtributed to them, *viz.* nine parts of them, and that the whole nation became guilty in robbing God, becauſe that when they ſaw the *Levites* were not maintained out of the tithes, they abſtained from bringing them, and ſo God was robbed; both becauſe ſuch things were not performed to him, for which the offerings were given, and becauſe the *Levites* were not maintained, as they ought to be, but forſook his ſervice for want of ſuſtenance, and ſo he was deprived of their miniſtry.

But neither here, nor in *Nehemiah*, is any thing ſpecified in theſe kinds, but only the people accuſed for not bringing in all their tithes, by which failure in them, there was not meat in his houſe, *i. e.* maintenance, for his altar and thoſe that miniſtred at it, and did ſervice

[p] See Dutch Notes, and Stokes. [q] See chap. x. 38.

ſervice in his houſe, whether Prieſts or *Levites*. For which ſin he is angry with them, and commands it here to be redreſſed by the whole nation, which were all guilty, by their bringing in all the tithes into the ſtorehouſe; and ſo in *Nehemiah* it is ſaid that that zealous Governour cauſed all *Judah* to do, and that he then ſet treaſurers over the treaſuries, to ſee them diſtributed as they ought. How long before that was done, this was ſpoken by the Prophet, the hiſtory of the Scripture doth not make clear. But herein do theſe two books well agree, in that both here and there a dearth is ſpoken of: and as here the people are reproved for robbing God in tithes and offerings, ſo there it is teſtified that they did detain them; and whereas, here they are exhorted to redreſs that ſin, by bringing them all duly in, for removing the curſe that was on them; ſo there we [r] read that *Nehemiah* prevailed on them ſo to do, as perceiving that there was no other way for averting God's wrath from them. What was the iſſue on their doing ſo, the hiſtory doth not proceed ſo far as to declare, but here in the Prophet we have aſſurance, that if with a willing and pious mind they ſhould do ſo, it ſhould be good; God would remove the curſe, and abundantly bleſs them. If they would be ſo juſt to God, and kind to themſelves as to put it to the trial, by but doing what they ought to do, they ſhould find that God would not fail in any meaſure of his promiſe, but would on their obedience do more for them than by virtue thereof they might ordinarily expect. This he gives aſſurance of in the next words, *And prove me now herewith, ſaith the Lord of hoſts, if I will not open you the windows of heaven*, &c.

The connexion of theſe words with the former verſe, and the meaning of them, as likewiſe with the following, *Abarbinel* thus gives, [And if ye ſhall ſay that this curſe on the fruits of the earth, is not becauſe of this, but that it is an accident to you, come now let us make a trial, *Bring ye all the tithes into the ſtorehouſe*, as much as if he ſhould ſay, give the tithes and offerings in full meaſure, and with a good eye, and bring them into the Lord's ſtorehouſe, *that there may be meat, i. e.* ſuſtenance, and maintenance for the miniſters of my houſe, the Prieſts and *Levites*, and prove me now by this. For (ſaith he) though the law ſaith, *ye ſhall not tempt the Lord your God*, Deut. vi. 16. [s] yet now for your information at this preſent (on this preſent occaſion) prove me, and tempt (or try me) if I will not open you the windows of heaven, to give the rain of your land in its ſeaſon, in ſuch a manner as that I will pour out upon you a bleſſing to בלי די *Beli dai*, *i. e.* not to enough only, and ſuch as ſhall be ſufficient, but more and more than enough, that is, a great addition: (but *R. D. Kimchi*, ſaith he, expounds it, till there be not veſſels to put it in;) and by this ye ſhall know that for tranſgreſſing in matter of tithes, this curſe hath been on the corn (or encreaſe of the earth) hitherto. And becauſe the locuſt and the caterpiller came upon them, and devoured their fruits in the fields and vineyards, therefore he ſaith, *and I will rebuke for you* (or for your ſakes) *the devourer, viz.* the locuſt which devoureth the encreaſe, (or fruits of the earth) in ſuch a manner as that he ſhall not deſtroy any more to you the fruit of the ground, and of the vine; [t] for by the will of God are the ways of them; the beaſt of the field, and the fowl of the air ſhall make peace with thee, and the earth ſhall yield her encreaſe in full perfection, ſo that in reſpect of the abundance of the fruits which you ſhall have, all nations ſhall call you bleſſed. And whereas you have been a reproach amongſt the nations, becauſe of the famine occaſioned by the curſe, with which I curſed you, for your iniquities; now when all the fruits ſhall be bleſſed, ye ſhall be counted bleſſed, and proſperous in the eyes of all nations, and they ſhall ſay that your land is a land of delight, in which I delight, and that therefore the fruits thereof are bleſſed.] Thus have we given his words at large, becauſe they give an entire and good paraphraſe and expoſition of theſe three verſes, *viz.* 10, 11, 12. without interruption, yet becauſe of ſome different expoſitions of others, we ſhall again more particularly reflect on ſome of the words and expreſſions.

Prove me now herewith, ſaith the Lord of hoſts, if I will not open, &c.] [u] Some look on this as an implicit form of oath, and an imperfect ſpeech to be ſupplied, by adding after it, *if I will not open*, &c. then let me be accounted worſe than my word, or the like; becauſe it is uſual with the Scripture, when things are to be expreſſed, which ſeem to denote ſomething which may ſound of blaſphemy, or contain any thing unfit to be ſaid, to be ſilent, and rather leave men to conceive them, than to utter them, or elſe to uſe ſome more comely or honeſt expreſſion. But however this rule may be elſewhere appliable, here ſeems to be no need of it. According to thoſe here is a ſtop made after, *prove me now herewith*, and a diſtinct member of the ſentence to begin. But read all, as in our Tranſlation and Others in a continued ſenſe, and the meaning is plain without any ſuch ſupply, or any abruptneſs, in the ſpeech, as if he ſhould ſay, you, in doing what you do, take a wrong courſe; neither your detaining my dues, nor murmuring againſt my juſtice, ſhall any thing prevail for good or help to you in this curſe of penury, under which ye ſuffer; but if you will find relief, do what I preſcribe to you, *Bring in all your tithes*, &c. and thereby *prove me* whether I will not quickly remove the curſe, by giving all neceſſary cauſes and means of a contrary bleſſing. And ſo it implies a promiſe, that he will do it, they ſhall certainly find it; [w] and that the parting with that which they detained, as fearing the parting therewith ſhould diminiſh their ſtore,

[r] In the forecited place, and in chap. x. 35, 36, &c. [s] Compare Iſaiah vii. 11, &c. [t] Or, for when their ways pleaſe the Lord, Prov. xvi. 7. [u] Piſc. Rib. Menoch. Stock. and ſee Chr. à Caſtro, in Paraph. [w] Compare Haggai ii. 15. and forwards.

ſhall be a way, the only way for great encreaſe of it.

To this purpoſe *R. D. Kimchi* explains the words, "*Bring in all your tithes*, &c. that "there may be meat for thoſe that ſerve me, "and withal repent you of the faults men- "tioned; if ye do not, I will puniſh you "with other puniſhments; but if you do "bring in all the tithes and offerings as ye "ought, I will give you rain, and pour out "on you a bleſſing."

Pelicanus, a learned and ſerious man, in this expoſition follows him, who alſo from what is here ſaid, with great reaſon urgeth on Chriſtians under the goſpel, a diligent care of due and willing paying ſuch tithes and oblations, as are for the maintenance of the miniſtry, *&c.* As likewiſe [x] *Oecolampadius*, ſaying, that Chriſtian liberty exempteth none from tithes that were wont to be paid. But to receive what either they or any other in like kind, deduce and conclude from theſe words, will not be to our preſent purpoſe, which is to clear only the literal expoſition of the words, and ſhew what meaning they will bear.

If I will not open, &c.] That which is here promiſed, is generally agreed on to be a plenteous rain, by reſtraint of which, there was occaſioned a dearth in the land, and this the Lord ſaith, he will give. Though the rain proceed from natural cauſes conſtituted by God, as other things in the order of nature do, yet the ordering of thoſe cauſes and effects, as concerning rain, hath always been looked on as an immediate act of God himſelf, whereby his power and mercy towards men have been as viſibly declared as in any thing, and as a particular act of his providence, in cauſing it *to come*, (or not come) *whether for correction, or for his land, or for mercy*, Job xxxvii. 13. It is therefore an ancient ſaying among the [y] *Jews*, that *there be three keys which God hath reſerved in his own hand, and hath not delivered to any miniſter or ſubſtitute, viz.* the keys of life, and of rain, and of the reſurrection of the dead; in the ordering of the rain they look on his great power to appear, no leſs than in giving life at firſt, or afterwards raiſing the dead to it: agreeable to which St. *Paul* ſaith, that God *left himſelf not without witneſs, in that he did good, and gave rain from heaven, and fruitful ſeaſons*, Acts xiv. 17. It was a manifeſt teſtimony always to all nations of his divine power, and ſo acknowledged; ſo that it will not be neceſſary to look into thoſe many places of Scripture, wherein he ſpeaks of it as ſo, either by promiſing to give it for a bleſſing, or reſtrain it for a curſe and puniſhment.

When he reſtrains it, he is in a figurative ſpeech ſaid *to ſhut up heaven*, as *Deut.* xi. 17. and *Luke* iv. 25. and to *ſtop the windows of heaven*, Gen. viii. 2. equivalent to which is another expreſſion of *making the heaven braſs*, Deut. xxviii. 23. and *ſtaying it*, Haggai i. 10. When he giveth it in abundance, he is ſaid, *to open the windows* (or as [z] Others the cataracts or flood-gates) *of heaven*; as here; and likewiſe, *Gen.* vii. 11. but there it was for a curſe, (as ſometimes he diſpoſeth it, as we have ſeen out of *Job* xxxvii. 13.) here for a bleſſing. Which way ſoever it be intended, there is no doubt but that the expreſſion is (as *Aben Ezra* notes) a proverbial phraſe for ſignifying [a] great abundance: and becauſe abundance thereof may be (as we ſaid) as well for a curſe at ſome times, as a bleſſing at others; and it is in the diſpoſal of God to order for which it ſhall be, to ſhew that his promiſe here is for good, he adds, *and pour you out a bleſſing, viz.* of plenty, contrary to their preſent condition of penury. Both the rain, and the making it a bleſſing, is from him and his ordering. And he ſaith of that bleſſing, that there ſhall not be room enough to receive it. So according to our Tranſlation; and ſo (as we already noted from *Abarbinel.*) *R. D. Kimchi* (reporting it as from his father) ſaith that the meaning is, *in ſuch plenty that you ſhall not have veſſels*, or ſtorehouſes ſufficient *to receive it*. The words in the original are conciſe עד בלי די *Ad beli dai*, and literally ſignify only *unto not enough*, which being an expreſſion not ſo intelligible in other languages, Interpreters differently render and explain it in their own tongues, which rendrings it will be to no purpoſe to recite, inaſmuch as they all agree in this, that it is an expreſſion to denote great abundance, which ſhall afford them not only enough to ſatisfy them, but more than enough, that they ſhall have to ſpare, plenty without meaſure, or ſuch as for its abundance cannot be meaſured, as *R. Tanchum* expreſſes it. Inſtead of what is in the Text of our Bibles, is put in the Margin, [b] *empty out*, which either muſt be underſtood, as that in the Text, or elſe will not be ſo clear an expreſſion, inaſmuch as it may ſeem to import, that God's ſtore may be emptied, which can never be. *L. de Dieu* would have it underſtood, *as long as there is ſufficiency*, which is perpetually, for God's ſufficiency cannot be exhauſted. But for the completing to them a bleſſing contrary to the curſe under which they ſuffered, it would not be ſufficient that they ſhould have rain and fruitful ſeaſons; theſe might make the earth yield her encreaſe, and bring forth in plenty all manner of grain and fruits, and yet they by other means be deprived of them, as by locuſts, canker-worms, caterpillers, and the like devouring creatures, which God calls his *great army*, Joel ii. 25. which in a ſhort time oft have deſtroyed the hope of the whole year, and occaſioned great famines, when there hath been expectation of greateſt plenty; and probably theſe were part of that curſe now upon them. For perfecting therefore the bleſſing here promiſed on their amendment of their ways, he promiſeth alſo to ſecure them from theſe, and all hurt by them, ſaying, *I will rebuke the devourer for your ſakes*, (or to, or for you) *i. e.* that all things may proſper to you. *The devourer*; becauſe there were many ſorts of ſuch creatures, as

[x] On ver. 8. [y] Talmud in Sanhedrin. cap. Chelek. and in Taanith. c. 1. [z] See Vulg. Lat. and Doway Engl. [a] Compare 2 Kings vii. 19. [b] And ſo the Interlineary.

as may devour and corrupt the corn and fruits, he puts a general name that comprehends all; all of them will he *rebuke*, *i. e.* hinder from doing hurt. They are wont to do hurt, not only to the trees of the ground, the corn and herbage, but to the fruit-trees alſo, by cauſing them alſo not to be able to bring any fruit to perfection, as appears by *Joel* i. 7. according to what ſome there expound the words. However that place be underſtood, the thing is known and manifeſt, and therefore both *Munſter* and the *Tigurin Latin* Verſion, inſtead of what Ours render, *neither ſhall your vine caſt her fruit before the time in the field*, &c. tranſlate it, neither ſhall he (*i. e.* the devourer) make your vine barren (or unfruitful to you in the field,) and to that doth that expoſition of *Abarbinel* (which we have ſeen) ſeem to incline. The verb תשכל *Teſhaccel* is of that form, as that it ſignifies ſometimes *to cauſe to make abortive*, *to deprive of*, and the like in an active ſenſe, as *Deut.* xxxii. 25. *The ſword*, &c. *ſhall deſtroy*, or bereave, and *Ezek.* xiv. 15. *If I cauſe noiſom beaſts to paſs through the land*, ושכלתה *Veſhiccelattah*, *and they ſpoil it*, or *bereave it*. And in the ſame ſenſe, *Hoſea* ix. 12. שכלתים *Shiccaltim*, *I will bereave them*, to omit other examples: and ſometimes again in an abſolute ſenſe, viz. *to be abortive*, *to be deprived of*, or *caſt fruit before it be perfect*, as *Gen.* xxxi. 31. *Thy ewes and thy ſhe-goats*, לא שכלו *Lo ſhiccelu*, *have not caſt their young* (or been abortive,) and *Job* xxi. 10. *Their cow calveth*, ולא תשכל *Velo teſhaccel*, *and caſteth not her calf*. Thoſe therefore mentioned take the verb in the former ſignification; Ours and moſt Others, both *Jewiſh* and *Chriſtian* Expoſitors, in the latter, to which we the more incline, becauſe otherwiſe here will be a change of the gender in the verb, ſpeaking of the ſame thing, for that in the word deſtroy is maſculine, but here is feminine, ſo that they ſeem one to agree with the firſt noun *locuſt*, which is of the maſculine gender, and the other with *vine* in the feminine, however ſuch change of genders may be admitted: and ſeeing though the locuſts deſtroy not the vines, yet there may be other means, as blaſts, or blights, and hurtful winds, and like cauſes, whether from within or without, which may make them loſe or caſt their fruit before it comes to maturity, even after a great ſhew and likelihood of plenty; from hurt by all ſuch cauſes, whether from ſuch devouring creatures, or any other means, God here promiſeth to ſecure them upon their turning to him, and to give them both the encreaſe of the earth, and fruit of the vine, and ſo all neceſſary things in ſuch plenty and perfection, that all nations ſeeing God's great goodneſs ſhewed unto them, ſhall call them bleſſed, *For ye* (ſaith he) *ſhall be* ארץ חפץ *Erets chephets*, *a delightſome land*, or land of delight, or deſire; worthy to be deſired, ſaith the Vulgar, *i. e.* (as [c] Some will) a land that men would deſire to live in. So *R. Tanchum*, a land to be deſired and choſen for its pleaſantneſs, and excellency, to the ſame ſenſe that it is ſaid, which is *the glory of all lands*, [d] Ezek. xx. 6, 15. [e] Others with *Abarbinel* underſtand it, a land of deſire, or well pleaſing to God, *i. e.* ſuch as he takes delight in, and ſhews extraordinary reſpect and favour to, both to the people and the land, (as *Aben Ezra*) as he ſaith elſewhere of *Zion*, that ſhe ſhould be called *Hephzibah*, Iſaiah lxii. 4. i. e. *my delight is in her*, becauſe, ſaith he, *the Lord delighteth in thee*: and the comparing that place with this, ſeems to make for this expoſition, and it will be well illuſtrated by what is ſaid, *Deut.* xi. 12. *a land which the Lord thy God careth for*, (or ſeeketh,) *the eyes of the Lord thy God are always upon it*, *from the beginning of the year*, *even unto the end of the year*, *viz.* to give it its *rain in due ſeaſon*, the firſt rain to make it ſpring up, and the latter rain to bring it to perfection, and ſo to preſerve the fruits of the earth, *that they might gather in their corn*, *and their wine*, *and their oil*, ver. 14. which is the ſame care, and the ſame bleſſing that is here promiſed. This expoſition the *Syriack* follows, rendring it ארעא דצבייני *Ar'o detzebyoni*, *A land of my delight*, good will or pleaſure, *i. e.* to which I bear good will, or have good liking to. The *Chaldee* likewiſe taketh it in, rendring, *And all nations ſhall praiſe you*, *becauſe you dwell in the land of the houſe of my majeſtatick preſence*, *and do therein my pleaſure*. He ſuggeſts therein a double meaning or reſpect to the word חפץ *Chephets*, as, firſt, that they or their land ſhould be called a land of delight, or good will, becauſe God delighted to dwell in it, and, ſecondly, becauſe the inhabitants thereof did the good pleaſure of God and delighted to do his will; and therefore he delighted in them, and to do good to them, as appeared by his extraordinary bleſſings poured out upon them, more than on other people, which they ſhould all acknowledge and call them bleſſed for it; ſo *ſaith the Lord of hoſts*, of all the hoſts of heaven and earth, who hath power and command of all, and therefore ſo ſhall it certainly be, as he ſaith.

13. ¶ *Your words have been ſtout againſt me, ſaith the Lord: yet ye ſay, What have we ſpoken ſo much againſt thee?*

14. *Ye have ſaid, It* is *vain to ſerve God; and what profit* is it *that we have kept his ordinance, and that we have walked mournfully before the Lord of hoſts?*

15. *And now we call the proud happy: yea, they that work wickedneſs are ſet up, yea, they that tempt God are even delivered.*

16. ¶ *Then they that feared the Lord, ſpake often one to another, and the Lord hearkened, and heard* it; *and a book of remembrance was*

[c] Jerom. &c. and Tirin. [d] See Dan. xi. 16. and ſo Zach. vii. 14. ארץ חמדה. [e] R. Solomon Jarchi, Aben Ezra,

was written before him, for them that feared the Lord, and that thought upon his name.

Your words have been ſtout againſt me, ſaith the Lord.] Theſe words may be coupled with the former, as if they were a complaint of the *Jews* ſtubbornneſs, that though God had reproved them for their ſins (ſuch as have been expreſſed) and by ſome judgments warned them of his diſpleaſure for them, and likewiſe had invited them to repentance, and promiſed upon their repentance to remove thoſe judgments, and turn the curſe, with which he had curſed them, into a bleſſing, [f] yet this was ſo far from working in them repentance that they grew more and more inſolent, and inſtead of acknowledging their faults and ill deſerts, proceeded in ſpeaking againſt him and his juſtice, as if he inflicted on them worſe than they deſerved, not accepting of any ſervice from them, and mean while ſeemed to favour thoſe that were notoriouſly wicked, and tempted him, and deſpiſed him, [g] and ſo ſet at nought what by the Prophets was ſpoken to them for their good. Wherefore he proceeds farther to reprove them, and mind them of the ill conſequents of ſuch their ill behaviour, which ſhall be occaſion of more heavy judgments, and final deſtruction, as between this and the end of the chapter he ſhews. Or we need not be ſolicitous of the coherence of theſe words with thoſe immediately preceding, but may look upon them as a new reproof, or at leaſt afreſh reſumed; and on what follows as a beginning or continuation of a prophecy [h] for the time to come, and of the terrible day of the Lord; after the former words inſerted for ſhewing them what was the cauſe of that judgment of famine at preſent upon them, and by what means they might remove it, for the fault here objected to them, is much the ſame with that mentioned in the laſt verſe of the foregoing chapter. However we make or judge of the coherence, the meaning of the words in themſelves will be the ſame, *your words have been ſtout againſt me*, [i] ſtout and great, or inſolent words have ye ſpoken againſt me, ſaith *Abarbinel*; and that will be the ſenſe however there be ſome little difference between [k] Tranſlators in expreſſing it. For all look upon it to denote that their words were ſuch as would be irkſome, grievous, and burthenſome to any man, and overcome his patience, by caſting hard and odious things on him undeſervedly; and ſo (God ſpeaking in the language of men) looks on them as to himſelf; [l] or, that their words were more and more inſolent againſt him.

Yet ye ſay, wherein have we ſpoken ſo much againſt thee. The words *ſo much* are ſupplied or added above what is in the letter of the *Hebrew* Text; I ſuppoſe to expreſs what Some (as namely [m] *Kimchi*) obſerve that the word נדברנו *Nidbarnu*, being in a paſſive form though active ſignification, implies more than in a ſimple active form, ſo as to denote not only ſpeaking, but a continual, reiterated, or much and frequent ſpeaking; and ſo here doth the *Chaldee* render, *wherein have we multiplied ſpeaking*, or ſpoken much, *againſt thee?* which way Ours therefore take: Others ſeem not to lay any ſuch weight upon it, but ſimply render it, *what have we ſpoken againſt thee?* but generally they render it actively, as it is elſewhere uſed, as *Pſalm* cxix. 23. *Princes* בי נדברו *Bi nidbaru, ſpake againſt me*; and *Ezek.* xxxiii. 30. הנדברים *Hannidbarim*, which Ours render *ſtill talking againſt*. Yet here *Abarbinel* thinks it may be more conveniently taken for a verb paſſive, as well in ſignification as in form, and be rendred, *what are we ſpoken of to thee*, what is ſaid of us to thee, or what are we reported by falſe accuſers to have ſaid againſt thee, as men uſe to do when they are accuſed of ſome ill that they have ſpoken in ſecret, to ſay to him that tells them of it, what falſe report is this that hath been brought to you concerning us? this way alſo *Montanus* commends, though not mentioning whom he follows in it. The words either way taken, include a denial of the fact, and ſhew their folly in thinking that God did not know what they thought and ſaid in ſecret, even in their hearts, except they ſpake it openly and loudly in the ears of all, or elſe ſome to whom they ſpake it ſhould report it to God. He therefore, to ſhew that he knew both what was in their mouths and hearts, and to convince them of their guiltineſs in that which he accuſeth them of, anſwers them by a particular declaration of what they ſaid. If ye ſay, what have we ſpoken againſt thee? it is this, *ye have ſaid, it is vain to ſerve God*, &c.

Ye have ſaid ſo, at leaſt thought in your hearts, which is all one with ſpeaking, in the ears of God. *It is vain to ſerve God*, שוא עבד אלהים *Shav abod Elohim.* The *Greek* and ancient *Latin*, *He is vain that ſerveth God*, as if they had read עובד *Obed, he that ſerveth*, for *Abod, to ſerve:* but I do not ſuppoſe them to have read ſo, but only to have given the meaning as they thought convenient, for it is all one to ſay, It is in vain to do ſuch a thing, or, He is vain that doth ſuch a thing; the meaning of both being, It is to no purpoſe that he doth ſuch a thing, or he looſeth his labour that doth it, he gets nothing by it, as the *Chaldee* here paraphraſeth it, *He gains nothing which ſerves the Lord. It is vain:* to wit, to him that ſo doth: though it may, as [n] Some think, be referred to him to whom it is done, *i. e.* no profit to God if we ſerve him: according to what is ſaid, *Job* xxxv. 7. [o] *If thou be righteous, what giveſt thou him?* or *what receiveth he of thine hand?* but the former is the plainer. The expreſſion gives to ſuppoſe, that they ſerved God, and this ſuppoſition the *Syriack* taking in renders, *In vain have we ſerved God*, and ſo it well agrees with what follows, *and what profit is it that we have kept his ordinance*, what *Mammon*, or wealth,

[f] See Cyril. [g] See Abarb. [h] As Aben Ezra notes, This Prophecy is לעתיד Leatid, concerning the time to come. [i] Abarb. and ſee the Greek. [k] See Vulg. Lat. Chald. Syriack, &c. Ribera, &c. [l] Vat. and ſee Calv. [m] See Abarb. here, and on Ezek. xxxiii. 30. [n] Abarb, [o] Read Job xxii. 2, 3.

wealth, have we gained? ſaith the *Chaldee*, (as if it were for *Mammon*'s ſake only that they ſerved God, and ſo indeed not God at all, but *Mammon*.)

His ordinance, or as in the Margin, *his obſervation*,] *i. e.* that we have obſerved thoſe things that he hath commanded us to obſerve. What advantage have we gained by it? yea though *we have walked mournfully* (or as the Margin hath it) *in black*, [p] which is the habit of mourners: or, as Others, *with bowing down, or the like ſubmiſs geſture, before the Lord of hoſts*; and ſhewed in our behaviour all ſigns of penitence, and [q] awful fear of him by mourning, faſting, and humbling our ſelves in *contrition of ſpirit* (as the *Chaldee* hath it) before him and the like. Which laſt words *Abarbinel* ſeems to expound otherwiſe, *viz.* "We have "not only not gained any thing, but withal, "have been forced to walk mournfully and "afflictedly before the Lord, *i. e.* becauſe we "have kept his commandments." But the former conſtruction ſeems plainer, in that the particle כי *Ci*, *that*, or *becauſe*, with which the laſt foregoing member of the ſentence is joined with what goes before, is here again repeated with a copulative conjunction, *that we have done that, and that we have done this*. Their complaint (according to him) was, that there was no profit in ſerving God, either on God's part or their own, no advantage to either; and therefore that it was a vain labour: they were happier that ſaved themſelves that trouble; ſo it follows,

And now (or [r] *now therefore*) *we call the proud happy*.] Proud, inſolent, preſumptuous men, who will not be kept in by any bounds, nor obſerve God's ordinances, as we do, nor walk humbly before him, [s] but tranſgreſs all laws of religion and juſtice. [The ſame word uſed, *Pſalm* xix. 13. ſubſtantively is rendred *prides*, or *preſumptuous ſins*; but here adjectively, *preſumptuous ſinners*.] Such we look upon to be in a condition more to be envied and deſired, than pitied or feared for, inaſmuch as they enjoy all wordly pleaſures and proſperity, nor are overtaken, or, as far as we can perceive, like to be overtaken with any puniſhment or miſchief, in their perſons, or any belonging to them; yea ſo far is it from that, that they that *work wickedneſs* (ſet themſelves purpoſely to do it) *are ſet up* (or *built*, as the Margin hath it, for ſo the word נבנו *Nibnu* literally ſignifies) *i. e.* are firmly eſtabliſhed, *like a new building*, ſaith [t] One, not likely quickly to fall or decay. *They flouriſh in their offspring*, ſay [u] Others, alluding to the name בן *Ben*, *ſon*, in reſpect to which the verb that ſignifies *building* is uſed for *to obtain children*, and ſo by Ours rendred, *Gen.* xvi. 2. and xxx. 3. *i. e.* they raiſe their houſes and families, as [w] One paraphraſes it here: [x] they are not cut off, but leave a numerous poſterity to keep up their name; or generally, they flouriſh and proſper more and more, all things thrive and proſper with them, yea, farther yet, they that ſet themſelves ſo impudently to ſin, as *to tempt God*, as if they did it on purpoſe to try and prove him, whether he could or would puniſh ſinners, and to provoke and dare him to do his worſt, to execute judgment if he be a God of judgment; even theſe *are delivered*, and eſcape without any of thoſe puniſhments in the law, or by the Prophets threatned againſt obſtinate, impenitent ſinners. Theſe are the words, or thoughts of thoſe unſound ones in their religion, and unſincere in their practice, who, looking on what they ſaw at preſent, and not on what ſhould certainly in due time be made manifeſt for clearing God's juſtice, and his perpetual love to good, and hatred of evil, did hence take occaſion of queſtioning whether there were any juſt Judge or judgment: and of repining and murmuring againſt God's ordering of the affairs of men, and ſo of contemning and ſetting at nought what was by the Prophets, reproving them for their ſins, and calling them to repentance for removing ſuch judgments as were on them, or preventing of others, ſaid unto them. Who they were that ſaid theſe words, and when they ſaid them, and concerning whom, it is not particularly expreſſed. *R. Tanchum* therefore, as he did alſo, *chap.* ii. 17. looks upon them as repreſenting words which ſhould in time to come be ſpoken by *Iſrael* in captivity, ſuch at leaſt, as if they did not ſpeak or profeſs, yet might ſeem to have occaſion to do it. And that they are here recited for reproof to them that ſhould be impatient under the length of their captivity, and forſake their religion, and ſpeak thus in reſpect to what they ſhould perceive of the proſperity of heatheniſh nations notwithſtanding their impiety: to which is added in the following words a declaration, that thoſe that endure patiently and ſtick to the truth, ſhall in the end be rewarded in the beſt manner, as in the two following verſes, *Then they that feared the Lord*, &c. and then is added a mention likewiſe of the puniſhment of thoſe that are not ſo affected, and the puniſhment of the wicked injurious nations alſo, (as he ſaith, *ver.* 18. and *chap.* iv. 1. *then ſhall ye return and diſcern between the righteous and the wicked*, &c. *Behold the day cometh that ſhall burn as an oven*, &c.) But as to the former part of his words, it cannot be made out of what is here ſpoken, as neither out of the laſt verſe of the ſecond chapter, but is deſtructive to the right meaning of them.

The words being directed to them that were returned from the *Babyloniſh* captivity, manifeſtly concern the behaviour of them now again ſettled in their country, which was not ſuch as it ought to have been, and therefore they are reproved for it; that which is here objected to them, appears to have been a ſin of impatience and blaſphemy againſt God, and his providence and juſtice, of which too many or moſt of them were guilty; yet not all, for while the diſcontented ones among them ſpake thus impiouſly of God and his juſtice, there were

[p] Druſ. [q] Abu Walid, and R. Tanchum. [r] Vulg. Lat. [s] R. Tanch. [t] Abarb. [u] Grotius. See Rib. and Chr. à Caſtro, [w] Stokes. [x] Ribera.

were others that feared the Lord, and ſpake among themſelves otherwiſe, as is manifeſt by the next words. But he ſeems to mean it of the time of the captivity, that they are now under, and a future judgment yet to come, wherein he is manifeſtly wide of the matter, and paſſing over the times of the Prophet, and the preſent people of which he ſpake, transfers the words to ſuch times as they do not properly concern, times now preſent and yet to come: and taking no notice of that day of the Lord, which was here propheſied of, as then indeed to come, but which is long ſince come, would have another yet on earth to be expected, as if the Lord, the *Meſſiah*, whoſe coming was that day, were not yet come, which is the common error of the *Jews*, which hath been already diſcovered, and will in conſidering the following words be farther diſcovered, if God permit.

As for what, therefore, is ſpoken by way of reproof and comfort, it muſt be applied to the right perſons concerned therien, which doubtleſs were in the firſt place thoſe of that preſent time, and then ſuch as ſhould ſucceed them betwixt that and the deſtruction of *Jeruſalem* by the *Romans*; the completion of that day of the Lord's coming, both before, *ver.* 2. and after *chap.* iv. 1. ſpoken of. Thoſe at that preſent for the moſt part of them murmured againſt God's juſtice, in the manner here deſcribed, yet, then mean while (as it follows in the next verſe,) they that feared the Lord [y] hearing what the Prophet ſaid, *ſpake often one to another*. The word, *often*, is not expreſſed in the *Hebrew*, and therefore the words are by Others rendred, only *ſpake one to another*. But our Tranſlators thought good to ſupply it, as being included in the word נדברו *Nidbaru*, according to what we have ſeen to be obſerved by ſome of the force of the verb in this form on *ver.* 13. What they ſpake is not here expreſſed, except we render it otherwiſe, as [z] Some do, *ſpake one to another*, *ſaying*, *certainly God hearkneth and heareth*, &c. as if the words following were thoſe that they ſpake. But this [a] ſeems ſomewhat harſh, in regard that the copulative, *and*, which is in the original, in ויקשב *Vayakſheb*, *and the Lord hearkned*, is wreſted to another ſignification. It is more eaſy to underſtand it thus to be meant, that as the wicked ſpake much among themſelves, ſo theſe alſo did, but contrary things; they againſt God's juſtice, [b] theſe in vindication of it, believing what the Prophet ſaid, and expecting the completion of it: and what they ſaid was not in vain to them, for *the Lord hearkned, and heard it*.

But before we proceed to thoſe words, we may here take notice that as *Abarbinel* (as we ſhewed) differs in the underſtanding of this word נדבר *Nidbar*, in the 13th verſe, ſo here he goes much more wide from them, taking it in clean another ſignification from that which he himſelf gave it there, and Others both here and there give it. For here he would have the words rendred, as continued with the former, and part of what thoſe blaſphemers, before mentioned, ſaid, *viz.* that *then they that feared the Lord were deſtroyed*, from another ſignification that the ſame root hath, and is uſed in, as in other places according to him and ſome others. So in 2 *Chron.* xxii. 10. ותדבר *Vattedabber*, *and ſhe deſtroyed all the ſeed royal*; and from it is the noun דבר *Deber*, which ſignifies *the plague*, or ſuch deſtructive ſickneſs: ſo that according to him the ſenſe is, that when the preſumptuous ſinners, that work wickedneſs, are ſet up, and though they tempt God by expoſing themſelves to the greateſt dangers, are yet delivered; then at that very time they that fear the Lord periſh, are cut off and deſtroyed, one together with another, אל *el*, *to*, being here the ſame that עם *Im*, *with*, (or, are by evil accidents intangling them, made deſtructive and cauſes of perdition one to another,) as if the hand of God were upon them to confound and deſtroy them. Thus far he would have the words of thoſe that ſpake againſt God's juſtice to reach, and then the following words, *the Lord hearkned*, &c. to be an anſwer from the Prophet to them; as if he ſhould ſay to them, Know and conſider that to all this that you ſay, God hearkneth and heareth it, and that both the righteouſneſs of the righteous, and the wickedneſs of the wicked are as manifeſt before him, as if all were written in a book of remembrance, that it might remain many days, till the time of due recompence and reward, *&c.*

And the ſame way of expoſition with him doth *Arias Montanus* follow, and gives it as his own conjecture or opinion, probably having ſeen *Abarbinel*, elſe he would ſcarce have fallen in ſo fully with him here, as he doth in many other places, without mentioning him in expoſitions ſingular to them: and this he commends as moſt agreeable to the words, but I ſee no reaſon to be of his opinion, but chooſe rather to follow that interpretation which our Tranſlation, with the moſt both of *Jews* and *Chriſtians*, gives, not making theſe firſt words a part of thoſe ſtout words which the wicked ſpake againſt God, but a declaration of the behaviour of thoſe that feared God; and the following, of the good conſequence thereon. So *R. D. Kimchi* perſpicuouſly expounds them and the following. " The former words were " the ſaying of thoſe who did not underſtand " the ways of the Lord and his judgments; " and when thoſe that feared the Lord heard " thoſe words from thoſe men, who denied " the providence of God over theſe things " below, they ſpake one with another and " multiplied, or often repeated thoſe words, " and argued the matter, till they found by " their underſtanding, that all his [c] ways are " judgment, that he is a *God of truth and* " *without iniquity*. *And the Lord hearkned*, " *i. e.* God bleſſed for ever attended to their " words, and gave them their reward for this. " *And a book of remembrance was written be-* " *fore him*, a proverbial expreſſion according " to the language of men, among whom " kings

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wealth, have we gained? ſaith the *Chaldee*, (as if it were for *Mammon*'s ſake only that they ſerved God, and ſo indeed not God at all, but *Mammon*.)

His ordinance, or as in the Margin, *his obſervation*,] *i. e.* that we have obſerved thoſe things that he hath commanded us to obſerve. What advantage have we gained by it? yea though *we have walked mournfully* (or as the Margin hath it) *in black*, [p] which is the habit of mourners: or, as Others, *with bowing down, or the like ſubmiſs geſture, before the Lord of hoſts*; and ſhewed in our behaviour all ſigns of penitence, and [q] awful fear of him by mourning, faſting, and humbling our ſelves in *contrition of ſpirit* (as the *Chaldee* hath it) before him and the like. Which laſt words *Abarbinel* ſeems to expound otherwiſe, *viz.* "We have "not only not gained any thing, but withal, "have been forced to walk mournfully and "afflictedly before the Lord, *i. e.* becauſe we "have kept his commandments." But the former conſtruction ſeems plainer, in that the particle כי *Ci*, *that*, or *becauſe*, with which the laſt foregoing member of the ſentence is joined with what goes before, is here again repeated with a copulative conjunction, *that we have done that, and that we have done this.* Their complaint (according to him) was, that there was no profit in ſerving God, either on God's part or their own, no advantage to either; and therefore that it was a vain labour: they were happier that ſaved themſelves that trouble; ſo it follows,

And now (or [r] *now therefore*) *we call the proud happy.*] Proud, inſolent, preſumptuous men, who will not be kept in by any bounds, nor obſerve God's ordinances, as we do, nor walk humbly before him, [s] but tranſgreſs all laws of religion and juſtice. [The ſame word uſed, *Pſalm* xix. 13. ſubſtantively is rendred *prides*, or *preſumptuous ſins*; but here adjectively, *preſumptuous ſinners.*] Such we look upon to be in a condition more to be envied and deſired, than pitied or feared for, inaſmuch as they enjoy all wordly pleaſures and proſperity, nor are overtaken, or, as far as we can perceive, like to be overtaken with any puniſhment or miſchief, in their perſons, or any belonging to them; yea ſo far is it from that, that they that *work wickedneſs* (ſet themſelves purpoſely to do it) *are ſet up* (or *built*, as the Margin hath it, for ſo the word נבנו *Nibnu* literally ſignifies) *i. e.* are firmly eſtabliſhed, *like a new building*, ſaith [t] One, not likely quickly to fall or decay. *They flouriſh in their offspring*, ſay [u] Others, alluding to the name בן *Ben*, *ſon*, in reſpect to which the verb that ſignifies *building* is uſed for *to obtain children*, and ſo by Ours rendred, *Gen.* xvi. 2. and xxx. 3. *i. e.* they raiſe their houſes and families, as [w] One paraphraſes it here: [x] they are not cut off, but leave a numerous poſterity to keep up their name; or generally, they flouriſh and proſper more and more, all things thrive and proſper with them, yea, farther yet, they that ſet themſelves ſo impudently to ſin, as *to tempt God*, as if they did it on purpoſe to try and prove him, whether he could or would puniſh ſinners, and to provoke and dare him to do his worſt, to execute judgment if he be a God of judgment; even theſe *are delivered*, and eſcape without any of thoſe puniſhments in the law, or by the Prophets threatned againſt obſtinate, impenitent ſinners. Theſe are the words, or thoughts of thoſe unſound ones in their religion, and unſincere in their practice, who, looking on what they ſaw at preſent, and not on what ſhould certainly in due time be made manifeſt for clearing God's juſtice, and his perpetual love to good, and hatred of evil, did hence take occaſion of queſtioning whether there were any juſt Judge or judgment: and of repining and murmuring againſt God's ordering of the affairs of men, and ſo of contemning and ſetting at nought what was by the Prophets, reproving them for their ſins, and calling them to repentance for removing ſuch judgments as were on them, or preventing of others, ſaid unto them. Who they were that ſaid theſe words, and when they ſaid them, and concerning whom, it is not particularly expreſſed. *R. Tanchum* therefore, as he did alſo, *chap.* ii. 17. looks upon them as repreſenting words which ſhould in time to come be ſpoken by *Iſrael* in captivity, ſuch at leaſt, as if they did not ſpeak or profeſs, yet might ſeem to have occaſion to do it. And that they are here recited for reproof to them that ſhould be impatient under the length of their captivity, and forſake their religion, and ſpeak thus in reſpect to what they ſhould perceive of the proſperity of heatheniſh nations notwithſtanding their impiety: to which is added in the following words a declaration, that thoſe that endure patiently and ſtick to the truth, ſhall in the end be rewarded in the beſt manner, as in the two following verſes, *Then they that feared the Lord*, &c. and then is added a mention likewiſe of the puniſhment of thoſe that are not ſo affected, and the puniſhment of the wicked injurious nations alſo, (as he ſaith, *ver.* 18. and *chap.* iv. 1. *then ſhall ye return and diſcern between the righteous and the wicked*, &c. *Behold the day cometh that ſhall burn as an oven*, &c.) But as to the former part of his words, it cannot be made out of what is here ſpoken, as neither out of the laſt verſe of the ſecond chapter, but is deſtructive to the right meaning of them.

The words being directed to them that were returned from the *Babyloniſh* captivity, manifeſtly concern the behaviour of them now again ſettled in their country, which was not ſuch as it ought to have been, and therefore they are reproved for it; that which is here objected to them, appears to have been a ſin of impatience and blaſphemy againſt God, and his providence and juſtice, of which too many or moſt of them were guilty; yet not all, for while the diſcontented ones among them ſpake thus impiouſly of God and his juſtice, there were

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" kings write a book of memorials; (for " there is no forgetfulneſs with God,) accord- " ing to what is ſaid, *blot me out of thy book*, " Exod. xxxii. 32. and *every one that ſhall* " *be found written in the book*, Dan. xii. 2."

Theſe words of his we have ſet down at large, becauſe they give exactly that notion concerning the diſtinction of the words from the former and the ſignification of the verb נדברו *Nidbaru*, which our Tranſlators chooſe to follow. And it is that wherein moſt both *Jewiſh* and *Chriſtian* Expoſitors do well agree; as likewiſe in what is meant by what he ſaith, *and the Lord hearkned and heard it, and a book of remembrance was written, viz.* that the Lord took due notice of what was ſaid, (both by bad and good, ſay [d] Some; which though it be true that he doth ſo, yet here more particularly it ſeems to be referred to the good,) and kept it in perpetual remembrance, in the regiſter of his memory, if we may ſo ſpeak, as certainly as if it were written in a book, according to the cuſtom of men [e], who note down in writing, or cauſe to be regiſtred, ſuch things as they would not forget, but be ſure to call to mind, and ſhew that they took due notice of, as meet occaſion and opportunity ſhould ſerve; to reward thoſe that had done them any ſervice or deſerved well, or whom they had a mind to do good to. Of God's book, and things being written in it, there is we know often mention in the Scriptures, beſides thoſe places which *Kimchi* recites, both in the *Old* and *New Teſtament*; and every where is much alike to be underſtood, *viz.* that the things ſpoken of are as ſurely known, and had in remembrance with him, as if they were written down before him. And ſo where the books are ſaid to be opened, it is the making manifeſt his knowledge of thoſe things, by his paſſing ſentence on men accordingly for good or bad: ſee *Dan.* vii. 10. and *Rev.* xx. 12. and *Iſaiah* lxv. 6.

The book of remembrance, is here ſaid to be *written for them that feared the Lord, and that thought upon his name, viz.* to give them aſſurance that their faithfulneſs to him, [f] however he did not preſently reward them openly for it, yet was duly taken notice of by him, and in due time he would make it known by his diſtinguiſhing them from the wicked, and his great care of them to preſerve them from thoſe heavy judgments, and that deſtruction which ſhould ſeize on the others, as will appear in the following words.

But before we paſs to them, we may take notice of what is by Some obſerved concerning the ſignification or force of that word which is rendred, *and that thought upon his name, viz.* that it imports not a bare thinking of, but a due eſteem and awful regard of, ſo as with all care to avoid all things that may tend to the diſhonour of it; conſtantly to endeavour ſo to walk as beſeems ſuch who profeſs to know God and to ſerve him, as always in his preſence, and with reſpect to him, and fear of him. Thoſe, ſaith *Kimchi*, are meant who always think of, or meditate in the ways of the Lord, and the knowledge of his Godhead, for his name is himſelf, and he (himſelf) is his name. *Aben Ezra* underſtands it of the wiſe in heart, who know the ſecret (or the myſtery) of the glorious awful name. He ſeems to allude to what is ſaid, *Pſalm* xxv. 14. *The ſecret of the Lord is with them that fear him.* *R. Tanchum* ſaith that the word חשבי *Choſhebe* rendred *that thought on*, imports or includes honouring and magnifying; according to the uſe of the word חשוב *Chaſhub*, for one in dignity and high eſteem: ſo that it may be expounded, ſuch as knowing the ſecret of that glorious awful name, do accordingly magnify it. The *Greek*, *that reverence his name.*

It will not be any great digreſſion to look a little back, and ſee how the *Greek* renders the word נדברו *Nidbaru*, of which we have already ſpoken, becauſe they ſeem to differ from the *Latin* and other Tranſlations, rendring it, κατελάλησαν, which uſually ſignifies to *murmur* or *ſpeak againſt*, or *to ſpeak of with derogation. Theſe things* (ſaith that Tranſlation) *murmured they, that feared the Lord.* So that *S. Hierom*, to give their ſenſe, ſaith that they took the words *they that feared the Lord* ironically, *viz.* for ſuch as made ſhew of ſo doing, but did not truly and really fear him; and ſo to belong ſtill to thoſe who ſpake thoſe ſtout words before mentioned: except we ſhould think that they took it, as if even the righteous were, by what they ſaw of the proſperity of the wicked, moved to ſpeak otherwiſe, than they ought, of God's juſtice and providence, as the *Pſalmiſt* by the ſame conſideration was, as he confeſſeth, almoſt moved ſometimes to do, *Pſalm* lxxiii. 2, &c.

But beſides this ſignification it hath another given it, viz. [g] *to ſpeak much*, to *overwhelm with ſpeaking*, to ſpeak one down, as we may ſay, which if it be here taken, and may be uſed in a good ſenſe, only for much and earneſt ſpeaking, then will it be but the ſame which our Tranſlation gives, and Some as we have ſeen obſerve to be the import of the word, *viz.* that thoſe that feared God, hearing what Others impiouſly ſpake, derogatory to God's juſtice, did in zeal to his glory ſpeak much and often, and earneſtly one to another in vindication of it, and to cry down the folly of thoſe blaſphemous ones, and [h] hinder one another from doing as they did. But whatever may be thought of this, the plaineſt meaning will be that which we have given, agreeably to our own Tranſlation, and that way which moſt Expoſitors (as we have ſaid) take; and according to that way have we a clear paſſage to the next verſe, wherein the Lord having aſſured them that their words are had in remembrance, and their reward with him in due time to be manifeſted; he proceeds farther to declare it, and to aſſign a certain time of it.

17. *And they ſhall be mine, ſaith the Lord of hoſts, in that day when I make up my jewels, and*

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[d] See Chr. à Caſtro, Menoch. Tirin. [e] See Eſther vi. 1, &c. [f] R. Solomon. [g] Steph. Lex. [h] R. Solomon.

and I will ſpare them as a man ſpareth his own ſon that ſerveth him.

And they ſhall be mine, ſaith the Lord of hoſts, in that day when I make up my jewels (or *ſpecial treaſures*, as the Margin hath it,) *&c.*] According to this reading by Ours and [i] ſome Others followed, the meaning will be plain, that though God ſuffer his, who are his jewels and peculiar treaſure, to lie for a while mingled with the rubbiſh and droſs, without diſtinction made betwixt them, yet there ſhall come a day of diſcrimination, in which he will ſever them one from another, and make up, and take into his peculiar care his precious jewels, and reject and caſt away what is vile and rubbiſh; and then ſhall appear who are his, and who are otherwiſe; though till then it may not appear, yet by what befals them as to the ordinary affairs of this world, it may be judged that he rather owns the wicked, and thoſe that tempt him, than thoſe that fear him, and duly think on his name: but then he will put a diſtinction between the *veſſels of his wrath, and the veſſels of his mercy*, Rom. ix. 22, 23. *veſſels of honour, and veſſels of diſhonour*, 2 Tim. ii. 20.

But if this rendring pleaſe not any (as a learned [k] Critick ſeems to except againſt it, both for rendring *mine*, and likewiſe *make up my peculiar treaſure*, as harſh and unuſual;) we have another by moſt of Interpreters given, viz. *they ſhall be to me, in the day that I ſhall make* (or, in the day that I ſhall do what I ſaid,) *a peculiar:* ſo joining the laſt word in order of conſtruction with the firſt, (as [l] Some expreſly note that it ought to be) and not joining it with the word *make*, as if it were governed of it, viz. *they ſhall be to me a peculiar in the day that I ſhall make:* and the ſenſe is plain then too, there ſhall come a day of diſcrimination by me deſigned, and then, though it doth not yet appear that I make any difference between the wicked and the godly, in that day there ſhall be put a manifeſt difference between them, by my ſeparating the godly to my ſelf, and by taking a ſpecial care of them, as peculiarly belonging to me, and which I will preſerve as carefully as men do what they moſt eſteem, love, and delight in.

The word סגלה *Segullah*, rendred by Ours *jewels*, and in the Margin *ſpecial treaſure*, is taken to denote any choice thing of great price and eſteem to any, and which he looks on as his own proper goods, and chief in his care; as [m] of ſilver, gold, or precious ſtones, which he lays up in his treaſure: and ſo uſed for any thing which he takes ſpecial care of to preſerve to himſelf. Such it was promiſed to *Iſrael* for a ſpecial privilege and preeminence above all nations, that they ſhould be unto God, as *Exod.* xix. 5. *If ye will obey my voice, and keep my covenant ye ſhall be* סגלה *Segullah, a peculiar treaſure to me above all people.* And ſo *Deut.* vii. 6. where is עם סגלה *Am ſegullah, a ſpecial people.* [n] And *Pſalm* cxxxv. 4. *the Lord hath choſen Jacob unto himſelf and Iſrael,* לסגלתו *Liſgullato, for his peculiar treaſure.* It is a privilege that they ſtill boaſt much of, all that can pretend to be of the race of *Iſrael*; but it appears to be reſtrained by the ſame limits that the name of *Iſrael* is, and agrees only to ſuch who truly deſerve that name, viz. *the true Iſrael of God:* as *all are not Iſrael which are of Iſrael*, Rom. ix. 6. ſo neither are they all his, סגלה *Segullah, his jewels, his ſpecial treaſure, his peculiar people*, but only ſuch who are [o] *the true Iſrael of God*; ſo here out of all *Iſrael* doth he ſay, that in that day, only they that feared the Lord, and thought on his name, ſhould be to him, סגלה *Segullah*, a ſpecial treaſure or peculiar people. Which title, as well as that of *Iſrael*, in the *New Teſtament* being transferred unto Chriſtians in Chriſt, *who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people*, Titus ii. 14. and ſo 1 *Peter* ii. 9. we cannot but likewiſe look on, as bounded with the ſame limitations; and therefore they that will have comfort in it, muſt approve themſelves not only Chriſtians in name, but in deed, by abandoning all iniquity, by being pure and zealous of good works, by being an holy nation, and ſo ſhewing forth the praiſes of him who hath called them out of darkneſs into his marvellous light. By having theſe conditions in them muſt they approve themſelves his ſpecial treaſure. Ordinary ſtones will not paſs for jewels with him, nor rubbiſh and dirt for treaſure in the day of trial, though till then they may not be perhaps diſcovered.

This diſtinction between the *Jews* here ſpoken to, is ſaid ſhould be, *in the day which he ſhould make* (or bring on them) or *the day wherein he ſhould do*, what he determined to do, or ſaid he would do, for both theſe ſenſes are the words אשר אני עשה *Aſher ani Oſeh*, capable of, and ſo are by Some in the one, by Others in the other way rendred, all much to the ſame purpoſe; *In the day which I ſhall make or bring to paſs*, ſo *R. Tanchum*, and ſome in *Vatablus*; and ſo the *Greek*. *In the day of judgment wherein I ſhall execute judgment on the wicked*, ſaith *Kimchi*. *They ſhall be to me in the day wherein I do*, or *make, for a peculiar*, ſaith the Vulgar *Latin*, (not as the *Doway* Verſion renders, *in the day that I do to my peculiar.*) The ſame way Others take; and that ſo thoſe words ſhould be rendred by themſelves indefinitely, viz. *in the day which I make* (or ſhall make,) or wherein I do, (*i. e.* will certainly do.) And the word *peculiar* not governed of that juſt in place before, viz. *do or make*; but be referred to the foregoing, viz. *they ſhall be to me*, may be confirmed by their coming again in the ſame manner, *chap.* iv. 3. *in the day that I ſhall do or make*, without any thing added after it. Yet doth the ancient *Syriack* Verſion make the laſt word to be governed of that immediately preceding it, as Ours do, though rendring that otherwiſe than

[i] Jun. Trem. [k] Druſ. on the place, and in Quæſit. per Epiſt. Eph. i. [l] Aben Ezra, and R. Tanchum.
[m] Kimchi in Rad. [n] Deut. iv. 2. [o] Gal. vi. 16.

than Ours, viz. *a congregation, They ſhall be mine in the day when I ſhall make a congregation.* So the *Latin* Tranſlator points it, although poſſibly by otherwiſe diſtinguiſhing the words, it might be rendred, *They ſhall be to me in the day, which I make, a congregation.* *R. Solomon Jarchi* ſeems to give an expoſition different from all theſe, to this purpoſe, " In " the day which I make a reſerved treaſure, " *i. e.* which I have treaſured and laid up " with me, therein to perform (or pay) my " recompence." And if it were ſo underſtood, the expreſſion would agree with that, *Acts* i. 7. wherein ſpeaking of thoſe times, in which they expected that Chriſt ſhould reſtore the kingdom to *Iſrael*, he calleth them *times and ſeaſons which God had put in his own power.*

But whatever differences may be betwixt Expoſitors as to the rendring the words, the day in them ſpoken of is ſtill the ſame, *viz. the day of the Lord's coming*, mentioned before in this chapter, in the ſecond, third, and fifth verſes, and again in the following chapter, in the firſt, ſecond, and third verſes; namely, the day wherein God ſhould execute his judgments on the nations of the *Jews*, for working revenge upon his enemies, and redemption to thoſe that fear him, and revere his name. Though ſuch diſcrimination ſhall be fully made between all the godly and the wicked at Chriſt's ſecond coming, the general day of judgment, (to which, therefore, what is here ſpoken is by [p] divers referred,) yet certainly here what is ſaid, reſpects more particularly the nation of the *Jews*, and the time of that national judgment denounced againſt them. What hath been before ſaid, and what is here ſaid, and what ſhall be after ſaid in this prophecy, will not be ſo properly applied, and clearly underſtood by applying it to any other: mean while may the words well be accommodated, to any other people with whom it ſhall be ſo, at any time, as it was then with the *Jews*, and whom God ſhall in like kind viſit with a national judgment or exciſion; [q] what to them happened being to Others for example, and likewiſe to that great day of diſcrimination, the day of the general judgment; yea, likewiſe to the day of death, as for what concerns particular men; but ſtill thoſe whom the words ſeem properly to concern as here ſpoken to, and of, are the nation of the *Jews*, then in being in their own country, a nation ſeparate from others, and bearing then the name of the *Lord's people.* In that day when the Lord ſhall do ſuch things, he will ſhew by making a manifeſt difference, who are his, and who are not his: his ſhall be ſeparated from the reſt as his own [r] peculiar, from ſuch as he will not own or regard; and when he executeth judgment in fury on others, *he will ſpare them*, and keep them that thoſe evils which deſtroy the wicked ſhall not touch them, *as a man ſpareth his own ſon that ſerveth him.*

Theſe words are a farther declaration of God's exceeding great favour, and compaſſion to thoſe whom he would own, and look on as his peculiar, in terms of greateſt elegance and height of expreſſion. The compaſſionate affection of a father is great to any child, though he be unprofitable to him, yea hurtful to him; how much more when he is profitable to him, and honoureth him? ſo notes *R. Tanchum*, and to the ſame purpoſe *Kimchi*, and other Expoſitors [s] alſo. There is another thing alſo here, by [t] Some taken notice of in the expreſſion, which may well be added, as making for the amplification of God's goodneſs, and the conſolation of thoſe that fear and honour him, *viz.* that he ſaith *he will ſpare them*, which imports that though there be found in them defects, and they have done and ſpoken things that they ought not, and which in rigour of juſtice might deſerve puniſhment, yet as long as their hearts are right with him, and they ſincerely honour and obey him, and have reverent thoughts of him, he will forgive their tranſgreſſions, and in great mercy ſave them, when he will ſhew no mercy to the wicked, but according to their deſerts in ſeverity deal with them.

18. *Then ſhall ye return, and diſcern between the righteous and the wicked, between him that ſerveth God, and him that ſerveth him not.*

Then ſhall ye return and diſcern between, &c.] Then, when that day ſhall come, ſuch an alteration of things ſhall there be, that though you now think all things go alike to all, or rather for the worſe to thoſe that moſt ſerve God, yet then you ſhall change your minds, and diſcern that God did always obſerve the actions of men, and put a difference between the righteous and the wicked, thoſe that ſerved him, and thoſe that ſerved him not; though till now he did not make it ſo apparent to men of corrupt judgments.

Some difference here is betwixt Interpreters in rendring, and expounding theſe words, [u] Some following a reading that is in ſome copies of the Vulgar *Latin*, (viz. *& convertimini, and be converted*, or *return*) give us to take it as an exhortation to theſe wicked ones who ſpake blaſphemouſly of God's juſtice to return and repent: and then they ſhould diſcern that diſtinction between the righteous and the wicked, which they would not now perceive. And with this reading the *Tigurin* [w] Verſion alſo agrees; ſo it will ſound, *now therefore return*, &c. to which will be reduced alſo that expoſition of *Pelican*, *If ye ſhall repent, ye ſhall diſcern.* Others following another reading, which [x] Some obſerve to be more correct, and indeed comes cloſer to the letter in the original, though that admit of both; viz. *& convertemini, and ye ſhall return*, or be converted, underſtand it of the late and bootleſs repentance of thoſe blaſphemers, [y] or a converſion which they ſhall be forced to, by what they ſhall then, nill they, will they, neceſſarily

[p] See Chr. à Caſtro. [q] See Dr. Hammond on Mat. xiii 49. [r] R. D. Kimchi. [s] Rib. Druſ. Tarn. &c. [t] Pelic. and Calv. [u] Grotius. [w] And Munſter. [x] Ribera. [y] See Lyra.

ſarily diſcern and acknowledge of the [z] different condition of thoſe that ſerve God, and thoſe that ſerve him not. With this rendring agrees Ours, and they [a] alſo who render, *then being converted*, or returning, *you ſhall diſcern*. A late very learned [b] man would have it rendred, *and ye ſhall again ſee*; that the meaning may be, Heretofore, when I bleſſed my church with proſperity, then did appear a manifeſt difference betwixt the righteous and the unrighteous; now becauſe my whole church is under affliction you deny that difference, but I will make or bring again a day wherein ye ſhall again perceive that difference. Now all theſe look on the words as directed to the wicked, who thought it vain to ſerve God, as if he took no notice of what was done by men, ſpoken to *ver.* 13, 14, 15. [c] There are who think, they may be taken as directed to thoſe that feared the Lord, next before ſpoken of, as if the meaning were, that ſuch a change of things ſhould be, that though now they could not perceive any difference betwixt themſelves and the wicked, yet then looking on what was come to paſs, they ſhould evidently diſcern it, and perceive God's eſpecial care over them, and that ſo here is a change of the perſon, which is not unfrequent in the Scriptures: for whereas before they were ſpoken of, in the third perſon, they are here ſpoken to in the ſecond. But without nicer enquiry into the perſons ſpoken to, and the nature of the converſion or returning here mentioned, of whom, or whether true or falſe, it may ſuffice as to the meaning, to take the ſcope of the [d] words, to be as at firſt we intimated, That ſuch a converſion, turning, or change, ſhall then in that day be in the face of things, that all, both the godly and the ungodly, looking thereon, ſhall neceſſarily ſee that there is no place for doubting of God's juſtice, in his ordering of things for the puniſhment of the wicked, and preſervation of the righteous, and that he always doth put a diſtinction between them, though to men judging by the preſent outward appearance of things, it is not always ſo apparent. It ſhall be made beyond all doubt apparent in that day. By this, ſaith [e] *Vatablus*, he points out the future reſurrection: and ſo think [f] Others, as well *Chriſtians* as *Jews*, as expreſly [g] *Abarbinel*, who therefore interprets this returning of the ſouls of men, returning to their bodies at that day; for the thing in it ſelf is true, as to a general diſtinction between all the righteous, and all the wicked that ever were, or ſhall be in this world. At the reſurrection of the dead, and the general judgment, there ſhall be an apparent difference made between them, and the one ſeparated from the other, though before in this world mingled one with another, as when *a ſhepherd divideth his ſheep from the goats*, Mat. xxv. 32. and we willingly grant that the words point at that day, ſo as to put us in mind of it, and warn us to think thereon. But we do not look on that as the primary and proper ſcope of this prophecy, but that it deſcribes to us in the firſt place, and as its main intent, that national judgment which God threatned to the *Jews*, and accordingly executed on them in this world, ſhortly after the firſt coming of Chriſt, or at his coming; that word including all that time from his firſt preaching to the deſtruction of *Jeruſalem*. That was the day in which the diſtinction here ſpoken of was to be made, and accordingly was ſignally made, as hath been already ſaid, and will be in looking into the next chapter, wherein is both the certainty of the coming of that day, and the nature or manner of it more fully declared, and deſcribed in prophetical expreſſions: in finding the true meaning of which, as well as of the preſent words, as to the words and ſignification of them, we may ſtill make uſe of the *Jewiſh* Expoſitors, but not as to the ſenſe and intent. For that day to be meant, which we ſay, agreeable to the words and hiſtory of the times alſo, is meant, they muſt by no means grant. That thoſe things belong to the time yet to come, and are to be fulfilled, either at a reſtauration of *Iſrael*, and ſubduing their enemies, at the coming of their fancied *Meſſias*, which with much earneſtneſs they long for, or at the day of judgment, or to particulars at the day of death, they will tell us; but that they were fulfilled (as manifeſtly they were) at that long ſince paſt deſtruction of their nation, and holy city, and temple, they muſt obſtinately deny, or they muſt grant and acknowledge, as we do, that Chriſt is already come; in oppoſing and denying which the whole of their religion now conſiſts. This therefore in their expounding this prophecy are they ſilent of, as if no ſuch thing had been. This here ſpoken (ſaith *Aben Ezra*) was ſpoken to the men of that generation, becauſe this is the end of all the prophecies. So ſay we too: for after *Malachi* was no other Prophet ſent to the *Jews*, till *John Baptiſt*, Chriſt's forerunner, and what is ſaid therefore concerned them, the people of the *Jews* then being, and all their poſterity, till that time that this prophecy was fulfilled (as by ſucceſſion ſtill one people) to warn them by repentance to prevent the judgment threatned and declared for that end to them, [h] by the great mercy, and *long ſuffering* of God, *not willing that any ſhould periſh, but all ſhould come to repentance*. But ſeeing the generality of them would not be brought to repentance, nor know the things belonging to their peace, in that their day, as Chriſt complains of them, *Luke* xix. 42, 44. the judgment was, ſo as here deſcribed, then in God's appointed time executed, and ſuch a diſtinction and diſcrimination, as is here ſpoken of, viſibly to all the world made, in the preſervation of ſuch among that people who feared God, and believed in Chriſt, and the deſtruction of his enemies.

[z] See Wiſd. v. 1, &c. [a] Jun. Trem. and Druſ. [b] Lud. de Dieu. [c] Pet. à Fig. [d] See Calvin and Sanctius. [e] Edit. Steph. in folio. [f] Oecolamp. [g] The laſt page but one of his Comment. on the Prophets. [h] 2 Peter iii. 9. and ſee Mat. xxiii. 34, &c. and Luke xiii. 34.

CHAP. IV.

VERSE 1. *For behold, the day cometh that ſhall burn as an oven, and all the proud, yea, and all that do wickedly ſhall be ſtubble: and the day that cometh ſhall burn them up, ſaith the Lord of hoſts, that it ſhall leave them neither root nor branch.*

FOR *behold the day cometh*, &c.] The connexion and neceſſary coherence of theſe words with the former, as being, as we ſaid, a declaration of the certainty of the coming of that day in them ſpoken of, and a deſcription of it, is ſo apparent as that it may ſeem no reaſon why they ſhould be ſevered from them, and made the beginning of a new chapter, and therefore by Some are continued with them. But we need not much inſiſt on this, the diſtinction of chapters not interrupting the ſenſe. As to the ſcope of them it is well given by a learned [a] man, *viz.* that they are an image or deſcription of the final judgment on the *Jews* (in their deſtruction) and an image of repreſentation of the laſt general judgment on all mankind. That was certainly then to come on the *Jews* (if not prevented by their repentance, as it was not,) when the Prophet then ſpake this, but is long ſince come; this is yet ſtill to come, but ſhall in God's appointed time, as certainly come, as if it were already preſent. Of both, therefore, it might then be ſaid; *Behold the day cometh, i. e.* ſhall certainly come, and the deſcription is ſo full of terror, as that it may well be applied both to the one and to the other, yet certainly was it that former, which the primary intention of the Prophet was here to deſcribe, and to the latter are the words appliable only by way of accommodation. For to the nation of the *Jews* did he then ſpeak, as a meſſenger peculiarly ſent to them, to reprove them for their ſins, and declare to them, ſuch things as concerned them, and not immediately ſuch things as were common to the whole world, though what things happened to them were enſamples to all other people: and like judgments on like behaviour they may juſtly expect in this world alſo, beſides that laſt general judgment which ſhall involve all, both *Jews* and other nations, which (*viz.* to what people the Prophet was peculiarly ſent, and ſpake, and when) they did not ſeem to conſider who paſſing over what befel the *Jews*, according to this prophecy, expound theſe words, as primarily and properly belonging to that laſt general judgment (and taking in too the particular judgment of particular men at their death, as ſome will,) as many do.

'Tis the conſent (ſaith [b] One) of *Jews* and *Chriſtians*, that it ſhould be ſo expounded of the day of judgment. Why the *Jews* muſt in their own defence and maintenance of their other opinions ſo expound it, or elſe of ſome other time yet to come, hath been already ſhewed; but why Chriſtians ſhould therein conſent with them, there is no reaſon, yea much to the contrary, that they may not thereby confirm them in their error, as if Chriſt were not yet come. Yet what might move ſome Chriſtians ſo to do, we ſhall perhaps have occaſion to ſee, when we come to the 5th verſe. Mean while we take that which we have given, *viz.* that this concerns primarily that national judgment on the *Jews*, not many years after Chriſt's coming, (about forty after his death) executed by the *Romans*, the inſtruments of God's wrath on them, in that terrible deſtruction of their city and people, to be the trueſt and moſt proper way of expounding the words; and according to that ſhall proceed: however by way of accommodation allowing them to be applied, either to the particular or general judgment, to be expected by all other men. And though we cannot conſent with the *Jews* in their opinion, yet may we take notice of ſome things that they ſay for illuſtrating our own; or for ſhewing the incongruity of their opinion, or for enquiry into the ſignification and literal meaning of ſome of the words. And by the way we ſay, that what is ſaid that the *Jews* all conſent in this, that the peculiar day here deſigned is the day of the laſt general judgment, is ſpoken but at large. For indeed they do not agree in it, as *Abarbinel*, who doth himſelf ſay that it is the time of the reſurrection and the day of judgment, plainly ſheweth in his Commentary on this place, and ſeeketh to prove that ſome do agree with him in it, but confeſſeth that others of their Doctors do not, who refer it to the puniſhment that ſeizeth on the ſouls of the wicked immediately after death, and that Others ſpeak ſo obſcurely that it cannot be poſitively ſaid of what time they underſtood it, whether of the reſtauration of *Iſrael* which they look for, or of the reſurrection of the dead. So that all that can be ſaid, that they conſent in, is, that they do not expound it of that day which we do, as their intereſt leads them, as we have ſaid, to do, though among themſelves not agreeing in one opinion, and all erring from the right.

Nor do all Chriſtians neither agree among themſelves in the matter. [c] Some of good note and learning going the way that we take; with whom we may rank [d] Others alſo, who interpret the place, not of Chriſt's ſecond coming at the end of the world, but of his firſt coming, though they perhaps extend not that name of his coming ſo far as we do, but in their explications of it, expound it rather of his preaching, while he was on earth, by which he convinced thoſe hypocrites of their impiety, not ſparing their ſins, while they do not expreſly mention his terrible judgments executed on the *Jews* in the deſtruction of *Jeruſalem*. [e] Thoſe alſo diſſent from that opinion, which take this day to include all the time from that wherein this was ſpoken to the firſt coming of Chriſt, and [f] they alſo, who underſtand it, that this day began with the firſt day of Chriſt's in-

[a] Grot. and ſee Tarn. and Stokes. [b] Ribera. [c] Tarn. Grot. and Stokes. [d] Arias Mont. and Calv. [e] See Aſſembly's Annotat. and Tarnov. [f] See Dutch Notes.

incarnation, and is to laſt until he ſhall again appear in the clouds, to the laſt judgment, which certainly allow too large a time to that day, which is ſo deſcribed by the Prophet, as to ſhew it to belong to a [g] peculiar and particular day, [h] a great and notable day of the Lord, wherein he ſhall execute the ſignal judgment here threatned; called again, *ver.* 5. *the great and dreadful day of the Lord.*

To proceed therefore to the explication of the words and expreſſions, which to the way that, according to what hath been ſaid, we take, are plainly agreeable, and according to it and no other, run in an equal tenour, he ſaith, *Behold the day cometh, that ſhall burn as an oven*, &c. We had before an expreſſion to the ſame purpoſe, *chap.* iii. 2. eſpecially according to their explication, who there read, *it*, *i. e.* the day of the Lord's coming, the day here again ſpoken of ſhall be *as a refiner's fire*, as we ſaid *Kimchi* doth. The words as here ſet down, with *behold* for uſhering in the ſtrangeneſs of the thing, prefixed, found out the greateſt horror that can poſſibly be expreſſed, and beyond which nothing but the inexpreſſible terror of the conflagration of the whole world at the laſt day (of which therefore it is, as we have ſaid, uſually interpreted) can be imagined; and nearer to which no terrible judgment in the world ever on any people executed, came (or can well come) than this here ſpoken of. While he ſaith that the day ſhall *burn as an oven*, what doth it leſs than repreſent the condition of thoſe whom the judgment ſpoken of ſhall then ſeize, to be as if they were ſurrounded with fire, without poſſibility of avoiding the fury and dire effects thereof, than which nothing, we know, is to men more terrible; as if the heavens were on fire over their heads, and made an hideous noiſe, and the elements melted with fervent heat about them, and the earth and all the works therein were burning; that we may take in, and ſo compare with theſe, thoſe not unlike expreſſions in 2 *Peter* iii. 10, 12. by which uſually the terror of the day of the laſt general judgment, is thought to be deſcribed: but in the opinion of the learned Doctor *Hammond*, this that is here ſpoken of, *viz.* that of the judgment threatned to the obſtinate *Jewiſh* nation.

The words (as there, ſo here alſo) are ſuch as no figurative or hyperbolical expreſſions that can be poſſibly uſed for ſetting forth a moſt dreadful judgment can ſurpaſs, yet ſo great was the judgment according to this prediction executed on them, as that we may look on them not as a figurative but real deſcription of what ſhould be. What could be ſaid leſs to expreſs the face of things, when their ſtately city, and magnificent temple were all at once on fire, and none could quench it? may it not well be ſaid, that the day there then burnt like an oven, and in words appoſitely here appliable, though ſpoken to another ſenſe, Iſaiah xxxi. 9. *that God's fire was then in Zion, and his furnace in Jeruſalem?* To ſhew how in that day (that [i] *day of puniſhment*, as an ancient *Arabick* Tranſlator, not unfitly for expreſſing the ſenſe, renders it) that which he before ſaid concerning a certain diſcrimination to be made between the righteous and the wicked, ſhould be made evident, he deſcribes in the following words the effects of it, and firſt as concerning the wicked, ſaying, *and all the proud, yea and all that do wickedly*, all thoſe that obſtinately went on in wicked courſes, and contemned God and his laws, *ſhall be ſtubble, and the day that cometh ſhall burn them up, ſaith the Lord of hoſts*, &c. Where is now then any occaſion to ſay, as they did, *chap.* iii. 15. *we call the proud happy, yea they that work wickedneſs are ſet up, yea they that tempt God are delivered*, what ſhall now become of their happineſs, and of their glory, when they ſhall be, but as ſtubble before the fire, which ſhall without delay or reſiſtance be certainly conſumed? where is now that deliverance that they talked of? how ſhall they deliver themſelves? who ſhall deliver them? no eſcape ſhall there be found for them, ſuch utter deſtruction ſhall that day that cometh in that dreadful manner bring on them, as if they were clear burnt up, ſo that *it ſhall leave them neither root, nor branch*, which is apparently contrary to that being ſet up, or built, *chap.* iii. 15.

This alſo is a [k] proverbial ſpeech to expreſs utter deſtruction by a ſimilitude taken from a tree, deſtroyed not only by having its boughs and branches cut off, but its roots alſo plucked up. The *Chaldee* Paraphraſt renders it, *ſhall not leave them ſon nor nephew:* becauſe, ſaith *Kimchi* explaining it, the firſt ſon is as the root, and his ſon is as the branch; (but we may rather ſay, it ſhall leave neither them nor their poſterity: the Father being the root, the ſons and poſterity branches from him.) That interpretation of the *Chaldee* being by moſt of the *Jewiſh* Expoſitors followed, *Abarbinel* not ſeeing how that may be ſo conveniently applied to the puniſhment of the wicked at the reſurrection, finds out another explication which he thinks more convenient, *viz.* That what is ſaid, is concerning the good works of wicked men, for which, becauſe in this world they receive their reward, God will not there leave to them any root, or branch of any commandment by them performed, or any good work, for which they may receive reward in the day of judgment, according to a ſaying of their *Rabbins*, "That he the moſt of whoſe works "are evil, and the leaſt part good, he is re- "warded for his ſmall righteouſneſs in this "world, that he may be wholly puniſhed in "the world to come." This he gives as his own opinion, though a very far fetched one, not knowing how to adapt otherwiſe the words of the text to that puniſhment of the day of judgment, which he here thinks to be the day ſpoken of. Other opinions he mentions alſo, as of Some, that by *branch* is underſtood the infants of wicked men, as if they ſhould not be admitted into the world to come; and other-

[g] היום היחיד המיוחד Abarb. [h] Acts ii. 20. [i] يوم العقاب. [k] Druſ. Compare Job xviii. 16, 19.

otherwiſe that by *root* is underſtood the ſoul, and by *branch* the body, with the like, [l] neither root in this world, nor branch in the world to come.

Among Chriſtian Expoſitors alſo they who expound the Text concerning the day of judgment, are at ſome [m] difference in applying the expreſſion to the matter or thing ſignified, but to them who go the way that we have choſen, of expounding the Text concerning the day of the deſtruction of the *Jews* and their city by the *Romans*, there is no difficulty; but the proverbial ſpeech may be interpreted as nigh to the letter as may be, to denote, fathers and children, the wicked and their poſterity. Well may that day be ſaid to have burnt them up, and conſumed them, ſo as to leave them neither root nor branch; when at that time hiſtories teſtify, that in the ſiege and taking of the city, there periſhed of them by fire, famine, and ſword, no leſs than eleven hundred thouſand; to which if we add thoſe vaſt multitudes, and many thouſands of others which were immediately and within the ſpace of few years after by the ſame enemies deſtroyed (which all we may account as conſumed by the time, which is called that day, having the authority of a *Jew*, *Kimchi* himſelf, ſo far to extend the notion of that day, and reckon all for one continued day of deſtruction, while he ſaith, although it be ſaid, that the day ſhall burn them up, yet their deſtruction ſhall not be all in one day, but they ſhall go on in periſhing, and in a ſhort time be conſumed): add, I ſay, thoſe great multitudes to the former, (if there be need,) and what leſs can be ſaid to expreſs the greatneſs of the deſolation and deſtruction, than that they were cut off root and branch, ſo far that it is no ſmall wonder that there ſhould be any remainder of them.

Theſe things are manifeſt out of the hiſtories of thoſe times, eſpecially out of *Joſephus*'s hiſtory of the *Jewiſh* war, in the ſixth book, according to the *Greek* diviſion, the ſeventh according to the *Latin*; and *Euſebius*, lib. 3. c. 5. as to the main and firſt part concerning the deſtruction of the city, and thoſe multitudes that were then there gathered together, and periſhed; and as to the gleanings of that day, as we may call the following deſtructions of the *Jews*, out of ſuch other Hiſtorians as relate the great variety of miſeries and calamities which one on the back of another befel them, by their pride, as it is here called, and obſtinate behaviour towards the Lord, pulled on them. If any have not opportunity of conſulting thoſe hiſtories, he may without farther trouble find enough collected out of them by Dr. [n] *Hammond*, in his Annotations on the *New Teſtament*, (in which he applies ſeveral things, which by reaſon of the dreadful expreſſions in which they are ſet down or denounced, are uſually by Interpreters applied to the laſt general judgment, and deſtruction of the whole world, particularly to this day of *Jeruſalem*, which we look on as here meant, to ſhew, that if what is here ſaid, in the higheſt language that a ſcene of horror may be repreſented by, be applied to what was then really done, there will be found no great hyperbole, or figurative exceeding in it, but rather a plain draught, or deſcription before hand, according to which things were afterward acted.

By what hath been ſaid, appears what little reaſon there was to account *the proud happy, and thoſe that work wickedneſs ſet up, and that God delighted in them*, becauſe at that time they were ſuffered to proſper; but whether there were any profit in ſerving God, and keeping his ordinances, and what would be done for them by which any might diſcern betwixt the righteous and the wicked; that part of the queſtion remains yet unanſwered, for if they periſh with the wicked, be involved in one common judgment with them; what is their caſe yet better than theirs? To this therefore a full anſwer follows in the next words.

2. ¶ *But unto you that fear my name, ſhall the ſun of righteouſneſs ariſe with healing in his wings, and ye ſhall go forth, and grow up as calves of the ſtall.*

But unto you that fear my name, ſhall the ſun of righteouſneſs ariſe with healing in his wings, &c.] In theſe words is ſafety and happineſs aſſured to the righteous, in the day that the wicked ſhall be miſerably deſtroyed, ſo that there ſhall be a manifeſt diſcrimination between them. What St. *Peter* ſaith, *The Lord knoweth how to deliver the godly out of temptation, and to reſerve the unjuſt unto the day of judgment to be puniſhed*, 2 Peter ii. 9. which he infers from two examples before given, *viz.* his ſaving *Noah*, when he brought in the flood upon the world of the ungodly; and his delivering juſt *Lot*, when he turned the cities of *Sodom* and *Gomorrha* into aſhes, and brought them to utter deſtruction by fire from heaven, *ver.* 5, 6, 7. is here manifeſtly aſſerted, in that the ſame day which ſhall come as a burning oven to the proud wicked ones, to burn them up and deſtroy them, ſhall be to thoſe that fear the name of the Lord, as a glorious day wherein the benign ſun ſhall ariſe with his beſt influences of comfort to them, to cheriſh and refreſh their drooping ſpirits.

It is well known that the word צדקה *Tſedakah* here rendred *righteouſneſs*, is uſed to ſignify both *juſtice* or *righteouſneſs*, and alſo *benignity* or *mercy*; and both ſignifications will to this place well agree: for that ſalvation and comfort, then to be reached forth to the righteous, is a demonſtration both of juſtice and mercy; by it ſhall be declared the righteouſneſs of God, whoſe juſtice thoſe wicked ones queſtioned, ſaying, *where is the God of judgment*, chap. ii. 17. in that he now rewardeth them for their obedience, when he puniſheth thoſe

[l] Talmud. Aboda Zara, chap. 1. fol. 4. col. 1. [m] See Ch. à Caſtro. [n] See him in his Notes on Matthew xxiv. and on Mark xiii. note [a], and on the ſecond of Peter iii. note [g], and on Revelations vi. note [d], and note [i], with other places.

thoſe that would not obey, and by it alſo his mercy in ſparing them, though perhaps having many defects in them, in that day of judgment, *as a man ſpareth his own ſon that ſerveth him*, as he promiſeth, *chap.* iii. 17. And this would be a clear ſenſe if we ſhould no farther preſs the letter of the words than ſo by way of ſimilitude, to denote that the ſame time which ſhould be to the wicked, a day of utter deſtruction, conſuming them as fire, ſhould be by the juſtice and mercy of God to the godly, as a fair day wherein the ſun doth kindly ariſe, and benignly and largely impart his light (as *Druſius* explains the expreſſion) for the comfort of men and other creatures; a gracious and comfortable day, a day of ſaving health to them: ſo *Kimchi*, not unaptly, notes that the words import, that they ſhould be delivered from all evil, and rejoice with a good (or glad) heart. But Interpreters think it not enough to ſtop here, but farther enquire who is meant by this Sun, and Chriſtians generally agree that Chriſt who is, [o] *Luke* i. 78. called the *Day-ſpring* or riſing Sun, is by this title meant; and this day, here ſpoken of, being the day of his coming (as it is, *chap.* iii. 2. called) he being entitled a Sun, his coming in it may be well called his riſing. Why Chriſt may be ſo called, many reaſons may be, and are, brought by Interpreters. But among them to our purpoſe in this place, and according to our undeſtanding of the time here ſpoken of, the moſt agreeable will be; becauſe as by the ſun's riſing thoſe things, which before were covered in darkneſs, are diſcovered and made apparent, ſo that by his coming in this manner both [p] God's juſtice, and his mercy to them that feared his name, which before was not ſo diſcernible while he ſuffered them to be mixed with the wicked, yea inſulted over by them, as if he did not own them more than others, nor take any peculiar care of them, ſo that they ſate as it were in the ſhadow of death, ſhould now be made conſpicuous to all, in his freeing them from their oppreſſions, delivering them from thoſe judgments by which the wicked were deſtroyed, and ſignally rewarding them for their obedience, ſo that they that ſate before in darkneſs now ſhould ſee a great light, and joyfully walk in it. Such a difference ſhould be in their condition from what it was before, as that it might well be ſaid, The Sun of righteouſneſs, of juſtice and mercy, was riſen to them, and that with healing in his wings, *i. e.* his comfortable rays or beams, as all agree by wings here to be meant. The ordinary ſun kindly ariſing in the morning, may at any time be ſaid, to bring healing in his wings, to diffuſe and communicate health by his rays, both to men and other creatures, which after his ſetting, and in his abſence, all the night ſeem to droop, languiſh, to be ſick and out of order, and thoſe that are ſo otherwiſe, in that while to be more ſo. Whence the *Jews* have a proverbial ſpeech, which may ſerve ſomething to illuſtrate this expreſſion. [q] *The ſun ariſeth, the infirmity decreaſeth*, that is, As the ſun riſeth, ſo infirmities decreaſe. Much more of This Sun might it be ſaid, that he did at his ariſing to thoſe that feared the Lord, bring healing with him in his wings to them in that day of diſtreſs, worſe than the darkeſt night, the ſhadow of death it ſelf, which without his ariſing to them would neceſſarily have ſwallowed up them too in deſtruction, and could not but by the apprehenſion of it, make them as even ſick at heart according to what he ſaid, *chap.* iii. 2. *who may abide the day of his coming?* ſo terrible ſhould it be, that all men's hearts ſhould [r] fail for fear, in contemplation of thoſe things that ſhould come on them, yet even then, in regard of his ſalutary effects that his coming ſhould have toward them that feared his name, he bid them [s], when theſe things, theſe terrible things ſhould begin to come to paſs, to look up and lift up their heads, for that their redemption then drew nigh, their deliverance from the perſecutions by the unbelieving *Jews*, which they had endured, and from the dangers which threatned them, as, except by his extraordinary providence inevitable, and his making that which was for the deſtruction of his enemies, occaſion of comfort and proſperity to them, may well be termed healing. But we may not confine it only to the reſcue of their perſons, and preſervation of their bodies, nor the outward joy that they ſhould find from that, but look on the inward ſpiritual comfort, and the healing of their [t] broken hearts, and fainting ſpirits, in preſerving them from failing by fear and deſpair, as a greater part of it, and therefore not unfitly doth *Grotius* interpret this ariſing of the ſun of righteouſneſs with healing in his wings, of the collation of the Holy Spirit, which Chriſt ſhould ſend to his to ſhine in their hearts, and bring perfect health to their minds; that Spirit of Comfort, the only true comforter. In regard of both theſe, *viz.* both his reſcuing and delivering thoſe that feared his name, and protecting and delivering them from their outward fears and dangers, and perſecutions, and his inward illumination and comforting of them by his good Spirit, ſhewing himſelf in all ways a Sun and Shield to them; was this prophecy that he ſhould ariſe to them with healing in his wings, evidently and abundantly made good to them in that day. And certainly in all reſpects doth that title of the Sun of righteouſneſs agree to Chriſt the fountain of true heavenly light, who *enlightneth every man coming into the world*, [u] John i. 9. *and whom God hath ſet forth to declare his righteouſneſs*, Rom. iii. 25, 26. and the Author of all true comfort, who giveth to his *ſuch joy, as ſhall ſwallow up all worldly ſorrow*, John xvi. 20. ſuch joy as no man can take from them, *ver.* 22. *and never leaveth his comfortleſs*, John xiv. 18. but ſendeth to them from the Father, *the Comforter, the Spirit of truth*, John xv. 26. *to*

[o] See Dr. Hammond on Luke i. 78. [p] See Calvin. [q] Baba bathra, cap. 1. fol. 16. col. 2. [r] Lukee xxi. 26. [s] Ib. 28. [t] See Pſalm cxlvii. 3. [u] See Dr. Hammond on that place, and ſee John viii. 12. and xii. 46.

abide with them for ever, and to dwell in them, and to be in them, John xiv. 16, 17. and in the ſame regard likewiſe may he be ſaid to ariſe or come with healing in his wings to them, as in all other ways alſo, diffuſing health in all kinds. When he was here on earth, great multitudes from all parts flocked to him to be healed of their diſeaſes; and they that were vexed with unclean ſpirits, and they were healed. And the whole multitude ſought to touch him: *for there went virtue out of him* and healed them all, *Luke* vi. 17, 18, 19. And the woman which had been twelve years diſeaſed with an iſſue of blood, did not doubt but to find the effects of that virtue, who therefore coming behind him, touched the hem of his garment, *for ſhe ſaid within her ſelf, If I may but touch his garment, I ſhall be whole*, Mat. ix. 20, 21. and ſhe did accordingly find it, for ſtraightway *ſhe was healed of that plague*. And *Jeſus* perceived, though he ſaw not the woman, that virtue had gone out of him, and ſhe before all acknowledged it, *Mark* v. 28, 29, 30, *&c.* and *Luke* viii. 44, *&c.* on which paſſage in *Mat.* ix. *Grotius* notes, that it may well be looked on as having reference to, at leaſt good correſpondence with, this place. The word בכנפיה *Bicnapheiha* rendred, *in his wings*, being capable of being rendred, *in fimbriis*, in the hems or borders of his garment, as he obſerves it to be elſewhere rendred: and it may be not unworthy of conſideration. But withal, that healing virtue in him ſhewed it ſelf, not more in the healing bodily diſtempers, than the worſe maladies of the ſoul, as appears in his words when he cured ſome bodily diſeaſes, in ſaying, not, *Be well* or *healed*, *ariſe* and *walk*, but, *thy ſins be forgiven thee*, [w] Mat. ix. 2, 5. that they might know that *he had power to forgive ſins*, ver. 6. and was no leſs a Phyſician of ſick diſtreſſed ſouls, than of diſeaſed bodies.

In all regards then, as we ſaid, doth the title of the Sun of righteouſneſs ariſing with healing in his wings, well agree to Chriſt our Saviour, and all things that thoſe words can give us to expect from him that is ſo deſcribed, have been, and are, by him abundantly made good; ſo have thoſe that faithfully believe in him and rely on him always found, and ſhall find. But as to this preſent place, the words ſeem limited to thoſe benefits of outward preſervation, and inward comfort which thoſe that feared the Lord were in that day of diſcrimination, which the Lord ſaith he would make, to expect according to his promiſe here made, and did accordingly find, with what more he adds in the following words for expreſſing his goodneſs to them. But before we proceed to them, we may here take notice of a ſtrange conceit of the *Jews*, which they here bring for explication of what is here ſaid concerning that day that ſhall burn as an oven, and devour the wicked, and that Sun of righteouſneſs which ſhall ariſe to them that fear the name of the Lord, and how the diſcrimination ſhall be made between them. The ſun, [x] they tell us, is now incloſed in a caſe or ſheath (beſides that God, out of a pool before him, deads his force with water) that ſo he may not burn up the world, but at the day of judgment he ſhall be unſheathed, and ſo coming forth in his full ſtrength, ſhall (as he now doth in melting ſome things and hardning others,) ſhew contrary effects, according to the difference of the ſubjects that he hath to work on, and ſo burn up the wicked as ſtubble, but heal the godly of all thoſe bodily defects and imperfections with which they ſhall then ariſe; this is the ſum of what they ſay, as improved to its beſt meaning by *Abarbinel*. But what tolerable meaning it may have at beſt, I cannot perceive; ſure it is ſuch as hath no ground at all from Scripture, nor agrees with it in any meaning. To prove that the ſun is in a ſheath or caſe, becauſe it is ſaid, *In them hath he ſet a tabernacle for the ſun*, Pſalm xix. 4. and that in the laſt day it ſhall be unſheathed, becauſe it is here ſaid, *the day cometh that ſhall burn as an oven*, are ways of proof that will have certainly no force with any, but thoſe of the *Jews* that muſt think all that their ancient *Rabbins* have ſaid to be true, how abſurd and groundleſs ſoever, yea though both contrary to Scripture and reaſon. What proof, mean while, for the pool of water, in which the ſun is cooled? I ſhould have paſſed this by, without taking notice of it in this place, as thinking it only a conceit of their Doctors given in ſtrange terms, to amuſe their Diſciples when they would not ſpeak plainly to them, with ſome hidden meaning in them (as many in that kind they have, and in particular, that which alſo may ſeem to refer to this place, [y] that *Abraham* had a precious ſtone hanging about his neck, which when any ſick people looked on, they were healed, and when he died, God faſtned it in the ſun by which means the ſun hath healing virtue in him; by which *Abarbinel* interprets to be meant that *Abraham* while he lived convinced men of the unity, truth, and power of God by ſolid arguments, but after his death they being deprived of ſuch an oral Teacher, they had a viſible one in the ſun by his wonderful motion undeniably demonſtrating the ſame;) but that by the [a] graveſt and moſt ſerious of them I ſee this cited as literally to be expounded, and to give the true meaning of this place, from which, and from being true in any kind, it is certainly moſt wide, and in it ſelf very ridiculous. As ſo therefore leaving it, we paſs on to the following words, in which he farther deſcribes the happy condition that thoſe that fear his name ſhall be in.

And ye ſhall go forth and grow up as calves of the ſtall.] *Ye ſhall go forth, i. e.* ſay ſome of the Chriſtian [b] Expoſitors, who underſtand the time

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[w] Mark ii. and Luke v. [x] Talmud Nedarim. cap. 1. fol. 8. col. 2. Abo da Zarah, cap. 1. fol. 4. Bereſhith rabba, Sect. 6. See Buxtorf. Lex. Mag. in נרתק. [y] Baba Bathra, cap. 1 fol. 10. col. 2. Yalkut. [z] On chap. i. 11. [a] R. Solomon, D. Kimchi, Abarb. and ſee Maimon. on cap. 10. of Sanhedrim. p. 157. in porta Moſis. [b] Jerom. Vat.

time here ſpoken of, of the day of the laſt general judgment, *out of this world*, in which ye have hitherto been detained, as in a priſon. [c] Others to much the ſame purpoſe *out of your graves*, and ſo enjoy that happineſs and joyful eſtate in the next words deſcribed. But this though applied to that time undoubtedly true, and ſuch as may well mind us of that day, yet will not well agree to that way which we follow, taking the day ſpoken of for that particular day of judgment, wherein God proceeded to the puniſhment of the *Jews* by bringing deſtruction both on the city and people.

In reſpect to that, the explication of a learned [d] Man comes cloſer, which is, God ſhall as with his hand bring you out of the city ready to be deſtroyed; according to that way of taking care for the preſervation of his faithful ſervants, when deſtruction is ſent on the wicked among whom they are, of which we have many examples. Our Saviour gives us two, *Luke* xvii. 27. the one of *Noah*, at the general deluge, whom he taught firſt to make an ark for his preſervation, and brought not the flood on the ungodly till he was firſt by that ſecured, but *as ſoon as Noah entred into the ark, the flood came and deſtroyed them all.* The other of *Lot*, v. 29. to whom God purpoſing to deſtroy *Sodom*, ſent angels to lead him by the hand out of the city, by them telling him that he could not do any thing till he was eſcaped, *Gen.* xix. 22. *But the ſame day that Lot went out of Sodom, it rained fire and brimſtone from heaven, and deſtroyed them all.* And a viſion there is preſented to the Prophet *Ezekiel*, chap. ix. 4, *&c.* to the ſame purpoſe, where by God's command a mark was ſet on the foreheads of ſuch as feared the Lord, that they might not periſh in the common deſtruction of *Jeruſalem*; and thoſe that were to deſtroy the inhabitants thereof old and young, women and children, without ſparing any, were yet charg'd not to come near any man upon whom was God's mark. Not to look after more examples; this promiſe of deliverance to thoſe here to whom he ſaith, *Ye ſhall go forth*, was manifeſtly made good to the Chriſtians that were in *Jeruſalem*, when it was deſtroyed, by God's miraculous [e] warning them to go out of the city, affording them occaſion ſo to do, by which means they went forth and were preſerved, as hath been above ſaid on *chap.* iii. 6.

Calvin's words alſo for explaining this word will well fit the ſame purpoſe, (though not fully by him directed to the ſame, but to the renovation of the church more generally) that the word *going forth* is oppoſed to the hard ſtraits they had been before in, but ſhould now have liberty of going forth, and find open matter of joy. But there may be other ways of expounding this word without looking on it, as denoting properly a *going forth* out of the place where they were: but being joined to the next word, *and grow*, to denote that they ſhall [f] proceed to grow, *&c. i. e.* having received that healing, and ſalutary influence of the ſun of righteouſneſs, ſhall go on in proſpering, according to what the next words declare. Or as a learned [g] *Jew* ſaith, it may be expounded, *ye ſhall go forth to*, or *in*, or *by the light* of that ſun of righteouſneſs ariſing to you; and in this ſenſe may it be well enough applied to that warning of them to go out of the city, which before we mentioned; or as [h] another, *Whereſoever ye go ye ſhall grow*, &c. Which of theſe notions it will be beſt to take, (if it be not indifferent to take either,) as to this word, it will be better diſcerned when we ſhall have conſidered thoſe joined to it, *and grow up as calves of the ſtall:* in rendring the firſt of which words, *viz.* ופשחתם *Upiſhtem* (which Ours render, *and grow up*, there is ſome difference among Interpreters, ſome rendring it, *and ye ſhall leap*, ſo the *Greek*, καὶ σκιρτήσετε, (uſing here the ſame word, which is, *Luke* vi. 23. where he bids his rejoice, when they are perſecuted, and leap for joy.) And ſo the *Latin*, and the *Syriack:* the printed *Arabick* to the ſame purpoſe, *ye ſhall move your ſelves*, or *leap for joy*, the *Chaldee* Paraphraſe alſo, *ye ſhall do* or *go* [i] *wantonly:* the ſame ſignification doth the *Greek* give to it, *Jer.* l. 2. likewiſe the *Syriack* and the [k] *Chaldee* more plainly than here. So doth *R. Tanchum* ſay, that it ſignifies here *playing and leaping for alacrity and joy*, which he thinks alſo may moſt conveniently agree to that other forecited place of *Jeremy*; that it may be there rendred, *becauſe ye ſkip or leap.* And not far from this ſignification is that notion which the ſame root, *viz.* فاش *Phaſha*, hath in the *Arabick* Tongue, in which it ſignifies *to vaunt* or *boaſt*, *to go ſtruttingly* or *proudly*, but [l] Others prefer here to give it the ſignification of *multiplying*, *waxing fat*, *growing* or *encreaſing*, whether in *number*, as Some ſeem to underſtand it, who render it [m] *Multiplicabimini*, ye ſhall be multiplied; or in *ſtrength*, and well liking as [n] they who render it *ye ſhall waxe fat*, or whether more generally in any way, as Others who uſe a word appliable to encreaſe in any way, as [o] *augeſcetis*, or [p] *creſcetis*, with which our *grow up* agrees. This ſignification alſo *R. Tanchum* recites, both in this place, and the forecited, *Jer.* l. as likewiſe *Nahum* iii. 18. and *Habbak.* i. 8. and *R. D. Kimchi* both in this place, and that of *Jeremiah*, puts it as the proper expoſition of it; here he expounds it, *Ye ſhall encreaſe and multiply as calves of the ſtall, which grow great in fleſh and fatneſs.* It is confirmed by the common uſe of the ſame word in the *Chaldee* Tongue, and the learned *Lud. de Dieu* confirms it alſo by the uſe of the *Æthiopick* Tongue, in which [q] he notes the word to ſignify, *to be ſound, healthy and ſtrong*, and ſo would have it here to ſignify *ye ſhall be fat*,

[c] Ribera, Menoch. and ſee Chriſt. à Caſtro. [d] Grot. [e] Euſeb. Hiſt. l. 3. c. 5. [f] Jun. Trem. and ſee Tarn. and Stokes. [g] Aben Ezra לאור השמש and Abarb. [h] R. D. Kimchi. [i] ויחטלון, ſee L. de Dieu. [k] תרוצון. [l] See Munſt. Tig. Jun. Trem. and ſee Bootii Animad. l. 3. c. 4. §. 3. [m] Pagnin. [n] Munſter. Tig. ſupra. [o] Jun. Trem. [p] Piſc. [q] On Heb. i. 8.

fat, luſty and ſtrong, and becauſe calves when they are fatted and luſty, uſe to frolick, and to leap and ſkip up and down in wanton manner, therefore he ſaith, it was that the *Greek* and *Latin* render it, *ſhall leap*. But perhaps they looked on it as a proper ſignification of the word diſtinct from the other, as well as beſides them *R. Tanchum*, who intimates that the word having different ſignifications, that is to be taken which the ſenſe of the place requires, or beſt agrees to. Both indeed of the forementioned ſignifications well agree to this place, and that in *Jeremy* alſo, and both are joined by *Abarbinel*, who ſaith the meaning of the words to be, that the ſun of righteouſneſs ſhall ariſe to them with healing, and they ſhall go forth to (or in, or by) the light of that ſun, and יתענג וירבו delight or ſport themſelves and encreaſe (or multiply or grow up) as calves of the ſtall, which will ſignify, as *R. Tanchum* well expreſſeth it, according to that notion, *increaſe in happineſs*.

Another ſignification is attributed to the word, viz. *of ſpreading* or *diſperſing*, and in that ſenſe *Aben Ezra* would have it here underſtood, as appears by what he notes on *Nahum* iii. 18. where indeed that ſignification is by many given to the word, and by Ours rendred, *is ſcattered*, as likewiſe *Habbuk*. i. 8. where Ours and many Others alſo render it, *ſhall ſpread themſelves*, although in thoſe places alſo [r] there be who would have it to obtain the ſignification of *multiplying* and *increaſing*. But in this place he hath not many that go with him, although *R. Tanchum* in his Notes on *Nahum*, intimate that Some do, *viz.* take the word here to ſignify as it doth there *to ſpread* or *diſperſe themſelves*. But that ſignification may be alſo referred to the former of multiplying. There is another notion that the ſame root, פשׁ [s] *Poſh*, hath in the *Syriack* Tongue, viz. *to remain, to ceaſe, to reſt* and *be quiet*, פשׁחא *Puſho*, an *interval*, *reſting* or *intermiſſion* between any motions. And to ſay that here according to that notion it might ſignify that they ſhould have reſt and intermiſſion from their troubles, and be ſecure and quiet, as calves in a ſtall, would be no wide conjecture, nor diſagreeable to the purpoſe. But the two former ſignifications, *viz.* of *leaping*, or *growing ſtrong* and *luſty*, are the moſt followed; and both agree to the compariſon taken from calves in a ſtall, by conſidering which words, gueſs is to be made of the ſignification of this. As to the ſignification of thoſe, I ſuppoſe there can be no doubt made, but that they properly ſignify as they are by our Tranſlators rendred: nor is any made by any, although they have not all agreed [t] in the rendring; for Some render, *as calves looſed from bonds* (they mean I ſuppoſe let looſe out of the ſtall.) [u] Others, *as calves of the herd*, not that they read inſtead of מרבק *Marbeck*, by tranſportation of a letter, מבקר *Mibbakar*, as might more eaſily be conjectured, than what a learned [w] man ſuppoſeth that the *Greek* by change of a letter read מרתק *Meretak*, becauſe רתוק *Rattok* ſignifies *bonds*; but that the one took it for a [x] *calf* taken out of the herd, and put into a ſtall to be fatted; the other having rendred the verb *ye ſhall leap*, thought it appliable to ſtalled calves, not while tied in the ſtall, but ſuch which having been full fed in the ſtall were grown luſty and wanton, and would, if let looſe, frolick it and leap about, and therefore thought it more appoſite to the ſcope of that word to expreſs the other, by rendring *calves looſed from the bonds* with which they were tied in the ſtall. The ſame word is uſed, 1 *Sam.* xxviii. 24. and *Amos* vi. 4. and is doubtleſs a ſtall, or place in which cattle are tied up and fatted, though in the firſt place it be rendred by the *Greek* and *Latin*, a *feeding* or a *fed calf*; in the ſecond by both *an herd*. Nor was it neceſſary that that learned man ſhould have changed a letter to find in the word the ſignification of *bonds*: the word as it is read would as eaſily afford it, if he had conſulted the *Arabick*, which is of great affinity with the *Hebrew*, in which *R. Tanchum*, (on that [y] place in the 1 *Sam.*) notes that رَبَقٌ *Rabko* or *rabak* is a *cord*, with which calves or other cattle are tied, that they may be fatted, and thence מרבק *Marbek*, a place wherein they are ſo tied for that end, a *fatting houſe*, *a ſtall*. This by the way for juſtifying the reading of the word in the *Hebrew* Text.

The compariſon that is uſed in the forecited *Jer.* l. 2. is much like to this as to the ſcope, *viz.* of expreſſing vigour and luſtineſs, or alacrity, but there inſtead of the word מרבק *ſtall* in this place, is דשא *Daſha* where (the verb of the ſame root being there, that here) Ours render the expreſſion, *ye are grown fat*, (big, or corpulent, as in the Margin) *as the heifer at graſs*, but [z] Some think better to render it *as a calf*, or *heifer* (the word may indifferently be rendred, *calf* or *heifer*,) *that treadeth in the floor*; (and ſo being permitted to eat what he would, grew luſty and wanton.) However the words there be rendred, and however that expreſſion differ from this here, the meaning is much alike, and therefore the *Chaldee* there alſo renders *calves of the ſtall*, regarding more the ſenſe than the word. And however the words be here rendred, according to any of thoſe interpretations that we have mentioned, the ſcope will ſtill be the ſame, whether we follow thoſe that render *ye ſhall leap*, or thoſe that render *ye ſhall grow up*, *be luſty* or *fat and ſtrong*, *like fatted calves*. The ſcope will, I ſay, be ſtill the ſame, *viz.* to be a promiſe of great happineſs and proſperity, and ſecurity and occaſion of joy and exultation to thoſe ſpoken to, that they ſhall not only find healing by the ariſing of the ſun of righteouſneſs, but alſo find occaſion of delight and joy, as [a] a *Talmudical* Doctor expreſſes it. And this proſperity

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[r] See Schind. Lex. and ſee in R. Tanch. on thoſe places. [s] See Bara Ali Lex. [t] Greek and Arab. [u] Vulg. Lat. and Syriack. [w] Capel. pag. 255. [x] See Chr. à Caſtro. [y] And in his Diction. and Abu Walid in his. [z] Abu Walid, R. Tanchum, R. D. Kimchi, and R. Solom. and Boot. Animad. l. 3. p. 44. [a] Tract. of Idolatry, cap. 1. fol. 4. col. 1.

proſperity and exultation ſo comparatively deſcribed do they that by *the day* here ſpoken of, underſtand *the day of judgment*, and to concern all, apply to the joy and happy condition which then the Saints ſhall be made partakers of: but certainly that is [b] ſuch as neither eye hath ſeen nor ear hath heard, nor can by the heart of man be conceived, nor by any ſimilitude taken from earthly enjoyments, or any expreſſions of joy, or alacrity in any creature in this world be ſet forth.

This compariſon may ſeem more to agree to ſomething that ſhall in this life be enjoyed, and ſo therefore do we apply it to denote the ſecure and happy condition, which in that dreadful day of *Jeruſalem*'s deſtruction (which by this day here we underſtand) God would of his mercy place thoſe that feared his name, and ſincerely embraced Chriſt's Doctrine, in. There is no doubt a promiſe to them of ſafety and deliverance in that dreadful day: and that were great kindneſs from God to them, and an evident ſign of his love to them and providential care over them, if it were only ſo, and they needed not any thing more for proof of it, than their deliverance from ſo great and unavoidable deſtruction, according to what he ſaith to *Baruch*, Jer. xlv. 4, 5. *That which I have built will I break down, and that which I have planted will I pluck up, even this whole land. And ſeekeſt thou great things for thy ſelf? ſeek them not, for behold I will bring evil upon all fleſh, ſaith the Lord: but thy life will I give unto thee for a prey in all places whither thou goeſt*, (as likewiſe to *Ebed-melech* he ſaith, *chap.* xxxix. 16, 17, 18.) And had his promiſe now to thoſe that feared his name, been only ſo far, as that he would ſecure them and ſave their lives, when ſo many periſhed, this had been, we ſay, evidence enough of his peculiar love and fartherly compaſſion to them, by which they might ſufficiently diſcern between the righteous and the wicked, between whom there appeared hitherto no difference, in the common opinion: but here is withal an evident promiſe of greater things, of joy and proſperity, and well being as well as being, ſet out in this comparative expreſſion. But though righteouſneſs hath the promiſe of the good things which reſpect this life, as well as thoſe which reſpect that which is to come, of outward as well as inward good things, yet conſidering the nature of Chriſt's kingdom and his promiſes, we cannot but think reſpect to be had here alſo to that joy and comfort of ſpirit, and [c] peace of conſcience, which in the inward man they ſhould find through the preſence and aſſiſtance of the Holy Spirit, *the Comforter*, by which they ſhould have occaſion, according to our Saviour's [d] Precept, to rejoice and leap for joy, whatever outward trouble they ſhould find; this inward joy ſhould be ſo great, as to expreſs it ſelf in vigour and alacrity, of the outward man alſo, as it ſeems here by this comparative expreſſion intimated, and what they now felt, could not but be to them a pledge and certain token of finding the like deliverance in that laſt general judgment alſo, when they ſhall not be *as calves of the ſtall*, but *as angels*, their bodies being made like Chriſt's glorious body, and they by ſeeing God as he is, be made like unto him, and inſtated in all fulneſs of joy for ever, without any mixture of ſorrow: though we do not with many look on that as the thing primarily here meant (though put in mind of, and given to look up to it,) but that liberty or happy condition, which in and by that fearful doom of the *Jews* which hitherto perſecuted them, they ſhould be brought to. And this is not only deſcribed by telling them in what happy plight and condition they ſhall be in themſelves, but amplified by declaring how it ſhall be with them in reſpect to the wicked who before lorded it over them, ſo as that now there ſhall be an evident diſcrimination between them compared one with the other. That follows in the next verſe.

3. *And ye ſhall tread down the wicked; for they ſhall be aſhes under the ſoles of your feet, in the day that I ſhall do this, ſaith the Lord of hoſts.*

And ye ſhall tread down the wicked; for they ſhall be as aſhes under the ſoles of your feet, &c.] In the foregoing chapter, *ver.* 15. the wicked are looked on by men judging according to the preſent face of things, as happy men, men ſet up, and [e] delivered to do all thoſe abominations whereby they tempted God, ſo that they thought it in vain to ſerve God, no profit to keep his ordinances, or to walk mournfully before him: but ſee, in that day appointed by God for a diſcrimination between them, what a ſtrange alteration ſhall be. They which before were kept under ſhall now tread down thoſe that were ſo high, and the proud ones being by that burning day brought to deſtruction, be as aſhes (or duſt) under the ſoles of their feet whom they thought to trample on. By this expreſſion is manifeſtly ſet forth the difference which ſhould then be made by God betwixt the wicked and the godly, ſo as that the one ſhould appear to be owned by him, and by that means not only in a ſafe but in an happy and honourable condition, the other rejected by him, and given up to deſtruction, and ſo in the vileſt and loweſt condition that any can be brought to, which is expreſſed by comparing them to duſt and aſhes under the feet of others.

And it were ſufficient thus much to underſtand by the phraſe, as a figurative expreſſion concerning the difference of their conditions, by which ſhould be made good what is ſaid, chap. iii. 18. *Then ſhall ye return and diſcern between the righteous and the wicked*, &c. This is all that they who look on theſe words as deſcribing the day of the laſt judgment, and what ſhall then be done, [f] *when the juſt ſhall awake to everlaſting life, and the wicked to ſhame and everlaſting contempt*, can require for the making good of the expreſſion, and as much alſo as underſtanding it of the day of his proceeding in judg-

[b] 1 Cor. ii. 9. [c] Grot. [d] Luke vi. 23. [e] Jer. vii. 10. [f] Dan. xii. 2.

ment againſt the *Jews* at the deſtruction of *Jeruſalem*, we need require, or [g] they alſo who take this day to include all the time between Chriſt's coming in the fleſh, till his laſt coming at the day of judgment. Yet the learned *Grotius* thinks that the words literally, and as without any thing of figure in them underſtood, may be looked on as made good at that time, inaſmuch as after the deſtruction of *Jeruſalem*, wherein ſo many were conſumed by fire, ſuch of the Chriſtians as did after come thither, did really tread on their aſhes. And ſo ſome of the ancient [h] *Jews* who underſtood this day of the laſt day of judgment, have found out a device to tell us how this ſhall then alſo be literally made good, *viz.* in that the bodies of the wicked (ordinary ſinners at leaſt) after they have been tormented in hell flames for twelve months ſhall then be conſumed to aſhes, and the wind ſhall ſcatter them under the ſoles of the feet of the righteous, according to what is here ſaid. A pretty invention for ſuch as will believe it on their authority. But I do not ſee that the ſoberer among them do; otherwiſe they would probably have made more uſe of it in their expoſitions of this place. *Abarbinel* indeed makes mention of it, but tells us that the ſimple meaning in theſe words is to ſhew, "That if we ſee the way of the wicked to "proſper, and the righteous to go mournfully, "behold that is it which happeneth in this dark "world, but when the Lord of hoſts ſhall "ariſe a ſun and ſhield in his divine day, and "ſhall judge all living, he ſhall give to every "one according to his ways, and according to "the fruit of his doings." Neither *R. Solomon*, nor *Aben Ezra*, nor *David Kimchi* mention it at all; the laſt of theſe thus expounding the words, "He ſaith, that now the wicked bear "rule over you, but in that time ye ſhall "trample them under the ſoles of your feet. "What he ſaith *aſhes*, is a proverbial or com-"parative expreſſion, becauſe he had before "ſaid that the day that ſhould come, ſhould "burn them up." It appears then that he did not think that aſhes here ought literally to be meant, but to denote the vileneſs and contemptibleneſs of their condition. Neither find we any mention of it in *R. Tanchum*, who though he differ from what we follow, in that he looks on the things ſpoken as not yet fulfilled, but to come, yet affords us words which we may well make uſe of in our way, which though he put at the end of the chapter, yet may here conveniently be put, as having reſpect to what hath been ſaid already, more than to what follows; and they thus ſound, [Conſider (ſaith he) the great wiſdom in the expreſſion of the prophetical revelation, however it be to be underſtood, that whereas there is for the righteous a reward in this world, and in the world to come, and for the wicked on the contrary puniſhment in this world, and in the world to come, theſe paſſages of Scripture are fitted to both intentions at once, according to an outward (or literal) ſenſe and an inward meaning. As to the outward meaning, it expreſſeth what ſhall be in the days of *Meſſiah*, to wit, that puniſhment ſhall then encompaſs the wicked, and they ſhall be conſumed together and be burnt up, as he ſaith, *Behold the day cometh burning as an oven*; but as for the righteous of *Iſrael*, the light of divine providence ſhall ariſe upon them, and they ſhall be healed by the manifeſtation of truths, from that grief which they ſuſtained by reaſon of their being hidden from them; and that is it which he ſaith, *And there ſhall ariſe to you that fear my name, the ſun of righteouſneſs, and healing in his wings*, &c. But as to the inward meaning, it ſignifies, as to thoſe that feared the Lord, and thought on his name, *viz.* which ſincerely did ſo after their knowledge of him and walking in his ways, that there ſhould be to them an everlaſting duration in his preſence, which is that writing down of their righteouſneſs in a book of remembrance before him, and they ſhould be a peculiar to him among mankind, which is what he ſaith, *And they ſhall be to me, ſaith the Lord of hoſts, in the day which I ſhall make* (or, when I ſhall do this) *a peculiar*, &c. But as for the wicked, to them ſhall the day come burning as an oven, which is the puniſhment of the world to come, accordingly as our wiſe men have declared, as likewiſe what is ſaid, *and the day that cometh ſhall burn them up*. And by [i] *day* he expreſſeth both happineſs and miſery, for two different meanings (or reaſons) 1. *happineſs*, in regard of the light which is found in the day after the darkneſs of the night, like that clearneſs of apprehenſion that ſhall accrue to the perfected ſoul after its ſeparation from groſs matter, *i. e.* the matter of the body; then *miſery*, by reaſon of extreme heat, that is found in the day proportionable to the grievouſneſs of that condition, and the extremity of the pain thereof, as he likewiſe compares it to *fire*, ſaying, *burning like an oven*. And becauſe the wicked ſhall be burnt with that fire, whereas the degree of the righteous ſhall be exalted, he compareth them alſo to *aſhes* under their feet, ſaying, *and ye ſhall tread down the wicked, for they ſhall be aſhes under the ſoles of your feet*. And he explains his comparing *happineſs* to *light*, in what he ſaith, *And there ſhall ariſe to you that fear my name the ſun of righteouſneſs*, &c. And that is an intellectual light which ſhall accrue by the right diſpoſition of the ſoul, and the rectification of the deeds, by the clearneſs of the ſhining of which the ſoul ſhall find reſt, and be healed from the pains of the diſtraction of the ſenſes, and their diſturbance (or ſtruggling, or contrary motions;) that is it which he ſaith, *with healing in his wings*. And to like purpoſe, ſaith *Iſaiah*, chap. lviii. 8. *Then ſhall thy light break forth as the morning, and thy health ſhall ſpring forth ſpeedily; and thy righteouſneſs ſhall go before thee, the glory of the Lord ſhall be thy reward.*

[g] Dutch Notes on ver. 1. [h] Talmud. in Roſh haſhana, cap. 1. fol. 17. and ſomething differently reported in Yalkut. [i] Aben Ezra and Others note by ſun, ver. 2. to be ſignified, day, the riſing of the ſun cauſing the day.

ward. We beg of the Lord therefore that he will aſſiſt us for attaining to thoſe inward (or hidden) promiſes, by haſtning the outward (or viſible) ones, that our knowledge and worſhip of him may be ſincere, and that may occaſion to us an encreaſe of appropinquation to his Majeſty, or, bring us nearer to him, and that may be made good to us, which he ſaith, *Iſaiah* xxxv. 3, 4. *Strengthen ye the weak hands, and confirm the feeble knees, ſay to them that are of a fearful heart, Be ſtrong, fear not: behold your God will come with vengeance,* &c.]

Theſe are his words (which if opportunity ſerve we ſhall at the end of theſe Notes ſet down in his own language.) I thought convenient to give them at length, (though perhaps not all to our preſent purpoſe) becauſe though he be out in the main matter of timing things, yet what he ſaith applied to the right time, will illuſtrate and confirm what we look on as the trueſt way of expounding them, *viz.* that literally and primarily they deſcribe to us a day wherein God would proceed in judgment againſt the nation of the *Jews*, for making a diſcrimination betwixt the righteous and the wicked, which becauſe it was at that preſent, when this Prophet lived and ſpake to them, not ſo diſcernible, they took thence occaſion to queſtion his juſtice, and ſpake *ſtout words againſt him*, ſaying, *It is vain to ſerve God*, &c. and *where is the God of judgment?* that day it appears, *chap.* iii. 1, 2. ſhould be at, or, by the coming of Chriſt, and by his coming is meant (as we have ſhewed) his coming in judgment to them at the deſtruction of *Jeruſalem.* In that our forecited Author is out, that he thinks Chriſt not yet come, and ſo that day not yet come: whereas we (as the truth is) look on both as already come; and that being granted, then we ſay that in that he is right, that here is deſcribed a day of diſcrimination to be made in this world, as there was then made by the terrible deſtruction of the wicked among the unbelieving *Jews*, and gracious reſcue and deliverance of thoſe that believed in Chriſt; but withal, that by the wonderful wiſdom of God, that coming of Chriſt, to judge them then, is ſo deſcribed, as to ſet before our eyes another coming of his to judge all the world at the laſt day, wherein ſhall be made a perfect ſeparation between the righteous and the unrighteous, thoſe being received into joy and glory, and perfect happineſs in the preſence of God and the ſun of righteouſneſs, [k] the Lamb that ſhall be their light; the other adjudged to perpetual burnings worſe than of an oven, or furnace, to everlaſting ſhame, and contempt, and miſery; however in this world they thought themſelves happy, ſet up, and delivered. The firſt of theſe days is here properly deſcribed in ſuch figurative expreſſions as neceſſarily ſuggeſt to us the condition of the ſecond, and cannot but put us in mind of it. To either of them is appliable what is ſaid in the next words.

In the day that I ſhall do [this] or, (according to the letter, and as the Interlineary *Latin* here renders, as likewiſe [l] ſome Others) *in the day that I make*, or ſhall make. The ſame expreſſion which we had before, *chap.* iii. 17. and is an expreſſion alſo elſewhere uſed, [m] *This is the day which the Lord hath made*, היום עשה יהוה, and that title may be well applied to ſuch a peculiar, ſignal, day wherein God hath done ſome [n] extraordinary thing either for good or bad, for puniſhment to his enemies, or ſalvation and deliverance to his. Though, he made all days, yet ſuch a day might ſeem of a new make or ſingular creation, and be ſingularly attributed to him as its Maker. And ſuch may well be called the days of Chriſt's incarnation, his preaching the goſpel, his reſurrection, his coming to judgment againſt the *Jews* of that generation, which all may be (according to what we have before ſaid) looked on as one day, the day here ſpoken of, eſpecially the laſt act mentioned, and here peculiarly pointed out, wherein was brought a terrible deſtruction on his enemies, and wonderful deliverance to his friends; and for the ſame reaſon may the day of the laſt judgment be ſo likewiſe called, which (as we ſaid) may well be looked on as here pointed out, though not primarily meant as Some ſeem to take it with omiſſion of the other. In this day that they might know what he had ſaid ſhould certainly come to paſs, he adds his ſolemn confirmation.

Saith the Lord of hoſts,] He who hath all power in his hand, at whoſe beck are all creatures in heaven and earth, as ready miniſters to execute his pleaſure, and therefore can make good whatſoever he ſaith, and who is true in his ſayings, and will not alter the thing that is gone out of his mouth, he hath ſaid it the mighty, the faithful God hath ſpoken, and who ſhall diſannul it? he hath ſaid it, and it is therefore as certain as if it were already done. According therefore to what he ſaid, did that day come on the *Jews*, the people here ſpoken to, in the time appointed, and all thoſe things here foretold, come to paſs. And as certainly ſhall that other day, here (as we ſaid) typified or intimated, come on all the world in the time appointed for it, becauſe the Lord of hoſts hath though not expreſly here ſaid it, yet not obſcurely intimated, and elſewhere more plainly ſaid it; ſo that all muſt expect that as certainly to come on them all, as they have ſeen the former already to have come on the *Jews*. They deny it indeed to have been yet come on them, and would have it to ſignify ſome thing to come not on themſelves, but on their enemies, but it is becauſe they wilfully ſhut their eyes againſt that which all the world beſides hath ſeen, and with amazement acknowledge it. A ſtrange thing that that terrible deſtruction of their country and nation, ſuch as was never yet parallel'd by any thing that happened to any nation beſides, nor can be out-done by any thing imaginable, but the day of general judgment and conflagration of all the world, which it not obſcurely repreſented, ſhould work no more on them. Our prayer for them therefore muſt not be in their own words,

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[k] Rev. xxi. 23. [l] See Syriack and Arabick. [m] Pſalm cxviii. 44. [n] Moreh. l. 2. c. 29.

words, that God would haſten the coming of that firſt day, that ſo they might with better preparations expect the ſecond, but that he would open their eyes to ſee, and incline their wills to acknowledge, that to have come upon them, which God here threatned, and ſo be turned and brought near to Chriſt, for rejecting whom was all that come on their anceſtors, and themſelves ever ſince, that ſo, what ſhall come to paſs of that laſt coming of his, may not be ſo terrible to them, but he then may appear to them *as the ſun of righteouſneſs with healing in his wings* to their ſalvation, who before came in flaming fire, as a burning oven to deſtroy them, who would not receive and obey [o] his goſpel. So ſhall they prevent by their repentance the evil of that day, though their anceſtors would not, though by God warned, ſeek to prevent the evil of the other: would not, I ſay; for though God here ſhews the certainty of the coming of that day, by ſaying, *ſaith the Lord of hoſts*, and he knew what they would do, yet that it implied a condition of their perſiſting to do as they did, and that by their repentance and change of their ways it might have been prevented, appears by what he adds (not certainly to no purpoſe) to move them to it, by bidding them to *remember the law of Moſes*, &c. and promiſing to ſend *Eliah* to ſeek to convert them, *leſt he ſhould come*, &c. to whom if they would not hearken, they ſhould inevitably pull on themſelves deſtruction.

4. ¶ *Remember ye the law of Moſes my ſervant, which I commanded unto him in Horeb for all Iſrael, with the ſtatutes and judgments.*

Remember ye the law of Moſes my ſervant, &c.] *Aben Ezra*'s gloſs on theſe words is not amiſs, *Remember the law of Moſes*, &c.] *i. e.* (ſaith he) keep (or obſerve) it; for it will teach you the way of the fear of the Lord, and ſo when the mentioned day ſhall come, *ye ſhall be delivered.* But the other *Jews* go wider, as, by conſidering their words, we ſhall perceive. *Abarbinel* thus gives the coherence of theſe words with the former, "Foraſmuch "as the worſhip (or ſervice of God) which "ſhould bring them to that laſt true reward "at the reſurrection, was the worſhip accord-"ing to the law and commandments, and that "great rebellion which ſhould bring to that "puniſhment, which he mentions, is the "omiſſion (or rejection) of the law, therefore "he ſubjoins to this which he hath ſaid, *Re-"member the law of Moſes my ſervant*, to "declare to them that by means of that they "ſhould attain to the reward, and true proſ-"perity." That in which he errs in this expoſition is, in that he refers what is here ſpoken to the day of the reſurrection, which belongs to that day of *Jeruſalem*'s viſitation, the evil of which that they might prevent, or in it find deliverance, he commends to them the remembrance and obſervance, in the mean while, of the law of *Moſes* as a faithful rule, ſeeing they ſhould after this have no more Prophets to direct them, till his ſending to them *Elias* at the approach of that day. Much in like kind errs *R. Tanchum*, *viz.* in mis-timing the things ſpoken of, ſaying, "That this was "given as a precept to thoſe of the captivity, "he commanding it to *Iſrael* by the hand of "this Prophet, becauſe after him prophecy "ſhould ceaſe from among them, by reaſon "of the obſcurity of the captivity; and the "meaning (ſaith he) is that he that would at-"tain to the happineſs ſpoken of, and delive-"rance from puniſhment, ought neceſſarily to "obey the commands of the law, continued "(or delivered down) among them." In which expoſition he paſſeth over the time to which properly belonged what is ſpoken, *viz.* that between this prophecy, and the coming of the *Eliah* here meant, wherein prophecy (as he obſerves) ſhould (and did) ceaſe among them, and ſo the coming of that day of judgment and diſcrimination; to faſten it on times, which did not begin till after the completion of this prophecy, according to its proper and primary meaning, *viz.* ſince the deſtruction of *Jeruſalem*. *David Kimchi* is not content to run on in the like error, but ſtrives to juſtify it by accuſing Chriſtians of error in miſinterpreting the words; his expoſition runs thus, He ſaith, until the day of judgment come, remember ye in every generation the law of *Moſes* my ſervant to do all, or according to all, that is written in it. *Which I commanded unto him in Horeb*, i. e. *as I commanded him in Horeb*, not according to the [p] words of the Chriſtians, which ſay that it was given for a time according to the literal ſenſe, but an Interpreter (*Jeſus*) came and interpreted it ſpiritually; this Text is an anſwer to them. His meaning ſeems this, That here is a command that till the laſt day of judgment they ſhould preciſely keep the law of *Moſes*, according to all that was written in it, and according to the letter of what was written, juſt as it was given to him and from him to them, and that therefore the words refute the Chriſtians who ſay, that the law was to endure but for a time, according to the literal meaning of it, but that the literal meaning was to yield to a ſpiritual meaning according to which Chriſt interpreted it. But we ſay that this man frames an argument on falſe grounds, and that the Text makes not againſt us, as he would have it, and hath in it an anſwer to, and refutation of them, not of us, who embrace them, both according to the letter, from which he departs, and the true meaning of them, which he perverts. Firſt, in that he ſaith that here is a command that they ſhould remember the law of *Moſes* in every generation until the day of the laſt judgment. If he mean (as manifeſtly he doth) the day of the laſt judgment, it is manifeſt that what is ſpoken hath not primarily reſpect to that, but to that day of God's national judgment to be executed on the *Jews*, continuing in obſtinate rebellion againſt him; that was the day of the Lord in this chapter of this prophecy,

[o] 2 Theſſal. i. 8. [p] See Porta Moſis, Not. Miſcel. c. 8. p. 342.

phecy, and the foregoing, properly ſpoken of, as we have ſhewed, though ſo deſcribed as to repreſent to us, and neceſſarily to put us in mind of the laſt general judgment too. Beſides, the words are indefinitely ſpoken without referring to any ſet time: if we will enquire till what time they may ſeem to bind; that will moſt conveniently be anſwered to, from the next following words, *viz.* till he ſend *Eliah* the Prophet before the coming of the day of the Lord; warning, that till his coming they ſhould look to the law of *Moſes* as their director. So that hence is no evident ground from which to conclude the perpetuity of the law, againſt ſuch as ſhould deny it. That it ſhould laſt in force till that day, is as much as can from theſe words be concluded, and that which our Saviour ſaith, *The law and the Prophets were until John, ſince that time the kingdom of God is preached*, Luke xvi. 16. Farther, in that he ſaith, according to all that is written in it, and as I commanded him in *Horeb*; meaning that every thing in the law was juſt as it is written in it, and every thing punctually in that manner, and according to the letter as it was commanded, is his gloſs; whereas in the Text it is only אשר, *which I commanded*, and not כאשר *as*; which though in it ſelf it may ſeem to make no great difference, yet according to his meaning it manifeſtly doth, according to what he adds, not according to what the Chriſtians ſay, that it (*i. e.* the law) was given for a time only to be obſerved, according to the letter (as it ſounds) but that *Jeſus* came and interpreted it ſpiritually, and ſo hereafter it were to be obſerved or underſtood according to that ſpiritual, and not its literal meaning. For anſwer to all this we might bid him only to clear himſelf, by anſwering to what is ſaid, *Jer.* xxxi. 31, 32. *Behold the days come, ſaith the Lord, that I will make a new covenant with the houſe of Iſrael, and with the houſe of Judah, not according to the covenant which I made with their fathers*, &c. whence we may conclude with the Apoſtle, *Heb.* viii. 8. that in that he ſaith a new covenant, it is manifeſt that the firſt was to be made old, that the new might take place. But to deal more diſtinctly with him; in that he finds fault with the words of the Chriſtians, let him take from Chriſt himſelf what they ſay, *Think not that I am come to deſtroy the law, and the Prophets, I am not come to deſtroy, but to fulfil. For verily I ſay unto you, till heaven and earth paſs, one jot, or one tittle ſhall in no wiſe paſs from the law till all be fulfilled*, Mat. v. 17, 18. What is here ſpoken any way derogatory to the law of *Moſes?* Is not here the perpetuity of the law as plainly aſſerted, as the *Rabbin* himſelf could aſſert it? But then his gloſs כאשר, all juſt as it is written, is not to be admitted as if every thing were ſtill ſo to be obſerved as at firſt it was, and juſt as it was given to *Moſes*; as if all things in it were of like moment and equally eſſential: for in it were diverſe things which were to be fulfilled, and being fulfilled, could require no farther obſervance; ſuch were thoſe ceremonious parts of it, which were types and ſhadows, and could not but by the coming of the ſubſtance, which was Chriſt, have an end put to them, and neceſſarily be done away, not by being mean while violated but completed. The other more ſubſtantial parts, *viz.* the moral precepts are ſo far from being abrogated by him, as that being purged from all thoſe corrupt gloſſes, and traditions of the *Jews*, by which they were almoſt made void and of none effect, they have not only their true meaning and extent given them, but are backt and confirmed anew by his authority, and commended to the perpetual obſervance of all his followers. And for what he looks on as a fault to be objected, that we affirm that Chriſt interpreted the law ſpiritually, as if it were no more literally to be underſtood, I know not what he would make to be the force of his objection, but to conclude againſt themſelves that they are carnal, and ſo would not have any thing of the law ſo underſtood as to croſs their carnal minds, or to require any more than the carnal performances of the outward man, which to think, appears to have been from of old their error, and ſuch as they are willing ſtill to continue in. For *the law is ſpiritual*, Rom. vii. 14. and always ſo was; that which made it not to be ſo underſtood, and not to have anſwerable effects, was the carnality of men, not the fault of the law. If Chriſt vindicated it from the wrong by them done to it by their groſs and falſe underſtandings, and require the obedience of the inward as well as outward man, ſhall that be accounted an injury to it, or a deſtroying of it? If he mean that we ſay that the former types and ſhadows directed to more than was by them outwardly performed, and that what was by them really meant, was by and in him completed, and fulfilled in a more excellent manner, when he appeared to put away ſin by the [q] ſacrifice of himſelf, and ſo to make all other ſacrifices uſeleſs, and by the ſprinkling of his blood to put an end to ſuch other carnal ordinances as were impoſed on them till the [r] time of reformation only; if I ſay by what he calls interpreting the law ſpiritually, he means any of theſe things; he ſpeaks of that which was a reſtoring the law to its true meaning, and a perfecting, not a violating of it: ſo that in theſe words is no anſwer (as he tells us it is) againſt any thing that Chriſtians ſay, but they ſhew of him, and thoſe of his religion, that they themſelves do not duly remember the law of *Moſes* which God commanded by him, nor conſider or underſtand aright what that commanded them. If they would duly look into it, and apply the prophecies thereof to what they concerned, and the types thereof to what was ſignified by them, they could not but perceive that by them they were directed to Chriſt, and belief in him againſt whom they now urge them. This were ſufficient for anſwer to him; even the bare ſetting down the words of Chriſt, and his Apoſtles, which ſhew that they taught nothing derogatory to the law of *Moſes*, or

[q] Heb. ix. 26. [r] Ejuſd. v. 10.

by which they might be thought to violate any command, given either here or elſewhere for due obſervance of it; if there were here any occaſion given to him of cavilling in that kind againſt them: but we look on this, which by occaſion of his objection we have hitherto ſaid as a mere digreſſion, there being (however he hath ſought occaſion) no occaſion, as we have already intimated by the words rightly underſtood, given to him, as will appear by the ſcope of them duly conſidered, which we may in brief thus ſum up. The Lord having by this Prophet reproved the *Jews* for many ſins, both by the prieſts and people committed wherein they ſhewed great contempt or neglect of the law by *Moſes* given unto them, for which he delayed yet to puniſh them, or did but lightly puniſh them, giving them time to repent, and for that they for the generality, or moſt of them took thence occaſion rather to applaud themſelves in their wicked courſes, than to repent of them, and to ſpeak ſtout words againſt him, as if he delighted in ſinners and their ways, and were not a God of judgment, nor had reſpect to them that ſerved him, and therefore it were in vain to ſerve him, and having told them that he would in due time make it manifeſt, that he took all the while due notice of what they wickedly did and ſaid, and would for that end ſend both his meſſenger to prepare the way before him, and the Lord the Meſſenger of the covenant, who ſhould bring all their doings to an exact trial, and ſo he would come near to them in judgment, and bring on them ſuch a day of diſcrimination betwixt the righteous and the wicked, wherein the wicked among them ſhould be utterly deſtroyed, and the godly (who hitherto ſeemed to be neglected) find ſalvation and deliverance; and to move them therefore to repentance, having deſcribed the terror of that day; doth here, as it were, warn them, that if this would not move them, they ſhould not, as they had hitherto had, have any more Prophets to call on them, but be left only to that law, which they had hitherto ſo much neglected, for their director; which was indeed a ſufficient director to them, and had they duly hearkned to it, as they ought, they had not hitherto had ſuch need of other Prophets to call upon them, and mind them of their duty. But now ſeeing he hath reſolved to ſend them no more in that kind, till he ſend his meſſenger, whom he calls *Eliah*, to prepare the way before him at the approach of that great day of diſcrimination which he hath threatned, he urgeth on them a due remembrance of that law, and ſerious heed, and obſervance of all commanded in it, as the only way whereby to prepare them for the receiving of his *Eliah*, that they might be converted by him, and ſo prevent the evil of that day, wherein he would ſmite with a curſe thoſe that did not prepare then to meet him.

This being plainly the intent of the words, to raiſe from them a queſtion concerning the perpetuity of the law, or hence to think to prove it in all parts unalterable, is quite beſides the purpoſe. As they were given they are manifeſtly a command to them of that time to an obſervation of all the parts thereof, and the meaning of them is evident; thus: Look not henceforth for an ordinary or continued ſucceſſion of Prophets, as you hitherto have had; but that you may prepare your ſelves for meeting the Lord in that day by *Malachi* told you of, remember duly the law of *Moſes*, with the ſtatutes and judgments thereof; take that for your rule and direction, whereby to ſquare your lives and actions. Neceſſary was it that they ſhould remember and duly attend to that, all of them; for though it was delivered to them by the hand of *Moſes* the ſervant of God, and therefore called his law, yet was it by God himſelf commanded unto him for all *Iſrael*, all of it with all the ſtatutes and judgments therein contained, all the parts thereof. *By the law*[s] Some will have meant the moral precepts of the law, by *ſtatutes* the ceremonial, by *judgments* the judicial. *Abarbinel* (as the *Jews* commonly) by חקים *Chukkim*, *ſtatutes*, will have to be underſtood ſuch things for which no other reaſon is to be given, but God's command, by משפטים *Miſhpatim*, *judgments*, ſuch the reaſon of which was manifeſt. But without farther enquiry into the notion of the words we take to be in the words as here put, all the parts of the law whatſoever, and of what nature ſoever, even every jot and tittle thereof (as our Saviour ſpeaks) comprehended, inaſmuch as every one of them was then (when this was ſpoken) in force, not any of them completed by having had its due end. And therefore by being bid to *remember* them, they are told what was a duty neceſſarily incumbent on them. For all of them were commanded to all *Iſrael*, and they ought to obſerve all, and not forget or neglect any of them, and as this was a duty neceſſary to them, ſo was it a thing that would be greatly beneficial to them. So that it was the great kindneſs of God to call upon them to remember that which he had made formerly their duty, and might in juſtice without farther delay, or warning have proceeded in judgment againſt them for their many neglects and breaches of it, which by this Prophet he hath convinced them guilty of. The benefits of remembring of it, would have been the rectifying of them in their ways, which they had greatly perverted, the reſtraining them from, and warning them to repent of, thoſe many ſins, which he hath convinced them to be guilty of, whereby they had greatly provoked him as he hath ſhewed, and to ſet them in ſuch ways, wherein walking both they and their ſervices ſhould be accepted by him: and farther, to inſtruct them, concerning the Lord, the *Meſſiah*, whoſe coming he hath here warned them of, and how to receive him, and his meſſenger that he would ſend to prepare the way before him. And this eſpecially[t] Some will have to be underſtood as that for which he would have them remember the law of *Moſes*. That indeed did both point him out before hand in many types and figures, and expreſly

[s] Druſ. Vatab. 4to and 8vo. Riber. &c. [t] Munſter, and ſee Chr. à Caſtro.

expreſly command obedience to him, when he ſhould come, as *Deut.* xviii. 15. as that place is cited by St. *Peter*, and ſhewed to be meant of him, *Acts* iii 22. and our Saviour himſelf tells us that *Moſes* wrote ſo plainly of him, that if they had believed *Moſes*, they would have believed him. And that the cauſe that they believed not his words, was becauſe they believed not the writings of *Moſes*, John v. 46, 47. The law, (with which it may not be amiſs, with [u] Some, to take in the Prophets as appendages for expoſition thereof, as our Saviour joins them, *They have Moſes and the Prophets, let them hear them*, Luke xvi. 29.) in theſe and other regards was plainly a *Schoolmaſter* (as St. *Paul* calls it) which attended to, would have brought them to Chriſt. And ſo the remembring of it would have been eminently beneficial to them. But we look not on this only (though of chief regard and including the reſt) as that wherein it would have been advantageous to them to have remembred the law of *Moſes*, but with this on all the other mentioned. By ſo doing they ſhould have been ſo prepared for the coming of the day of the Lord ſo often before, and immediately again ſpoken of, that it ſhould not have for deſtruction come upon them: and their not remembring it would (as in the event manifeſtly it did) bring with it all its dreadful effects on them. It was then God's great kindneſs to call on them to remember it for their own good, Yet is not that the utmoſt of his loving kindneſs. That they may ſee his mercies never ceaſe, where men do not obſtinately reject them, and forſake them, though they may not expect any more Prophets of an ordinary rank to warn them when they forget the law, by obſerving which they ſhould prevent the terrors of his day; yet that they may not have any excuſe, or pretence at all to ſay that it came on them unawares, he promiſeth hard before the coming thereof, an extraordinary one, whom he calls *Eliah*, to endeavour even then to convert them if they would be converted. So follows it in the next verſe.

5. ¶ *Behold I will ſend you Eliah the Prophet, before the coming of the great and dreadful day of the Lord.*

Behold I will ſend you Eliah the Prophet, &c.] As to the connexion of theſe words with the former in ſuch manner as we have ſaid, *Kimchi* thus notes. "Although I warn you "to have recourſe to the law of *Moſes* in every "generation, yet notwithſtanding for your "good I will ſend to you *Eliah* the Prophet." But concerning the perſon, who is here meant by *Eliah*, is no ſmall controverſy and difference betwixt Expoſitors. The *Jews* agree not among themſelves; the forementioned *Kimchi* with ſeveral others of them, think it meant of that *Eliah* himſelf in perſon who lived and propheſied in the time of *Ahab* King of *Iſrael*, 1 *Kings* xvii, &c. The meaning, ſaith he, is, "That he will put again his ſoul which aſcended "into heaven, into a body which ſhall be cre-"ated like his firſt body, becauſe his firſt body "turned to earth at his aſcenſion, every ele-"ment to its like element; and after that he "ſhall cauſe him to live in his body, he ſhall "ſend him to *Iſrael* before the day of judg-"ment, which is the great and dreadful day "of the Lord, and he ſhall warn both fathers "and children together, to turn with all their "heart unto the Lord, and they that turn ſhall "be delivered from the day of judgment, as "he ſaith, &c." *Aben Ezra* ſeems to be of the ſame opinion, but to think that *Eliah* continued ſtill in the ſame body, and to believe that he appeared ſometimes in the days of their holy wiſemen, and prays God to haſten the time of his coming. So [w] Others of them. *Abarbinel* here thinks the ſame as to his perſon, though not determining whether he ſhall come in a new raiſed body, or in his old body, which he never put off, "God, ſaith he, ſhews "them that the firſt which ſhall ariſe at the "reſurrection ſhall be *Eliah* the Prophet, "whether he ſhall riſe as others do, if his body "were conſumed, when he was taken up, as "ſome of the modern Doctors affirm, or "whether he miraculouſly remain in his body "and ſoul in the earthly paradiſe, as our wiſe "men thought, and that God will ſend him, "before the great and dreadful day of the "Lord come, which is the day of judgment "for all living." All theſe think that here is a promiſe of ſending *Eliah* (the old *Elijah*) in perſon. Others of them of no leſs authority, think it not neceſſarily to be ſo meant, but of ſending ſome other great Prophet, who becauſe he ſhould be like to *Eliah* in dignity, and knowledge, is called by his name, as appears by what *R. Tanchum* notes on this place, whoſe words are in their own language, partly ſet down in the Miſcellaneous Notes in the book called *Porta Moſis*, chap. vi. page 219. and tranſlated into *Engliſh*, ſound thus, "This "without doubt, is a promiſe, that there "ſhould appear a Prophet in *Iſrael* a little be-"fore the time of the appearance of the "*Meſſiah*, and ſome of the learned men do "think that he is *Elijah* the *Tiſhbite* himſelf, "and that is the opinion that is found in moſt "of the allegorical expoſitions; Others think "it meant that he ſhould be ſome great Pro-"phet like unto him in degree, and occupy-"ing his place as for what concerns the know-"ledge of God, and the making manifeſt of "his name, and therefore called by the name "of *Eliah*. So expreſly declares that eminent "great Doctor *Rabbi Moſes*, the ſon of *Mai-"mon* [x] at the end of his great juridical work "called *Miſhneh Torah* (or the repetition of "the law) and perhaps according to this opi-"nion may be underſtood to be *Meſſias* the "ſon of *Joſeph*, as he ſaith alſo." Theſe words ſeem to intimate that that ſhould be ſaid by *Maimonides* in that place. But I do not find any ſuch thing in him there at all, either in any printed copies or manuſcripts, which I have ſeen. He mentions indeed in the preceding

[u] Calv. [w] See Not. in Porta Moſis, c. 6. p. 218, &c. [x] Viz. Tract. Melakim, cap. ult.

ceding chapter there, two Meſſiahs, but the firſt he ſaith was *David* who delivered *Iſrael* from their enemies, and the ſecond ſhould be of the poſterity of *David* who ſhould ſave *Iſrael* from the hands of the children of *Eſau* (the *Romans* he means) according to that obſtinate error of theirs, expecting that Chriſt ſhould come to reſtore a temporal kingdom to them, and deſtroy their enemies: but of a Meſſiah the ſon of *Joſeph* (by whom what they mean hath been elſewhere ſhewn, *viz.* ſuch a one as ſhould be of the poſterity of *Joſeph*, and coming before the Meſſiah, the Son of *David*, undergo all the ſuffering part of ſuch things as are in Scripture ſpoken of Meſſiah, and leave only the glorious, and triumphant part alone for the Son of *David*,) I find not in him any mention. *R. Tanchum* goes on and ſaith, "That here is ſaid the ſame that was "above ſaid, *chap.* iii. 1. *Behold I ſend my "meſſenger, and he ſhall prepare the way before "me*, and that what he there ſaith, *And the "Lord whom ye ſeek ſhall ſuddenly come to his "temple, even the Meſſenger of the covenant*, "&c. is meant no doubt of the King Meſſiah: "may he quickly be revealed. But the truth "of the matter as to theſe promiſes will be "diſtinctly known by their manifeſtation (or "fulfilling.) For there is none that hath any "certain tradition concerning them, but every "one ſpeaks according to what appears to "him, and preponderates with him among "the interpretations of the Texts of Scrip-"ture, as [y] there alſo the ſame *Moſes* the ſon "of *Maimon* declares." Out of theſe words of his appears that among them is this difference, that Some underſtand *Eliah* in perſon to be here ſpoken of, Others not ſo, but ſome great Prophet in degree and dignity like him. The ſame difference and doubt ſeems anciently to have been among their anceſtors, as appears by their queſtioning *John Baptiſt*, whether he were the *Meſſiah*, or *Elias*, or *that Prophet*, John i. 19, 20, 21. for what can thoſe words more probably ſeem to mean, than whether he were *Eliah* in perſon, or that Prophet which was propheſied of, called by the name of *Eliah?* And we may think that the Scribes moſtly thought that it ſhould be *Eliah* in perſon, Mat. xvii. 10. This difference and doubt he thinks cannot be determined but by the event and fulfilling of the things themſelves: no man (ſaith [z] *Maimonides*) can know how they ſhould be, till they be fulfilled. This therefore that we except againſt them for, is, why ſince they have been fulfilled, the things concerning the meſſenger, and [a] *Eliah*, in *John Baptiſt*, the things concerning the Lord, ſpoken of, in Chriſt, they will not yet for all ſuch demonſtrations by the performance of their offices, acknowledge them; but rejecting them, and ſhutting their eyes againſt what hath been already fulfilled, look on them as things not fulfilled, and expect both *Eliah* and the Meſſiah, as here promiſed, yet to come. But perhaps they will here be ready to retort, and aſk why then do Chriſtians yet diſſent among themſelves, concerning the expoſition of this prophecy, ſome of them affirming that here is meant *Eliah* in perſon, and that he is yet to come, as well as any *Jews* do? It is to be confeſſed that here is a wider difference betwixt Chriſtians than might be wiſhed there were, though on other grounds than the *Jews* go. The *Jews* whether they underſtand it of *Eliah* in perſon, or any other great Prophet ſet forth by his name, all drive at this end to prove that the Meſſiah is not yet come, becauſe no ſuch Prophet hath yet appeared: againſt whom we need not add to what hath been ſaid on *chap.* iii. 1. Their not acknowledging them is no proof that they are not both long ſince come. The Chriſtians all in this agreeing that the Meſſiah or Chriſt is already come a firſt time, and ſhall at the end of the world come a ſecond time, and in this alſo that *John Baptiſt* was the promiſed meſſenger ſent before him at his firſt coming, and that he was deſervedly called *Elias*, yet in this differ, that ſome of them do not think that the *Elias* here mentioned is the ſame with the meſſenger before promiſed, *chap.* iii. 1. nor the ſame coming of Chriſt ſpoken of, that there: but that there, is to be underſtood his firſt coming, and *John Baptiſt* his forerunner at that, but here his ſecond coming to judgment, and, as Mr. *Mede* thinks, either *Eliah* in perſon, or ſome other called by that name, who ſhall come before him at that: whereas Others rightly take the *Eliah* here mentioned to be the ſame with the meſſenger there promiſed to be ſent, viz. *John Baptiſt*, and in both places the ſame coming of Chriſt to be meant, *viz.* that uſually called his firſt coming. And this we ſay is manifeſtly the truth. It appears by what is ſpoken by Chriſt himſelf in the goſpel, *Mat.* xvii. 9, *&c.* and *Mark* ix. 11, *&c.* in the ſtory of his transfiguration, where the Diſciples, *Peter*, and *James*, and *John*, which he took up into the mountain with him, after they had heard what *Moſes* and *Elias* talked with him (probably concerning the fulfilling of the prophecies in this chapter of *Malachi* mentioned, concerning the approach of the great and dreadful day of the Lord, wherein he ſhould deſtroy his wicked obſtinate enemies, the unbelieving *Jews*, and deliver his faithful ſervants that believed in him, out of that deſtruction, before which it is here ſaid that he would ſend *Elias* to forewarn them of it, and to preach repentance for the averting of it, whom they did not diſcern to be yet [b] come;) aſked him, *Why then ſay the Scribes that Elias muſt firſt come, and Jeſus anſwered and ſaid unto them, Elias truly ſhall firſt come*, (or cometh firſt) *and ſhall reſtore all things: but I ſay unto you, that Elias is come already, and they knew him not* (or acknowledged him not) *but have done unto him whatſoever they liſted*, &c. Theſe words, I ſay, make it ſo plain that the *Elias* here meant was then already come, and that no other for fulfilling this prophecy, on which that ſaying of the

[y] Melacim, c. 2. §. 2. [z] Ibid. [a] See Notes on chap. iii. 1. [b] As Dr. Hammond proves on Mat. xvii. note [a], and Luke ix. note [b], and 2 Peter i. note [c].

the Scribes (or Doctors of the law among the *Jews*) was grounded, was to be expected before the coming of the great and dreadful day of the Lord, that there ſeems to be no place for queſtioning it. Yet do they, who would have *Elias* that ancient Prophet to be here meant, take hence their chief argument to prove that he here ſpoken of is not yet come, and therefore that the day here mentioned is likewiſe to be underſtood of the day of the laſt judgment, before which they expect he ſhall come, becauſe, ſay they, it is ſaid in the future, *Elias truly ſhall firſt come, and reſtore all things*, as if it were a thing yet to come, but ſurely the following words, *But I ſay unto you that Elias is already come*, make it evident that that interpretation cannot be put on the former, ſo as to infer from them, that *Elias* is not yet come, but that they muſt be expounded thus, *It was truly ſaid, Elias ſhall come*, &c. or, *It is true that Elias ſhould firſt come* (or was firſt to come:) and ſo it appears the Diſciples underſtood it, of whom it is ſaid, *ver.* 13. *Then the Diſciples underſtood that he ſpake to them of John the Baptiſt*, which is a plain proof that they, that underſtand it of any other, underſtand it not aright. They, though the opinion be ancient, and have many both of note and learning which follow it, (for what end it will not be to our purpoſe to examine,) may ſeem (as a great learned [c] Man obſerves) to have taken it rather from ſome tradition, that they had heard from the *Jews*, than to have warrant from the Scripture, or any good ground for it. Sure the words of our Saviour in the place cited, make not for them, but evidently againſt them, while he concludes all, with affirming that that *Elias*, which they ſpake of, was already come, not ſaying that another was to be expected, though one were already come. To the ſame purpoſe, as clearly makes what he elſewhere ſaith, concerning *John Baptiſt*, Mat. xi. 10. *This is he of whom it is written, behold I ſend my meſſenger before thy face which ſhall prepare thy way before thee*, and *ver.* 14. *And if ye will receive it* (if ye will receive and believe the truth) this is *Elias* which was to come, (ὁ μέλλων ἔρχεσθαι) ſpoken there as of the future as well as in the forementioned words, *which ſhall come*, to ſhew that he was when the Prophet *Malachi* ſpake, to come afterward, not that when our Saviour ſpake he was yet to come: he plainly ſheweth, by ſaying thus, that he was already come. By all this our Saviour makes it manifeſt, that all that could in *Malachi* be interpreted of *Elias* was made good in *John Baptiſt*, [d] who came *in the ſpirit and power of Elias*, and was to be underſtood of him alone, as much as if he had in expreſs words ſaid, that he only was the *Elias*, that was to come, and they were not by virtue of *Malachi*'s Prophecy, or any other, to look for another. And of him becauſe he is here ſtiled a Prophet, doth he ſay, that he was more than a Prophet, *Mat.* xi. 9. yea much more, *Luke* vii. 26. for (ſaith he) *ver.* 28. *I ſay unto you among thoſe that are born of women there is not a greater Prophet than John the Baptiſt.* And in *Luke* i. 76. *Zecharias* ſaith of him that he ſhould *be called the Prophet of the Higheſt*, and all the people were perſuaded that he was ſo, *Luke* xx. 6. his denying himſelf to be that Prophet, who the people aſked him if he were he, *John* i. 21. ſhews only that they were miſtaken in their conceit, concerning that Prophet which they aſked after, as likewiſe they were in their queſtion concerning *Elias*, which likewiſe he denied himſelf to be, viz. *Elias* in perſon as they expected, but not that he was he that is here called *Elijah* the Prophet.

Here the *Greek* Verſion inſtead of Prophet puts the epithet of *Tiſhbite*, which was the appellation of the Prophet *Elijah* of old, and by that [e] they who would here have it to be underſtood of him in perſon, ſtrengthen their opinion: but ſure that adds no ſtrength to it, beſides that this is a manifeſt change of the word in the original, which ought to be of greateſt authority, there is no doubt but that by the ſame reaſon, and [f] figurative way of ſpeaking, he may as well be called *Elijah* the *Tiſhbite*, as *Elijah* the Prophet, that only ſhewing the country of that Prophet, as the other word his office; if he deſerved to be called *Eliah* the Prophet, he deſerved to be called *Eliah* the *Tiſhbite*. For that *Eliah* the Prophet, whoſe name, becauſe he came in his ſpirit and power, he was called by, was a *Tiſhbite*: in this there is nothing of force to prove that here, and in the third chapter, *ver.* 1. are meant two different *Eliahs*. We conclude therefore from the expreſs words of our Saviour, that he that is meant here by *Eliah* is *John the Baptiſt* and no other, and remit the Reader for what is of him affirmed, and concerns us to know more of what is ſaid of his perſon, to what hath been ſpoken on *chap.* iii. 1. That which is added in this verſe concerns the time of his coming, *viz.* that he ſhould be ſent *before the coming of the great and dreadful day of the Lord.* That day is the ſame which is ſpoken of, *chap.* iii. 2. called there the day of his coming and his appearing, and *ver.* 17. the day which the Lord ſhall make (or according to our Tranſlation) the day wherein he ſhall make up his jewels, and in this chapter, *ver.* 1. the day which ſhall come burning as an oven, and ſhall burn up the wicked as ſtubble, but wherein to thoſe that fear the name of the Lord, *the ſun of righteouſneſs ſhall ariſe with healing in his wings*, and again, *ver.* 3. the day which the Lord ſhould make, or wherein he ſhould do what he had ſpoken; ſo ſignal a day as that it may above others be called [g] the day of the Lord, as ſhewing more of his power and preſence, than ordinary days, though all his. And that day we look upon (as we have before ſhewed) to be that day or time which ſhould end in the dreadful deſtruction of *Jeruſalem*, ſo comprehending under it (as we have ſaid on *chap.* iii. 2.) all the time from

[c] Grot. on Mat. xvii. 10. [d] Luke i. 17. [e] Rib. Tirin. [f] Rainoldus de lib. Apocr. prelect. 97. p. 1199.
[g] See on ver. 3. out of Moreh, l. 2. c. 29.

Chriſt's firſt beginning to preach to the *Jews* to that deſtruction of them and their city. And all this may be called the day of his firſt coming, to diſtinguiſh it from that which is uſually called his ſecond coming, *viz.* his coming at the laſt day to judge all the world. Otherwiſe if we will more nicely diſtinguiſh and confine the day of his firſt coming to his birth, and the ſecond to his coming at the day of doom to judge the world, this will be to be accounted a middle day, or coming between thoſe two (as the learned Dr. *Hammond* calls it on *Mat.* xxiv. 3. and *Luke* ix. 31.) for vengeance on his enemies, and deliverance of his ſervants.

But it may ſeem convenient to comprehend, as we ſaid, all that time from his firſt manifeſtation till his executing that fearful national judgment on the *Jews*, under one notion of his firſt coming. For though that which makes theſe titles of *great* and *dreadful* is moſt ſignally appliable to that day of vengeance; yet all along in his preaching and foretelling, and threatning them with that doom as certain to come, if they continued obſtinate and would not repent, as if it were already preſent, is that which may deſervedly denominate this whole time, a great and dreadful day to them. *John the Baptiſt*'s words, wherein he deſcribes it, and forewarns of it, ſound no leſs, as *Mat.* iii. 2. where he begins his preaching with *Repent ye, for the kingdom of God is at hand*, and *ver.* 7. *O generation of vipers, who hath warned you to flee from the wrath to come?* and *ver.* 10. *Now the ax is laid to the root of the trees, therefore every tree which bringeth not forth good fruit is hewen down and caſt into the fire*, and *ver.* 12. where he tells them of Chriſt's coming with his *fan in hand*. The day or time thus deſcribed is a day of terror, and that ſo deſcribed is the day of Chriſt's firſt coming then already begun. Our Saviour's own preaching and behaviour while he was on earth was likewiſe very troubleſome to the unbelieving Prieſts, Scribes, and Phariſees; their quiet by both he diſturbs by continual minding them of, and ſharply reproving them for, their ſins and hypocriſy, and denouncing to them many ſad woes for them with ſevereſt threats, *ye ſerpents, ye generation of vipers, how can ye eſcape the damnation of hell?* Mat. xxiii. 33. and telling them, *Behold your houſe is left unto you deſolate*, ver. 38. *i. e.* the [h] deſolation of your temple, city, and nation is irreverſibly at hand, as certainly ſhall it be as if it were already done. Again, when of that ſtately admired frame of their temple, which his Diſciples ſhewed him as a thing to be wondred at, he ſaith, *Verily I ſay unto you, there ſhall not be left one ſtone upon another which ſhall not be thrown down*, Mat. xxiv. 2. and likewiſe that the days ſhould come upon *Jeruſalem*, that her enemies ſhould caſt a trench about her, and compaſs her round, and keep her in on every ſide; and ſhould lay her even with the ground, and her children within her, and ſhould not leave in her one ſtone upon another, becauſe ſhe knew not the day of her viſitation, *i. e.* becauſe ſhe would not repent upon all his calls, *Luke* xix. 43, 44. and that *generation*, he ſaith, *ſhould not paſs till all theſe things were fulfilled*, Mat. xxiv. 34. and *Luke* xxi. 32. within the life-time of ſome that there were then alive all that he ſaid ſhould be certainly fulfilled. That time in which theſe and like dreadful things were ſpoken by him who ſpake as one having authority, as the people acknowledged, *Mat.* vii. 29. the Lord himſelf then on earth, whoſe words were as things done, may well be called a great and dreadful day of the Lord, at leaſt an awful day, or day to be feared (as [i] Some would have it rather rendred,) how much more when we ſhall look on it as concluded before that generation was paſſed away, within a matter of forty years, [k] with the fearful and total deſtruction of *Jeruſalem*? ſo that comprehending all that time, both of Chriſt's being on earth, come in the fleſh, wherein he threatned ſuch deſtruction to the *Jews*, and of his coming in that ſhort ſpace after his leaving the earth, to execute what he had threatned under the name of his firſt coming, we ſay that by the day here called *the great and dreadful day of the Lord*, that is meant. If any ſhall ſo diſtinguiſh the parts of this time as to call the time of his being on earth, the day of his firſt coming, and the deſtruction of *Jeruſalem*, a diſtinct coming from it; that which we ſay is, that by *the great and dreadful day* here meant, ſeems chiefly to be underſtood that of *Jeruſalem*'s deſtruction, though we think it better to join both theſe together under the notion of one day, as we have ſaid, and that which we would evince is, that it is not literally and primarily meant of the day of the laſt judgment, as divers would have it, eſpecially they who will have by *Elias* to be meant *Elias* in perſon; the one opinion depends much on the other. A chief argument of ſuch of them as are Chriſtians, ſeems that taken from the epithet it ſelf, given to this day, becauſe it is called a dreadful day, [l] which they ſay is proper to the day of the laſt judgment, whereas the day of his firſt coming is not ſo called, but an acceptable time and day of ſalvation. But ſure, by what hath been already ſaid, it appears that the day of his firſt coming taken as reaching to the deſtruction of *Jeruſalem* (as we do take it) may well ſo be called, and was indeed ſo.

To the ſame purpoſe may be added to what hath been ſaid, that which *Simeon* ſaid unto *Mary* when ſhe preſented *Jeſus* in the temple, concerning him, *Behold this Child is ſet for the fall and riſing again of many in Iſrael*, Luke ii. 34. that is, as it is well and appoſitely to our purpoſe paraphraſed by the learned Dr. *Hammond*, "is appointed by God to be a "means of bringing puniſhment and ruin "upon all obdurate impenitents, and on the "other ſide to redeem, reſtore, and recover "thoſe that will be wrought upon by him." He

[h] Dr. Hammond's Paraph. [i] Druſ. [k] Dr. Hammond on Mark xiii. 30. and Luke xxi. 32. [l] Bellarm. de Romano Pontifice, l. 3. c. 6. and ſee Chr. à Caſtro, and Ribera.

He that was a *chief corner ſtone, elect and precious*, precious indeed to thoſe that believed, was at once unto the diſobedient *a ſtone of ſtumbling, and a rock of offence*, 1 Peter ii. 6, 7, 8. ſuch a ſtone as *whoſoever ſhould fall on ſhould be broken, but on whomſoever it ſhould fall, it ſhould grind him to powder*, Mat. xxi. 44. and whereas [m] they urge in confirmation of their opinion, that Chriſt at his firſt coming *came not to judge but to be judged, not to deſtroy but to ſave*, we may oppoſe what he ſaith, *John* ix. 39. *for judgment am I come into this world*, ſo as to ſhew that that cannot be ſo underſtood, as to contradict this. And that place of *John* xii. 47. where he ſaith he *came not to judge the world*, may, as Dr. *Hammond* obſerves, be well underſtood, that he came not to accuſe; but certain it is that *the Father committed all judgment to the Son, and gave him authority to execute judgment*, John v. 22, 27. and that as he came for judgment into the world, ſo he did execute it being come, both by his preaching while he was among men, *laying the ax to the root of the tree*, and ſeverely putting home the blow at the ſignal deſtruction of the unbelieving obſtinate *Jews*, in few years after his departure out of the world, when they who before refuſed to be judged by him, and to be convinced by his preaching, of their evil ways, and to repent of them, that ſo judging themſelves they might have prevented the farther judgment of the Lord, and thought to prevent that, by judging him, and crucifying him, did by their obſtinacy pull it on themſelves, and felt the ſad effects in ſo dreadful a manner in that particular judgment on that nation, that nothing but that fearful perdition of the whole world expected at the laſt day, can be imagined more terrible: ſo that that deſtruction of theirs being comprehended under the day of his firſt coming (in the way that we have ſaid,) makes it deſervedly called, the great and dreadful day of the Lord, as well as the laſt day of his coming to the general judgment may be ſo called. And whereas, as they ſay, that the day of his firſt coming is called an acceptable day, a day of ſalvation, it is to be conſidered to whom it was ſo, *viz.* to ſuch as received him with good will as a Saviour, believed in him, and obeyed him, but to others it was far otherwiſe, a day burning as an oven to deſtroy them. In like manner alſo may that day of the future judgment be termed, and ſhall be to the righteous a day of ſalvation, a welcome day, a day longed for by them, and in reſpect to the certain expectation of which they hold up their heads againſt all the preſſures and perſecutions, which from ungodly men they ſuffer before hand, and are by the Apoſtle bid to comfort one another with thoſe words, 1 *Theſſal.* iv. 18. ſo that in theſe epithets here put to the day here ſpoken of, there is nothing which maketh why it may not be attributed as well to the one as to the other, to that of Chriſt's firſt coming, as that of his ſecond: and the other circumſtances make it evident that it ought to be underſtood primarily here of the firſt, however appliable to the ſecond.

In the Prophet *Joel*, chap. ii. 31. we read of a day of the Lord deſcribed in the very ſame terms, and concerning the day deſigned thereby is much the like difference of opinions, as here. [n] But St. *Peter* in *Acts* ii. 20. manifeſtly interprets that alſo of the day of Chriſt's firſt coming, and ſo from all which hath been ſaid we conclude that by the great and dreadful day, before the coming of which the Lord bids them here take notice that he will ſend *Eliah* the Prophet, is to be underſtood the day of Chriſt's firſt coming, which includes his coming in judgment particularly, againſt the nation of the *Jews*, and ended in the deſtruction of the unbelievers amongſt them and of their city, before which *John the Baptiſt*, deſigned here by the name and title of *Eliah* the Prophet, was according to this prophecy ſent; and not of his coming to execute the general judgment on the whole world, at the day of doom, which ſhall end in the deſtruction of the whole, farther than as this was a [o] type of that, before which that he will ſend an harbinger, as he did before this, is but the conjecture of [p] thoſe that affirm it, and that for which there is not from theſe words any evident proof.

That which hath made me ſo long to inſiſt on the clearing of this expoſition, even to tediouſneſs, is becauſe the expounding the words otherwiſe, and as of a thing yet to come, would be to give up to the *Jews* an argument, which ought not to be given up to them. For if it be granted to them that *Elijah* in perſon be to be expected before the coming of Chriſt, here ſpoken of, and that the day here ſpoken of be not yet come, they will think they have reaſon to ſay (as they obſtinately do) that the true Meſſiah is not yet come, and yet to expect another Chriſt as well as another meſſenger; whereas if it be made evident (as we ſuppoſe it is) that that *Eliah* here foretold of, is already come, and the day here meant, alſo come, they can have nothing more but mere obſtinacy to pretend why they ſhould not believe in Chriſt, and forſake that error received from their fathers.

Farther arguments for confirming what we have ſaid, the following words alſo afford, as we ſhall ſee in taking them in their order; before we paſs to which we may take notice of the *Greek* rendring the word הַנּוֹרָא *hannora*, which other tranſlations render *terrible*, *dreadful* or *awful*, by ἐπιφανῆ, as likewiſe in *Joel* ii. 11, 38. *illuſtrious* or *notable*, as Ours tranſlate *Acts* ii. 20. where that ſecond place of *Joel* is cited, which hath made [q] Some to think that they read in the copy, that they followed, הַנִּרְאֶה *Hannireah*, from רָאָה to *ſee*; whereas הַנּוֹרָא is from יָרֵא *yare*, to *fear*: but another learned [r] Man is ſo far from their opinion, as

[m] Bell. ibid. See John iii. 17. and xii. 47. [n] Rainold. de lib. Apocryphis prael. 95. and Cameron on Mat. xvii. 11. [o] Ibid. [p] Mede's diſcourſe on Mat. i. 14, &c. [q] Schind. Lex. in רָאָה and Capel. Crit. p. 60. l. 2. [r] L. de Dieu, on Acts ii. 20.

as that he thinks that the *Greek* word mentioned is not there to be taken in its ordinary ſignification of *illuſtrious* or *notable*, but rather for *terrible*, and ſo likewiſe to have that notion in the title of *Antiochus Epiphanes*, who he thinks was not called ſo much *illuſtrious* as *terrible*. But this neither makes much for or againſt our purpoſe in giving the meaning. To the day ſpoken of may well agree, either of thoſe epithets: it was *terrible* and *dreadful*, and therefore *notable*, and perhaps there was anciently that communication of ſignifications between thoſe roots in the *Hebrew* as to juſtify both.

6. *And he ſhall turn the heart of the fathers to the children, and the heart of the children to their fathers, leſt I come and ſmite the earth with a curſe.*

And he ſhall turn the heart of the fathers to the children, and the heart of the children to their fathers, &c.] As in the former verſe we had him whom God in mercy would ſend to them for preventing their utter deſtruction, deſcribed by his title of *Eliah* the Prophet, and by the time of his coming, before the coming of the great and dreadful day of the Lord, ſo in this we have him deſcribed by his office, *viz.* that he ſhould *turn the hearts of the fathers to the children, and the heart of the children to their fathers*, to which are added the good effects which ſhould be produced by his performance of that office, *viz.* the preventing of God's *coming and ſmiting the earth with a curſe*. Theſe words are referred to by the angel, *Luke* i. 16, 17. with a farther explication of them, and applied to *John the Baptiſt* thus, *and many of the children of Iſrael ſhall he turn unto the Lord their God, and he ſhall go before him in the ſpirit, and power of Elias, to turn the hearts of the fathers to the children, and the diſobedient to the wiſdom of the juſt, to make ready a people prepared for the Lord.* That theſe words are there referred to, is manifeſt, and the perſon ſpoken of, ſo expreſly declared to be *John the Baptiſt*, called therefore *Eliah*, becauſe he ſhould come *in the ſpirit and power of Elias*, that there can be no reaſon why that ſhould be doubted or diſputed of among Chriſtians; or *Elias* in perſon, or any other by that name called, ſhould be expected by virtue of them, (as before we have ſaid.)

As concerning the meaning of the words by which his office is expreſſed, whatever they think concerning the perſon, it will be indifferent to all to enquire. They muſt have the ſame meaning, whoſoever they are applied to, whether by *Jews* or *Chriſtians*. For the meaning of them, therefore, we may look what they do or ought to agree in, comparing them one with another. To which enquiry it will be convenient to premiſe an obſervation concerning that word or prepoſition, which in our Tranſlation is rendred *to*, and is in the *Hebrew* עַל *Al*, *viz.* that it is (as [s] Grammarians obſerve, and examples convince) of divers uſes and ſignifications. It ſignifies moſt uſually *above*, *over*, *on*; but not only ſo, but withal, *to*, *with*, *for*, *by*, *near*, *againſt*, *in*, and other like, of which examples occur in the *Hebrew* Text. And according to the words with which it is joined and the thing ſpoken of, is the ſignification thereof to be diſcerned and diſtinguiſhed. Again, concerning the appellations and titles of fathers and children, that they are not only attributed to thoſe that are ſo by nature, but to others alſo, who for other reſpects or relation one to another, have thoſe names given them; as older people that of *fathers*, younger that of *children*; and ſo learned men, or teachers, are looked on as *common fathers*, in reſpect to their *diſciples*, or ſuch as learn of them, or are inſtructed by them, and the like.

This concerning the nature of thoſe words being obſerved, will help us to judge of ſuch expoſitions as are given of the whole ſentence. The ſignification of the foremention prepoſition which our Tranſlators chooſe to give it in this place, is *to*, or *unto*, which it often manifeſtly hath elſewhere, as *Joſhua* ii. 8. *ſhe came up*, עליהם *Alehem*, *to them:* and 1 *Sam.* ii. 11. *went* על ביתו *Al Beito*, *to his houſe*, with many other [t] places. And it is likewiſe embraced by moſt of Interpreters: but then accordingly as they apply it to *fathers* and *children*, and their different underſtanding of what is meant by them, do they differ in giving the meaning. They that underſtand them of ſuch as ſhould be then together in preſent being, whether natural fathers and children, or others who might be called by that title (as Ours ſeem to do) take his office, ſo as here deſcribed, to conſiſt in taking away ſuch diſcords and differences as ſhould be betwixt them, and ſettling peace, and love, and charity among them, ſo as that their hearts ſhould be propenſe and kindly affectionated one to another, and they ſhould be of *one heart* and one ſoul among themſelves, as it is ſaid of the believers, *Acts* iv. 32. and with one conſent hearken to God and receive the truth preached to them. So that this diſpoſition and behaviour, which it is here ſaid, it ſhould be the work of the promiſed *Eliah* to work in their hearts, may ſeem (as a learned [u] *Jew* obſerves) contrary to that which in the Prophet *Micah* is deſcribed, as being found among them in his time, *chap.* vii. 6. *the ſon diſhonoureth the father*, or that which on their hearkning not to him our Saviour ſaith, ſhould be in after-times, *the father ſhall be divided againſt the ſon, and the ſon againſt the father*, Luke xii. 53. Such diſſenſions among them in thoſe times here ſpoken of, are [w] obſerved to have been cauſed and fomented by the ſeveral ſects that were among them, as of *Sadducees* and *Phariſees*, and the like; which had ſuch ill influence as to baniſh thoſe due reſpects which ought to have been betwixt parents and children, ſuperiors and inferiors (or whoſoever under the title of father

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[s] Abu Walid, and R. D. Kimchi in Radic. Grot. on the place, and on Luke i. 12.

[t] See R. D. Kimchi in Radicibus.

[u] Aben Ezra.

[w] See

father and ſon may be comprehended;) and that love and charity, which ſhould have been betwixt all orders and degrees of men, whoſe hearts *Eliah* (i. e. *John Baptiſt* coming in the ſpirit and power of *Eliah*) ſhould be ſent to reduce (if poſſible) to better order, to mutual agreement among themſelves, and joint obedience to God. This ſeems to have been the ancienteſt underſtanding of the words among the *Jewiſh* [x] Doctors, who ſum up the meaning of them in other words, ſaying, "That "he ſhould be ſent, להשוות המחלוקת *Le-* "*haſhvoth hammachloketh*, to compoſe diſſen- "ſion, or reconcile differences, לעשות "שלום ביניהם [y] *Leaſoth ſhalom binehem*, to "make peace between them, that they might "all agree in the profeſſion of one religion:" and thus ſeem the *Greek* Interpreters to have underſtood them, who inſtead of the ſecond member of the ſentence, *and the heart of the children to their fathers*, put for the meaning of it, *and the heart of a man* (or every one) *to his neighbour*. Againſt this expoſition I know not what may be excepted; yet do Others, taking the forementioned prepoſition in the ſame ſenſe, of *to*, give Others: [z] Some, *he ſhall turn the hearts of the fathers to the children*, &c. i. e. *of the Jews to the Gentiles, and of the Gentiles to the Jews*; which though it may be true, and that *John* did ſo, and it was as well an effect of his preaching and baptizing, as of the goſpel, yet, I ſuppoſe, is not the literal meaning of theſe words, which were ſpoken to the *Jews*, and more particularly concern them between themſelves. [a] Others, *he ſhall turn the heart of the fathers to the children*, &c. i. e. *of God to Iſrael, and Iſrael to God; who is called their Father, and calleth them ſons.* That this is comprehended within the latitude of theſe words we doubt not, inaſmuch as we hear the angel, where he refers to theſe words, putting as part of *John*'s office, *many of the children of Iſrael ſhall he turn to the Lord their God*; and indeed for that end was he to turn their hearts one to another, that they might all with joint hearts, or one heart, turn to the Lord. Yet can we not think that to be the literal meaning of the preſent words: God is called their Father elſewhere, but I ſuppoſe *fathers* here put in the plural number, cannot be properly uſed of him.

Another [b] expoſition of *Camerarius*, who makes the meaning to be, that he ſhould *reduce the hearts of the fathers to the children, and of the children to the fathers*, *i. e.* "Should "turn or bring back the hearts of the fathers, "ſo as that they ſhould take care of the pious "education of their children, whereas they "had been negligent in the right inſtructing "and diſciplining of them, and the hearts of "the children who had been diſobedient to "their fathers; ſo as *to yield due reverence "and obedience to them*, may be well reduced "to the firſt." But as to that which [c] Others give, *viz.* that by *the fathers* ſhould be meant the old Patriarchs, *Abraham*, *Iſaac*, and *Jacob*, &c. and by *the children*, thoſe of that generation when this *Elias* ſhould come: I do not underſtand how it can be made good. To ſay that the hearts of the children ſhould be turned by their converſion to the ſame faith that was in thoſe ancient holy men is intelligible; but how the hearts of thoſe ſo long ſince dead ſhould be ſaid to be turned to thoſe of that generation, is not ſo eaſily conceived. Theſe hitherto mentioned all take על *Al* here in the ſignification of *to*. There are of the *Jews* who would have it here to ſignify *by*, or *by the hand*, or means of; ſo *R. Solomon* out of an ancienter Doctor, *ſhall turn the hearts of the fathers by the hand of the children*, *i. e.* "Shall ſpeak to the children to perſuade their "fathers to embrace the way of the Lord, and "on the other hand to the fathers to perſuade "their children." The ſame ſignification of it takes *Abarbinel* alſo, and gives this ſtrange interpretation, making the time ſpoken of to be according to his fancy after the reſurrection, which he will have to be before the end of the world, "If any be then at that time liv- "ing who hath children dead, he ſhall by "them, being raiſed from the dead at the "coming of *Eliah* be converted to the truth, "and on the contrary ſuch children as are "living, by their fathers being raiſed; that "ſo before the end of the world all may be "turned to the truth, that all be not de- "ſtroyed." But this is ſo uncouth an expoſition and ſo little agreeing to the words, as that it will be much from the purpoſe to ſpeak more of it, nor doth that by *R. Solomon* mentioned agree with them, there being ſhewed in them what God would do by the hands of his *Elias*, not what *Elias* ſhould do by the hands of others.

But there is yet another acception of the word, which is by Others, both *Jews* and *Chriſtians*, preferred, as giving the plaineſt meaning; and that is by taking it here to ſignify not, *to*, but [d] *with*, as manifeſtly in ſeveral other places it doth. As for example, על מררים *Al merorim*, *with bitter herbs*, Exod. xii. 8, 9. *his head* על *with his legs*, and *chap.* xxxv. 22. *and they came*, על נשים *Al naſim*, *with women*, *i. e.* as Ours tranſlate it *both men and women*; with ſeveral like inſtances. Thus *R. D. Kimchi* here will have it taken, giving thus his expoſition, "He ſhall "warn or call on both fathers and children "together, with all their heart to turn unto "God, and they that turn ſhall be delivered "from the day of judgment;" ſo that על is to be looked on as ſignifying the ſame that עם *im*, with, *fathers with the children*, and *of children with their fathers*, all of them together. So likewiſe *R. Tanchum*, the meaning (ſaith he) is, "That he ſhall ſeek to rectify "(or reduce into order) the ſect (or people) "that they may be all of them of one heart, "in the obedience (or worſhip) of God, and "the word על is in the ſignification of עם, "*with*,

[x] Talmud. Tract. Edaioth, cap. ult. [y] Ibid. and Maimon. cap. ult. [z] See Ribera, and Lightfoot. [a] See R. Tanchum. [b] See L. de Dieu. [c] Rib. Menoch. Tirin. &c. and ſee Chr. à Caſtro. [d] So an Arabick Tranſl. MS.

" *with, i. e.* ſaith he, he ſhall ſeek to rectify " the hearts of the fathers among them, with " the hearts of the children; and the repeat- " ing (or doubling) of the words, *(viz.* and " the heart of the children with their fathers,) " is for greater confirmation ſake." Thus ſay thoſe *Jews*, with whom do concur (as we ſaid) divers [e] Chriſtians alſo, and are urgent for it, ſo as that the words may denote that he ſhould convert or call to repentance all of them together, both old and young, young and old, that ſo they might all *be a people prepared for the Lord*, (as *Luke* i. 17. he ſpeaks) and readily receive him, and with joint hearts obey him; this expoſition gives a clear and plain meaning, and is eaſily reconcileable with the firſt mentioned; both even neceſſarily go together, *viz.* the converting all together, one with another, and one to another, in obedience to God, and love one to another: and therefore we may well look on the words as comprehending both, and that for giving a full meaning of them, both ought jointly to be taken in; and ſo are they taken in likewiſe in that one word, in which our Saviour elſewhere ſums up that office of this *Eliah* herein more expreſſed, *viz.* [f] ἀποκαταστήσει πάντα, *ſhall reſtore all things*, reduce all things to right order, which could not otherwiſe be done than by turning them all one to another, and one with another to the faith of Chriſt. In much like manner to that of our Saviour's, do ſome of the [g] *Jews* likewiſe ſum up the import of theſe words, concerning his office whoever it be that is meant, ſaying that he was לישר ישראל ולהכין לבבם *Leyaſher Iſrael velehacin libbam*, to rectify *Iſrael*, and to prepare or put in good order their hearts.

In the forecited place, *Luke* i. 17. where theſe words of *Malachi* are plainly referred to, the words, *and the heart of their children to their fathers*, are not put as they are here read, but inſtead of them, *and the diſobedient to the wiſdom of the juſt*, which the learned Dr. *Hammond*, in his Notes on that place ſhews to be as a gloſs or paraphraſe on the Prophet's words, to explain his expreſſion; both importing that a general reformation ſhould be endeavoured to be wrought by the perſon ſent for that end, among the *Jews*, for fitting them to receive the Lord Chriſt. From the ſame ſpirit did both expreſſions proceed, and it will not concern us to be inquiſitive why he ſhould change his language or expreſſions. By what he ſaith by his angel there in *Luke*, it is evident that what he here ſpake by his Prophet was ſpoken of *John the Baptiſt*, and not of *Eliah* in his perſon. And with what *Elias*-like zeal *John* did ſet himſelf to perform the office here deſigned for him, appears by what we read in the goſpel of his miſſion, and his preaching, and the time thereof, and the contents and effects of it, as *Mat.* iii. *Mark* i. *Luke* iii. and *John* i. He that ſhall duly conſider what is in thoſe places ſaid of *John*, and what he did, and compare them with what is ſaid here of the *Eliah* promiſed, that he ſhould do; will eaſily perceive all that is here propheſied to have been already made good; that there will be no ground left to him for expecting a farther completion of it, by *Eliah* in perſon, or any other under that name to be expected before the coming of the great and dreadful day of the Lord here ſpoken of. Here God ſaith, *Behold I will ſend Elijah the Prophet*; in the goſpel it is ſaid, *there was a man ſent from God whoſe name was John*, John i. 6. and that that *John* was *Elias which was for to come*, Mat. xi. 14. Here, that he was to be ſent *before the coming of the great and dreadful day of the Lord*. There the time of *John*'s coming is deſcribed that it was when *the kingdom of God was at hand*, Mat. iii. 2. when *the day of wrath* was coming, *ver.* 7. when *the ax was laid to the root of the trees, and every tree that brought not forth good fruit ſhould be hewen down and caſt into the fire*, ver. 10. when he was now coming whoſe *fan was in his hand*, and he *would throughly purge his floor, and gather his wheat into his barn, but would burn up the chaff with unquenchable fire*, ver. 12. which expreſſions (as we have before ſhewed) are an evident deſcription of the *great and dreadful day of the Lord* here ſpoken of: here, that this *Eliah ſhould turn the heart of the fathers to the children, and the heart of the children to the fathers*, [h] preach to all ſorts young and old converſion and repentance; there in the goſpel, that John *ſhould turn many of the children of Iſrael to the Lord their God, and the hearts of the fathers to the children*, &c. *Luke* i. 16, 17. and that he did preach to all the *baptiſm of repentance*, Mark i. 4. *Luke* iii. 3. and that with ſuch power and good effect *that Jeruſalem and all Judea, and all the region round about Jordan, went out to him, and were baptized of him, confeſſing their ſins*, Mat. iii. 5, 6. and *Mark* i. 5. *i. e.* multitudes of all ſorts and conditions of people out of thoſe places, *Luke* iii. 7. of the common ſort of people; *ver.* 10. of thoſe that might ſeem to have leaſt of the fear of God before their eyes, leaſt regard of, or charity for other men, publicans, *ver.* 12. ſoldiers, *ver.* 14. and were at greateſt difference in opinion one from another, Phariſees, and Sadducees. [i] To all theſe did he inſtil precepts of charity, *Luke* iii. 11. the hearts of all theſe it is manifeſt that he did turn one to another, in that they [k] agreed and were united in one common baptiſm by him. What can more punctually agree than the prophecy here, and the matter of fact ſet down in the goſpels thus paralleled, do, to ſhew that the perſon who is here ſo characterized in reſpect to what was to be, and there to what was made good in him, is one and the ſame, and that no other ought to be expected by virtue of this prophecy? certainly when we conſider how exactly all things do concur of what is foretold of in the Prophet, and reported as done

[e] Chr. à Caſtro, L. de Dieu, and Dr. Hammond on Luke i. 17. in whoſe Notes, where he refers to this place, ב is ill printed for על. [f] Mat. xvii. 11. and ſee Mark ix. 12. [g] Maimon. Melakim, c. ult. [h] Dr. Hammond on Mat. iii. note c. [i] Grot. [k] Lightfoot.

done in the goſpel, in the one perſon of *John the Baptiſt*, and how all things here deſigned to be done by this perſon named *Eliah*, were by him in a ſignal manner performed; we ſhall perceive that there is little grounds for that argument which is by [l] Some here taken to prove that *Eliah* in perſon is to be expected before the day of the laſt judgment, becauſe (as they ſay) *John* did not fulfil all that is here required, in the converſion of the hearts of the fathers and children one to another, or as it is ſummed up by our Saviour in *reſtoring all things*, Mat. xvii. Not to enquire what other anſwers may be, or are, given to that objection, abundantly ſufficient for confirmation of that expoſition which we have follow'd, as to the ſcope and meaning of them, and to ſhew that they do not afford any good grounds for any ſuch argument, will be the conſideration of two things which would by thoſe who draw that argument here from them, be otherwiſe (I ſuppoſe) eaſily granted. 1. [m] That words which are put to import that ſuch or ſuch a thing ſhould be effected by any, do often ſignify rather his endeavour, and the doing of what would or might be ſufficient for the effecting of them, than a full accompliſhment as to the effect, or conſequents on his endeavour. So that what is ſaid that the perſon here ſpoken of *ſhould turn the hearts of the fathers to the children*, &c. and *Mat.* xvii. 10. that he *ſhould reſtore all things*, may well be ſaid to be fulfilled, if he did diligently that which tended to the producing, and was ſufficient to have produced, ſuch effects, though through default in the ſubjects on which he was to work, the hearts of all were not turned, nor all things, or men (as [n] Some think it may, though put in the neuter gender, be particularly applied to them) fully rectified and reduced into right order. 2. [o] That the word, *all*, is not always to be taken in that extent as to comprehend every particular (whether it be applied to perſons, things, times, or places) but only a great number, and to ſhew the diffuſive nature, of that which is ſaid ſhould have reſpect to all, to be ſuch as might be extended to more, even to all that ſhould come in its way, or be offered to it, or were rightly qualified to receive its operation, or required to make good the truth of what is ſpoken of.

To omit other examples, which are frequent, one already mentioned, and which is to our preſent purpoſe will make it evident. It is ſaid, *Mat.* iii. 5. that *Jeruſalem, and all Judea, and all the region round about Jordan went out to John, and were baptized of him.* It will not by any be thought that every perſon in thoſe places did thus, but a great multitude or ſtore of them, and if more had come, or his preaching had prevailed on more, *John* was ready to perform his office to them. This is thought enough to juſtify the expreſſion, that *all* the country came unto him, and were baptized of him. Here is not in our Prophet the word *all* expreſſed, but indefinitely, without any number mentioned, ſaid, *ſhall turn the heart of the fathers and the heart of the children*; but becauſe where Chriſt ſums up what is here ſaid, or gives the meaning of it, he adds it, *viz. and ſhall reſtore all things*, it is by them looked on as here underſtood, and the [p] exceptions therefore taken, that by *Elias* is not here meant *John the Baptiſt*, becauſe to reſtore all things is to convert to the true faith all *Jews* and *Hereticks*, &c. which *John* did not effect, and therefore *Elias* in perſon is yet to come, and do it. But if we ſuppoſe that *all* is to be here underſtood, ſurely that by *all* were to be meant no more than we have ſaid, *i. e.* many of all ſorts, all that ſhould hearken to his preaching and receive his Doctrine, we may learn from the angels deſcribing of the ſame office of his that is here deſcribed by this, that *many of the children of Iſrael he ſhould turn unto the Lord their God, going before him in the ſpirit and power of Elias to turn the hearts of the fathers to the children.* The *all* and the *many* do then ſignify the ſame thing in this matter. And theſe things being obſerved, ſurely by what we read of *John*'s performance, it is evident that the words here ſpoken of this *Eliah* to be ſent, were in, and by him, ſo far (even to wonder) made good, that to expect another to fulfil them in greater meaſure, is not warranted by virtue of this prophecy. He was zealous in the higheſt degree in performing what he was ſent to do, and on very many did his endeavours take effect. That they did not on more, on all among them without exceptions, prevail, was not through any defect or default in him, but becauſe, as the Scripture expreſly declares, concerning many of the Phariſees and Lawyers ([q] many of which yet came in unto him) they rejected the counſel of God againſt themſelves, *Luke* vii. 30. the like effects which our Saviour, who came to convert them all and to ſave all, complains his own preaching to have had, among that ſame people, through their obſtinacy, ſaying, *O Jeruſalem, Jeruſalem, that killeſt the Prophets, and ſtoneſt them that are ſent unto thee, how often would I have gathered thy children together, even as an hen gathereth her chickens under her wings, and ye would not*, Mat. xxiii. 37. [r] Some are ſo far from thinking that on theſe words can be grounded any argument to prove that the *Elias* here meant was not *John Baptiſt*, and that it is one yet to come at the end of the world, before Chriſt's laſt coming, as that they look on them as an argument to prove the clean contrary; becauſe this *Elias* is to come before the great day of the Lord, and to call to converſion and repentance; for which was a fit ſeaſon at Chriſt's firſt coming: but at the laſt day of his coming, the day of judgment, is no farther time for repentance, but for reward or execution of judgment and puniſhment; therefore that day, not this, muſt here be meant, and this *Elias* one already come, not one

[l] Bellarm. de Rom. Pontif. lib. 3. c. 6. [m] Grot. on Mat. xvii. 10. Non tam fructus operæ, quam opera ipſa reſpicitur. [n] Hammond on Luke i. note [c]. [o] See him on 1 Cor. note. [p] Bellarm. ut ſupra. [q] Mat. iii. 7. [r] Tarnov. Cameron on Mat. xvii.

one then to be expected. What we have ſaid will farther be confirmed by conſideration of the next words, in which is declared why he ſhould be ſent to convert them, *viz. leſt* (ſaith the Lord) *I come and ſmite the earth with a curſe.*

As the former words concerning the miſſion, the time and the office, of the perſon here named *Eliah* the Prophet do (as we have ſeen) exactly agree to *John the Baptiſt*, and ſo as that they cannot ſo be applied to any other, ſo do theſe alſo which declare the end for which he ſhould be ſent at that time, to perform that office, no leſs agree with thoſe in which in the goſpel we are ſhewed for what end *John* did perform his, by preaching converſion and repentance, *viz.* That being converted they might *flee from the wrath to come*, Mat. iii. 7. and the axe being now laid to the root of the trees, they bringing forth good fruit, might eſcape from being cut down and caſt into the fire, *ver.* 10. that they might be as wheat, and gathered into the Lord's garner, and not as chaff which he ſhould burn with unquenchable fire, *ver.* 12. Add how the angel explains it, *Luke* i. 17. that he ſhould, (and as appears, *chap.* iii. accordingly did endeavour to do) *turn the hearts of the fathers to the children, and the diſobedient to the wiſdom of the juſt.* For what end? *to make ready a people prepared for the Lord*, a people fit to receive him, and to find mercy and ſalvation from him at his coming. Who will not at firſt hearing or reading perceive, that thoſe things ſaid concerning the end of his preaching, are the very ſame with what is ſaid here of this perſon's performing the office he is ſent for, *viz.* that he ſhould do it, to prevent, *leſt the Lord ſhould come and ſmite the earth with a curſe*, or utter deſtruction. The ſame words which are given, even by ſome of the *Jews*, for explication of this expreſſion of the Prophet, will as appoſitely be uſed for ſumming up the meaning of thoſe in the goſpel. Such is that expoſition of *R. Tanchum*, The meaning, ſaith he, is, "He ſhall fairly perſuade them, "that he may reduce any of them who may "poſſibly be reduced; to wit, ſuch who have "not evil habits ſo firmly rooted in their "minds, that they cannot return from them "till the puniſhment which ſhall ſeize on all "the rebellious tranſgreſſors, overtake them." Surely this which he gives for the meaning of what is here ſaid of this perſon here denoted by the title of *Eliah*, for ſhewing for what end he ſhould perform his office, is manifeſtly the meaning of what is in the goſpel ſaid, concerning the end for which *John* was ſent to preach repentance, and did preach it, and baptize unto it. Not much different as to the purpoſe, is that meaning which [s] another among them gives of theſe words, *viz.* "Therefore "he ſhall warn them, that they may be "brought to repentance againſt that day come, "that he may not ſmite the whole land, (or "the land with a conſumption) and it be a "curſe." Thus far, well; and ſo as to ſhew the end which this *Eliah* was to aim at, to be altogether the ſame that *John* did aim at, and labour to effect, ſo far as that we cannot but look on him as the perſon here deſigned, and have not reaſon to expect any other for making good, as we have before ſaid, this here ſpoken. What this laſt *Rabbin* adds, They that will not be warned by his admonition, ſhall be conſumed and periſh in the wilderneſs of the people, or at the day of judgment in the land of *Iſrael*, doth only ſhew that he knew not well what to ſay as to the curſe, or deſtruction here ſpoken of, when, or how it ſhould be, not willing to underſtand it of that deſtruction of *Jeruſalem* by the *Romans*, on their rejecting both *John*'s and Chriſt's admonitions, which it is (as we have before ſhewed) evidently meant of. He knows not on what to fix, and ſo ſpeaks at random that which ſignifies nothing, and leaves the Reader in a maze. But if it be applied to that, all will run clear, not ſo if to any other. For againſt that which (as we have ſeen) many concur in, that it ſhould be meant of the day of doom at Chriſt's laſt coming to judge the world, the form of the expreſſion (as is by [t] Some obſerved) affords an evident argument, *leſt I come, ſaith the Lord, and ſmite*, &c. that ſhews that this judgment might by their repentance and converſion be prevented, which is confirmed by what our Saviour ſaith, *Mat.* xxiii. 37, 38. and *Luke* xiii. 34, 35. that therefore their houſe was left unto them deſolate, becauſe they would not be gathered when he would have gathered them, nor be brought to repentance by his call: and that all thoſe evils, and a terrible deſtruction came upon them, becauſe they would not know the things that belonged to their peace, nor the day of their viſitation, when they were told of them both by *John* and himſelf, *Luke* xix. 42, 44. But that general judgment is a day that cannot by any means be prevented, but ſhall in God's appointed time certainly come, ſo that *leſt I come* cannot be applied to that. For certainly he will come, without any peradventure. As for the explication of the word, *earth*, *viz.* that by it is here meant the land of *Judea*, the people ſpoken to, and of, and not the whole earth in general is evident. [u] That it is in that reſtrained ſignification for the land of *Iſrael* and *Judea*, peculiarly often uſed both in the *Old* and *New Teſtament*, is a thing ſo confeſſed as that there is no need farther to inſiſt on it.

Abarbinel ſeeming to take it more generally thence infers, "That the deſtruction that is "here ſpoken of ſhould be of things generable "and corruptible, ſuch as are on the earth, "not of the heavens and the hoſts thereof, "(or things therein,) ſo as it was at the uni-"verſal deluge, when God deſtroyed [w] every "living ſubſtance: in ſum, all only that was "in this lower world." What he aims at in this inference he doth not farther explain: if he

[s] Kimchi. [t] Rainolds ut ſupra, p. 1201. [u] See Cameron on Mat. xvii. 11. and Hammond on Mat. v. 6. and on Rev. vii. [a], and xii. [f]. [w] Gen. vii. 4, 23.

he would have it that at the end of the world, only the earth and the things that are therein ſhould be deſtroyed, we have to oppoſe againſt him that conſtantly profeſſed truth, *that as well the heavens as the earth are reſerved unto fire againſt the day of judgment*, as St. *Peter* ſpeaks, 2 *Peter* iii. 7. and ſhall be diſſolved therewith; but otherwiſe, if there be weight in his way of argument, it will make for our purpoſe, *viz.* that the day here ſpoken of is not that day of the laſt judgment, becauſe it is a day of ſuch deſtruction as was to be executed on earth only, and therefore in this world, *viz.* (as we have all along ſaid) the deſtruction of *Jeruſalem*.

By the *earth*, or *land*, will eaſily be underſtood by a moſt uſual notion, *Ahlol ardi*, *the people of the earth, or inhabitants of the land*, (as an *Arabick* Tranſlation done by a *Jew* hath it) together with the land it ſelf. [x] They that expound it "*earthly minded men*, ſuch as fol- "low earthly things, and will not make uſe "of the time of grace, and embrace God's "ſalvation offered to them, ſay what is true, "but ſeem not to give the full latitude of the "word." Such of the people only were deſtroyed, and thoſe that turned to God were ſaved, yet for the ſake of the many obſtinate rebels, was the land together deſtroyed and made deſolate. As for the laſt word חרם *Cherem*, which is rendred *a curſe*, it may be likewiſe (as it is by [y] Several) rendred, *deſtruction* or *utter deſtruction*. So *R. Tanchum* ſaith, he means an univerſal deſtruction according to the ſenſe of the verb in that place, *Numb.* xxi. 2. והחרמתי *vehecharamti*, *then I will utterly deſtroy their cities*, and ſo do our Tranſlators in *Zacch.* xiv. 11. render the ſame word that they render here *a curſe*, by *utter deſtruction*; and the ſame verb that [z] *Numb.* xxi. 2. they render *I will utterly deſtroy*, do they render, *Micah* iv. 13. *I will conſecrate*, and *Levit.* xxvii. 28, 29. the noun, the ſame that is here uſed, is rendred *a devoted thing*, and *Deut.* vii. 26. *a curſed thing*. So that looking into the Scriptures we ſhall find the root of this word to have theſe ſignifications, of *cutting off*, or *deſtroying*, and *curſing*, and *conſecrating*, (to omit another notion in which it ſignifieth *a net*.) The prime [a] ſignification ſeems to be that of *cutting off*, or *deſtroying*, which appears in the other *two*; in that of curſing, which is a devoting to deſtruction, manifeſtly; and not obſcurely in that other of *devoting* or *conſecrating*, inaſmuch as that is a [b] cutting off (as it were) and taking out of the way from common uſe that which is ſo devoted. In this place it is manifeſt that they that render it *curſe*, mean the ſame with thoſe that render it *deſtruction*; not ſuch a lighter curſe for correction as is ſpoken of, *chap.* iii. 9. but a curſe ending in a final exciſion and utter deſtruction. For what is here meant by what is threatned, the event and manner in which it was fulfilled on them to whom it was ſpoken, makes evident; the generality of the *Jews* having rejected the admonitions of *John Baptiſt*, who was ſent to warn them *to flee from the wrath to come*, by embracing Chriſt and his Doctrine, whom they not only refuſed, but procured to be crucified, and pulled on themſelves a curſe by ſaying *his blood be on us and on our children*, God, ſeconded it with his curſe and ſent on them that curſe which ended in that fearful deſtruction of them, and their land, from which they could never recover, and which makes undeniably manifeſt to all the world that this prophecy had its full accompliſhment in them, and in vain do they ſeek to elude it.

Thus here ends this prophecy, in the *Hebrew* Bibles and all that follow them; but in many copies of the *Greek*, the verſes are ſo tranſplaced as that the fourth verſe being taken out of its place is put after this, *viz. Remember the law of Moſes*, &c. and ſo made to conclude the prophecy; on what occaſion, or for what reaſon I know not. [c] One ſaith it was done in imitation of the ſuperſtition of the *Jews*, and to conclude the whole πρὸς δ'φημισμὸν that all might end in good words, or words of a good ſound. The ſuperſtition of the *Jews*, which he mentions, is this, that whereas the laſt words here, *and ſmite the earth with a curſe* ſound harſh in their ears, and ſeem to bode evil; that they might conclude with ſomething more pleaſing, they repeat the words going before, again after them, *viz. Behold I will ſend you Eliah the Prophet before the coming of the great and dreadful day of the Lord, and he ſhall turn the heart of the fathers to the children, and the heart of the children to the fathers*; or at leaſt ſome of them, ſo as ſtill to leave out the laſt harſh words, which conclude with a *curſe*. The like do they do in ſome other books for the ſame reaſon, as at the end of *Iſaiah*, and of *Eccleſiaſtes*, and the *Lamentations*, in which after the laſt verſe, they repeat again the verſe going before it. And for warning thereof, caſting the initial letters of the names of theſe books, *viz.* יתקק *I*, *T*, *K*, *K*, into an artificial word, ſo as to be a ſignal or memorial of them, *I* ſtanding for *Iſaiah*, *T*, for תריעשר *Tereaſher*, *i. e.* the twelve minor Prophets, of which *Malachi* is the laſt: and the firſt *K* for *Kinoth*, i. e. *Lamentations*, the ſecond for *Koheleth*, i. e. *Eccleſiaſtes*, they uſually write or print that ſignal together, with the words which they would have to be repeated, all or ſome of them. How ancient this cuſtom was among them I know not: it ſavours of the humour of thoſe of ancient times among them, who ſaid to God's Prophets, *Propheſy not unto us right things, ſpeak unto us ſmooth things*, Iſaiah xxx. 10. They ſeem to think that the putting away from them the mention of [d] *the evil day*, that they might go on in their ſins in ſecurity, ſhould ſecure them from it, ſo inverting and fruſtrating to themſelves God's gracious method, who, that they might not periſh

[x] See Jerom. Menoch. and Tarnov. [y] See Chald. Syriack, Arab. MS. Tig. Caſtal. &c. [z] See ver. 3. [a] See Druſ. and of the uſe of this word ſee Selden de Synedr. l. 1. c. 7. p. 121, &c. [b] R. Tanchum in lib. Morſhed. [c] Notes on the Greek Bible, Edit. Francf. 1597. [d] Amos vi. 3.

in their ſecurity, cauſed thoſe words in the laſt place to be inculcated to them, that ſo they might ſink deep into them, and work in them repentance, whereby alone the evil mentioned might be prevented, whereas their refuſing to give that attention to them would pull it on them to their unavoidable deſtruction, as in the example of theſe here ſpoken to, it manifeſtly came to paſs ſo as to be for caution to all in like kind.

As for the preſent place, [e] Some are of opinion that the *Jews* do here repeat thoſe words, *Behold I ſend you Eliah*, &c. to ſtrengthen themſelves in their opinion and hope, that the Meſſiah is not yet come, but is to come. If ſo, or out of what reſpect ſoever they do it, we have from the Meſſiah himſelf, what to oppoſe to them, and add to what they would conclude with, *viz.* [f] *But I ſay unto you Elias is come already, and they knew him not, but did unto him whatſoever they liſted.* The Meſſiah alſo is already come, and they would not know him neither, but rejected him, and deſpitefully uſed him: for which their obſtinacy, that great and terrible day of the Lord is alſo come upon them, and he hath *ſmitten the earth, i. e.* them and their land with ſuch a curſe, ſo terrible a deſtruction, as makes good all that is here ſpoken, and ſhews that not one word of this prophecy is fallen to the ground, but hath had its full accompliſhment on them; ſo that now they remain an enſample to all others that ſhall deſpiſe or neglect the means of grace offered to them, as they did, and putting far away the evil day, will not, while God gives them ſpace, [g] know the things which belong unto their peace, nor think of the time of their viſitation. For how ſhall any that reject the counſel of God againſt themſelves, as they did, (any people or nation) but expect to be ſmitten with the like curſe as they were, even in this world; how ſhall the juſt God, which ſpared not that his choſen nation, his once peculiar people, the ſeed of *Abraham* his friend, ſpare others guilty in the like kind? ſo that though theſe words were fulfilled in that deſtruction of *Jeruſalem* and the *Jewiſh* nation, the people then peculiarly ſpoken to and intended, yet may all others ſee in them, what may concern them alſo, even in this world. But if it ſhould ſo pleaſe God, that any obſtinately wicked, and impenitent people ſhould eſcape the like judgment in this world, yet beſides that prime and literal meaning of the words, already (as we ſaid) fulfilled, on them, we cannot but by them be put in mind of that more great and terrible day of the Lord, and look on it as by this typified; the judgment of which, none either whole nations, or particular perſons that ever lived ſhall eſcape, and which ſhall unawares ſeize not on any one land only, but on the whole earth and all therein, yea and the heavens too, with greater terror than that by which this concerning the *Jews*, is here, *ver.* 1. or elſewhere, deſcribed, or can by any words be expreſſed. Wherefore ſeeing what God hath done, and being thereby warned, and by his word certainly aſſured what he will do, *what manner of perſons ought we to be in all holy converſation and godlineſs?* (as [h] St. *Peter* will teach us to infer) *looking for and haſtning unto the coming of the day of God.*

All thoſe admonitions to the *Jews*, and all God's methods toward them for preparing them for that day of his coming here mentioned, equally concern us in reſpect of that other day of his coming by it typified, and it will be neceſſary for us to apply them to our own concerns, and to make uſe of them to our ſelves, without expecting of another *Elias*, to be ſent to forewarn and convert us. We have not promiſe of any, and it would be to no purpoſe to have any. We have [i] *Moſes* and the Prophets, we have the admonitions of *John Baptiſt* and Chriſt himſelf, and the example of the miſcarriage of the *Jews* for not hearkning to them; and if we will not hear, and be warned by theſe, neither will we be perſuaded if *Elias* or *John Baptiſt* ſhould riſe from the dead, or Chriſt ſhould come again in the fleſh among us to convert us. Sufficient to us to make us to prepare our ſelves for what we are certainly to expect, or leave us without excuſe, are thoſe admonitions of his, extending to all generations, *Watch therefore, for you know not what hour your Lord doth come*, Mat. xxiv. 42. and again, *ver.* 44. *Therefore be ye alſo ready, for in ſuch an hour as you think not the Son of Man cometh.* There is no generation which can aſſure themſelves but that in it may be made good, as to that other day, what our Saviour ſaith to the *Jews* concerning the day of their viſitation, *Verily I ſay unto you, this generation ſhall not paſs, till all theſe things be fulfilled*, Mat. xxiv. 34. *The Lord is not ſlack concerning his promiſe, as ſome men count ſlackneſs, but is long ſuffering to us ward, not willing that any ſhould periſh, but that all ſhould come to repentance*, 2 Peter iii. 9.

[e] Rainold de lib. Apocryph. prælect. 95. pag. 1163. [f] Mat. xvii. 12. [g] Luke xix. 42, 44. [h] Luke xvi. 31. [i] 2 Peter iii. 11, 12.

SOLI DEO GLORIA.

An

An APPENDIX.

Whereas we have by the Jews, in their Commentaries both on this and other Prophets, often mention made of a Meſſiah, the Son of Joſeph, *of the Tribe of* Ephraim, *whoſe name they make uſe for eluding many Prophecies which belong to the true and only Meſſiah, Chriſt: and we have therefore occaſion to vindicate ſuch places from their falſe expoſitions, I thought it might not be unfit to add this ſhort diſcourſe, on occaſion made concerning that matter, wherein I have endeavoured to diſcover the grounds of that fond opinion, and collect ſuch things as are by them ſaid of it, becauſe they are not ſo commonly found put together. I thought beſt to print it in Latin, as it was at firſt penned, ſeeing as much as may concern ſuch as underſtand not that language, to know for the preſent purpoſe, is in ſuch places of the Commentary as there is occaſion to make mention of it, ſaid in Engliſh.*

MAL. iii. 1.

Ecce ego mitto Angelum meum, & præparabit viam meam, & ſtatim veniet ad Templum ſuum Dominus, quem vos quæritis, & Angelus fœderis, quem vos vultis, ecce venit, dicit Dominus Exercituum.

NON eſt mihi impræſentiarum animus ſingulas hujus commatis voces ad Grammaticorum Canones exigere, ſed nec genuinum verborum ſenſum pluribus confirmatum vel illuſtratum dare, de quo dubitare nos non ſinit divina Evangelii veritas; quæ hic dicta in Johanne Baptiſta Chriſti Anteambulone, & in Chriſto novi fœderis Angelo completa atque eventu comprobata eſſe oſtendit. Dicendorum materiam ſuppeditabit unum magni apud ſuos nominis Doctoris *R. Aben Ezræ* gloſſema, quo prima ſtatim verba corrumpit, *Ecce ego mitto Angelum meum* יתכן להיותו משיח בן יוסף, convenit (inquit) ut ſit [Angelus iſte] Meſſiah Ben Joſeph. quod licet abſurdum plane atque à Scripturæ veritate, & ratione maxime alienum ſit, paulo attentius conſiderandum & ad examen revocandum duximus, ne falſo ipſius aliorumque ejuſdem farinæ commento non hoc ſolum ſed & alia Prophetarum oracula corrumpi atque eludi, adeoque ea, quibus veritas propugnari debuerat, arma nobis eripi, atque in hoſtium contra pugnantium manus tradi, neſcii atque incauti patiamur. Notiſſimum enim eſt apud Rabbinos in ſuis ad libros Propheticos Commentariis aliiſque ipſorum ſcriptis frequenter Meſſiæ Ben Joſeph vel Ephraim (è Tribu ſcilicet Ephraim Joſephi Patriarchæ filii oriundi) mentionem occurrere; idque eo potiſſimum fine ut quæ de vero, eoque uno, Meſſia Ben David Chriſto Domino noſtro intelligenda ſunt, ſi fieri poſſit, alio detorquentes nondum ea completa eſſe, adeoque ipſum adhuc expectandum probent. Quorum ſententiam dum explodimus, ut merito id à nobis fieri conſtet, neceſſe eſt, ut quem per Ephraimitam iſtum Joſephi filium indigitant, atque unde, quæ de eo narrant, deſumſerint, prius inquiramus; ne de re nobis ignota ſtatuentes, temere, & ſine juſta ratione, parte ſcilicet inauditâ altera, haud æquum ſtatuere videamur. At in hiſtoria ejus pertexenda, quo tandem duce utemur? Neminem ſane reperimus, cujus autoritas tanti apud nos eſſe debeat, ut ea permoti rem pro certa imo vel probabili habeamus; Ejuſmodi enim eſt, quæ ut non luculento aliquo ſacræ Scripturæ textu, in quo Meſſiæ iſtius mentio fit, ita nec vel Paraphraſeωn antiquiroum (Onkeli puta vel veri Jonathanis) vel ipſius Textus Talmudici, quem Miſnaioth vocant, autoritate commendetur; adeo ut primo loco novitatis ſuſpicione laboret, nec dubitari poſſit, quin diu poſt Chriſtum in carne manifeſtum & completa de eo vaticinia, malitiâ eorum, qui neque quem amplecti noluerunt, ſine omni vel ratione vel autoritate adhuc expectare viderentur, quo haberent, quod pervicaciæ ſuæ obtenderent, excogitata, & quaſi à Patribus accepta poſteris obtruſa fuerit. Antiquiſſima, ni fallor, quæ ei confirmandæ adducunt, teſtimonia è Paraphraſi in Exodum xl. 11. Jonathani falſo aſcripta, & Paraphraſi in Cantica & unico Talmudis tractatu Succah depromuntur. In ea ad Exodum mentio ſit משיחא בר אפרים Meſſiæ filii Ephraim, cujus ope Iſraelitæ vincent Gogum, & turmas ejus in fine dierum. Cant. cap. iv. 5. verba illa, שני שדיך כשני עפרים & duo ubera tua ſicut duo hinnuli gemelli capreæ, ſic enarrat Paraphraſtes תרין פריקיך דעתידין למפריקיך משיח בר דויד ומשיח בר אפרים דמין למשה ואהרון, quæ etiam, cap. vii. 3. repetita) duo liberatores tui, qui liberaturi ſunt te, Meſſias filius David, & Meſſias filius Ephraim, ſimiles Moſi & Aharoni. Sed Paraphraſes iſtas, ſc. Jonathani in legem falſo tributam, & alteram in Cant. incerti authoris & incertæ ætatis, commentis ſcatere Rabbinicis obſervatum eſt à Doctis; nec ejus ſunt autoritatis, ut vel ipſos Judæos in ſententiam ſuam trahant; ideoque nec R. Solomon, nec Aben Ezra in locis illis explicandis eam amplectuntur, quorum ille verba, cap. iv. de Moſe & Aharone vel de שני לוחות binis legis Tabulis, vel (ut cap. vii.) de Rege & Sacerdote ſummo; hic de duplici lege, ſcripta & ore tradita, accipit, nullâ Meſſiæ filii Ephraim ſeu Joſephi factâ mentione: [quamvis Aben Ezra, cap. vii. צוארך collum tuum ſicut turris eboris, quod ſtatim ſequitur de המלך המשיח Rege Meſſia, ſc. Davidis filio exponat.] In Talmude Tract. Succah c. Hachalil dicto, verba Zachariæ è c. xii. 10. והביטו אלי את אשר דקרו & aſpicient ad me quem transfixerunt, & plangent ſuper eum veluti planctum ſuper unigentum; Doctorum aliqui, (alii enim aliter) de Meſſia Joſephi filio שנהרג qui in bello occidet, intelligi volunt. Eodem poſtea capite hæc habentur, Tradunt Doctores noſtri, Dixit Deus benedictus Meſſiæ filio David, Fili mi pete quid velis, & ego tibi dabo; ſecundum quod dictum eſt, Enarrabo decretum, Dominus dixit ad me filius meus tu, &c. Pete à me & dabo gentes hæreditatem tuam & poſſeſſionem tuam fines terræ. Ille cum videret Meſſiam filium Joſeph occiſum eſſe, dixit coram eo, Domine Mundi, non peto à te niſi vitam. Dicit ei Sanctus Benedictus, Antequam eſſes jam vaticinatus eſt de te David pater tuus, Vitam petiit à te, dediſti illi. Ac rurſus Zach. i. 20. & oſtendit mihi ארבעה חרשים quatuor fabros, explicans. Quinam ſunt inquit quatuor fabri iſti? Dixit Rabbi חנה בר ביזנא dixit R. Simeon Sanctus, iſti ſunt Meſſiah filius David, & Meſſiah filius Joſeph, & Eliah, & כהן צדק Sacerdos juſtitiæ.

Neſcio an alias in Talmude Meſſiæ hujus mentio occurrat. In his, quæ inde exerpſimus, quædam

dam habemus fabulæ iſtius veſtigia, ſed adeo obſcura, ut queratur R. David Kimchi, Doctores illos haud apertius ea de re egiſſe. Sic enim ad Zach. xii. 10. Doctores noſtri, inquit, hæc interpretati ſunt, de Meſſiah filio Joſephi, qui in bello occidendus וחמה אני לפי פירושם איך סתמו ולא זכרו כלל, i. e. Miror autem ego interpretationem eorum, quod rem obſcure tradiderint, nec totam explicaverint. Ut ut egerint, hinc ipſos traditionem hauſiſſe haud altius derivatam liquet, tum è R. Solomone ad verba iſta, & prædictum è capite primo locum, ubi tractatum iſtum Talmudicum, non traditionem aliquam antiquiorem citat. Ex lutulento igitur hoc rivo ad poſteriores Rabbinos fluxiſſe videtur quicquid de Ephraimi ſeu Joſephi filio iſto nugantur, cujus ſparſim in ipſorum commentariis fit mentio, dum fabricæ haud altius fundatæ facileque ruituræ fulcimenta minime ſibi conſtantia hinc inde quærunt. Interim cum nihil hac de re clari vel certi, ne ab ipſis quidem Doctoribus Talmudicis (nedum antiquioribus) acceperint, ipſi in cerebri ſui officina fabulam male concinnatam cudere, & fragmentis undique conquiſitis conſarcinare coguntur; quam tamen ſi integram audire cupias haud adeo facile in ipſorum ſcriptis reperies. Author quidem libri Abkath Rocel, eum aliquatenus depingit, lib. 1. part. 1. Signis 6° 7° 8° & 9°, aſſerens, tempore Regis cujuſdam Romani, qui novem menſibus univerſo orbi imperabit, atque Iſraelitas graviter affliget, revelatum iri Meſſiam filium Joſephi, cui nomen Nehemias filius Huſiel, cum Tribu Ephraim, Manaſſe, Benjamin, & parte filiorum Gad, aliiſque paucis, qui ex omnibus provinciis & urbibus ad ipſum congregabuntur, regemque illum ſuperaturum, ipſumque interfecturum: deinde vero ſurrecturum regem alium nomine Armillum, quem Gentes, inquit, Antichriſtum vocant, monſtrum hominis, quale nunquam finxerunt nobis poetæ, ut pote, ſtatua marmorea fœdis libidinibus contaminata prognatum, cui altitudo duodecim cubitorum latitudo totidem; contra quem etiam arma movebit Nehemias iſte filius Huſiel ſive Meſſias Ben Joſeph, ſed in prælio occidet; poſtea Meſſiam filium David cum Elia venturum, qui Armillum iſtum è medio tollet, & Meſſiam Ben Joſeph è mortuis ſuſcitabit, ac tum omnium gentium Reges totius orbis Iſraelitas humeris ſuis impoſitos ad Deum deducturos. Similia fere habet alter ille, quiſquis tandem ſit, cujus verba Munſterus ad finem notarum ſuarum in Malachiam refert de Nehemia iſto, quem Meſſiam Joſephi filium appellant. Sed & hi, ut & quos diximus, apud ipſos, Scripturæ interpretes, aliique eorum Scriptores plerique, ita rem narrant, ut quæ dicunt pro conceſſis haberi velint. Nihil probare ſatagunt. Nemo omnium, quos videre mihi contigit, id facere conatus eſt, præter R. Saadiam Haggaon libro Emanoth, cap. viii. nemo rem plenius quam ipſe enarrat. Eam itaque, ſi operæ pretium videbitur, fuſius & qua potuit arte adornatam ipſius verbis accipite. Novimus, inquit, niſi perfecta fuerit pœnitentia noſtra, expectaturos nos donec completum fuerit tempus captivitati noſtræ à Deo præſtitutum: cujus ſi advenerit finis antequam pœnitentiam egerimus, fieri non poteſt ut contingat liberatio nobis peccare non ceſſantibus. Siquidem in captivitatem nos egit propter peccata: cumque diu jam extorres fuerimus, nec pœnitentiam egerimus, nos nondum idoneos factos reducet? fruſtra hoc eſſet. Verum Majores noſtri tradiderunt eventuras nobis afflictiones multas & graves, quibus ad pœnitentiam adacti digni evadamus, qui redimamur. Hoc eſt quod dixerunt, Si pœnitentiam egerint Iſraelitæ, redimentur; ſin minus, conſtituet Deus ſuper ipſos Regem, cujus decreta non minus gravia erunt, quam Hamanis, quo fiet, ut reſipiſcentes liberentur. Cujus rei cauſam futuram dicunt, quod in monte Galilææ ſurrecturus ſit è Tribu Joſeph quidam, qui confluentibus ad ipſum è popularibus noſtris paucis quibuſdam Hieroſolymam, poſtquam in poteſtate Edom (id eſt Chriſtianorum) fuerit, profectus, ibi ad tempus cum ipſis ſubſiſtet; poſt quod adveniens Rex Nomine Armillus bellum ipſis inferet captaque urbe alios neci dabit, alios captivos abducet, maleque mulctabit: Eritque ille, quem diximus, Joſephi tribu oriundus è numero occiſorum. Hinc magnis opprimetur gens noſtra calamitatibus, inter quas non alia gravior futura, quam quod male ſe habituræ ſint res eorum apud omnes ubique populos, dum fœtidi ipſis reddentur, adeo ut in deſerta ipſos ejecturi ſint, ubi fame & ſiti cruciabuntur. Ac præ gravitate, quæ paſſuræ ſunt, malorum fiet, ut multi à lege deſciſcant; erunt autem reliqui ſordibus purgati ac mundati, quibus tum manifeſtabitur Elias, venietque liberatio. Hæc, inquit, cum de calamitatibus iſtis dicta audirem, animum Scripturæ adverti, atque in ea textum aliquem quo ſingula confirmarentur reperi. Ac primo, quod tempore redemptionis Hieroſolyma in poteſtate Edom ſeu Idumæorum (Romanos ſeu Chriſtianos hoc Nomine indigitant, quo quæ ipſis viſum fuerit vaticinia de iſtis interpretentur) futura ſit, inde probatur quod dictum ſit Obad 12. *& aſcendent ſervatores in montem Sion* ad judicandum montem Eſau: deinde quod bellum cum iis geſturus ſit quidam è poſteris Rachel (tribu ſcilicet Ephraim Joſephi, ac proinde Rachelis, filii) è Jeremiæ xlix. 20. *propterea audite conſilium Domini quod conſultavit ſuper Edom, & cogitationes ejus quas cogitavit ſuper habitationes Temam, ſi non traxerint eos* צעירי הצאן *Parvuli pecoris.* Et quod pauci futuri ſint qui ad ipſum confluent, non admodum multi, ex eo quod dictum eſt Jer. iii. 14. *Et aſſumam eos unum de civitate & duos de familia.* Quodque qui contra illos aſcendet ipſos capturus ſit & captivos abducturus atque interfecturus, è Zach. xiv. 1. *Ecce dies venit Domino & dividetur ſpolium tuum in medio tui, & congregabo omnes gentes ad Jeruſalem in prælium, & capietur civitas & diripientur domus.* Quodque ille (Joſephi filius ſcil.) qui regnum occupabit futurus ſit è numero cæſorum, ipſumque defleturi ſint, è Zach xii. 10. ודביטו אליו *& aſpicient ad illum* (ſic enim pro אלי legit אליו, pro me, illum) quem transfixerunt, & plangent ſuper eum veluti planctum ſuper unigenitum, &c. quodque afflictio gravis futura ſit tunc temporis genti (Judaicæ) è Dan. xii. 1. *& erit tempus anguſtiæ cujuſmodi non eſt factum ex eo tempore quo fuit gens uſque ad diem hunc.* Quodque odium magnum futurum ſit inter ipſos & multos è gentibus, adeo ut ipos in deſerta pellant ex Ezek. xx. 35. *Et adducam vos ad deſertum populorum & ibi vobiſcum judicio contendam:* quodque famem & ſitim & anguſtiam paſſuri

ſint

ſint, quemadmodum paſſi ſunt patres eorum, ex ejuſdem cap. v. 36. *& judicio contendam vobiſcum ibi facie ad faciem, ſicut judicio contendi cum patribus veſtris:* quodque futurum ſit ut ibi expurgentur & explorentur, [a] prout ferre poterunt, & ſecundum firmitatem fidei ipſorum è ver. 37. *& tranſire faciam vos ſub virga, & adducam vos in vinculo fœderis:* quodque hæc in cauſa futura ſint illis, quorum fides infirma eſt, ut à religione ſua deſciſcant dicantque [b] *Hic eſt in quo ſperabamus, atque hoc eſt quod ab eo nobis contigit* è ver. 38. *& repurgabo è vobis rebelles & prævatricantes in me:* quodque illis qui ſupererunt manifeſtandus ſit Elias, & corda eorum converſurus, è Malac. iv. 5. *Ecce ego mitto vobis Eliam Prophetam, antequam veniat dies Domini magnus & terribilis, & convertet cor patrum ſuper filios.* En (inquit) ענני הדברים האלה verborum iſtorum ſenſus in ſcriptura perſpicuè traditos. Hoc autem addiderunt priores ſeu majores noſtri, quod ſingula in ordinem digeſſerint prout ſcripta ſunt. Celebretur autem qui magnam in nos miſericordiam exercuit, dum calamitatum iſtarum nos præmonitos eſſe voluerit, ne nos improviſo invadentes ad deſperationem adigerent: de quibus eventuris rurſus dicit Iſaiah xxiv. 16. *ab extremo terræ cantus audivimus*, &c. uſque ad finem capitis. His præmiſſis dico (inquit) ob duas ſimul rationes, *viz.* vel, ſi non convertamur pœnitentia, adeo ut contingant accidentia filii Joſeph, vel ſi convertamur & non evenerint; ſubito nobis appariturum Meſſiam Ben David. Quod ſi ante ipſum venerit (ille Joſephi filius) erit ipſi inſtar nuncii & qui idoneam reddat gentem (ei recipiendo) viamque ipſi paret (quemadmodum dixit Malac. iii. 1.) *Ecce ego mitto angelum meum & præparabit viam ante me: & ut qui explorat igne*, illis qui gravia commiſerint peccata, *& ut qui abluit ſordes ſmegmate*, illis qui leviorum rei fuerint, ſicut poſtea dicit ver. 2. *& quis ſuſtineat diem adventus ipſius & quis poterit ſtare cum apparuerit? Nam ipſe eſt tanquam ignis conflantis, & tanquam ſmegma fullonum.* Quod ſi non venerit, tum veniet Ben David cito, ſicut dixit, ver. 1. *Et ſtatim veniet ad Templum ſuum Dominus quem vos quæritis*, adducetque ſecum populum Hieroſolymam uſque; & ſi fuerit ea in poteſtate Armilli, ipſo interfecto, eam capiet, & hoc eſt quod dixit Ezek. xxv. 14. *Et dabo ultionem meam in Edom per manum populi mei Iſrael*; vel ſi in alterius cujuſdam poteſtate fuerit; erit etiam ipſe ex Edom, & quoniam non venit filius Joſeph, ideo conſecuturi ſunt à filio David, quod cor ipſorum ſtabiliat, & fracturam ſanet, & animos erigat, ſicut Iſaiah lxi. 1. dixit, *Spiritus Domini Dei ſuper me, ea propter unxit Dominus me ad Evangelizandum manſuetis, miſit me ad ligandum contritos corde, ad prædicandum captivis libertatem*, &c. *ad prædicandum annum beneplaciti Domini.*

En vobis Meſſiæ Joſephi filii à Judæis toties prædicati (dum veniſſe eum, qui à Patribus expectatus fuerat, pertinaciter ſibi negandum ſtatuunt) hiſtoriam, dicam, an fabulam Prophetice deſcriptam? *i. e.* corraſis undique Prophetarum verbis contextam, quam qui veram crediderit, vel eventu comprobatum aliquando iri ſperaverit; eadem facilitate, *Quicquid inane Nutrit, Judaicis quæ pingitur India velis*, fide dignum cenſeat. Gratulatur Haggaon majoribus ſuis qui hæc ordine tam concinno diſponere potuerunt; ſibi potius gratulari debuit, qui quicquid vel ab illis, vel à ſe, fictum fuerat, teſtimoniis tam luculentis è Scriptura petitis, probatum dare potuerit. Quis unquam Prophetarum verba tam miſere torſit, vel tam impudenter proſtituit? Quid tandem tam abſurdum, tam à ratione alienum excogitari poteſt, quod non pari ratione è diſertis Scripturæ verbis authoritatem ſibi conciliet? Haud difficile foret, pleraque ab eo allegata, aliter tam ab antiquis quam à recentioribus etiam Rabbinis intellecta probare, nec ad Meſſiæ Ben Joſeph, vel ex eorum ſententia, rem facere. Singulis ne immorer, quæ vel recenſuiſſe, abunde refutaſſe eſt, illud, quo uno è poſteris Joſephi futurum aliquem, qui ſe ducem Iſraelitis adverſus hoſtes ſuos præbeat, quique ab illis pro Rege habeatur, probare nititur, Jer. ſcil. xlix. 20. ubi à parvulis pecoris trahendi dicuntur (non alio puto nixum fundamento, quam alluſione ad nomen רחל quod ovem denotat) quam futile? quam non modo aliorum apud ipſos Doctorum Interpretationibus, ſed & inconcuſſis fidei Judaicæ fundamentis plane contrariam? Hoc enim, teſte [c] Maimonide, inter fidei eorum articulos de quibus dubitare nefas eſt, locum habet, אין לא מלך לישראל אלא מן דוד ומן נסל שלמה כאצרה, *Non futurum Iſraeli Regem niſi Davide oriundum, eumque è progenie Solomonis.* Poſito hoc fundamento, quis Regi è Joſephi poſteris locus? Corruit quicquid de Meſſia iſto nugantur. Cautè ergo hic agit Abarbinel, atque ideo in bello occiſum iri ait Rege miſtum Meſſiam Ben Joſeph, quod imperium ſibi vendicaverit, cum è Tribu Ephraim, non Judæ, ad quam jure id pertinebat, fuerit: adeo ut erroris ſui moniti Judæi, cum illum in quo ſpes ſuas collocaverant periiſſe viderint, exclamaturi ſint, Annon quod regnum familiæ Davidicæ deſeruimus, hæc nobis mala contigerunt, occiditque Meſſias iſte? & ad Dominum Deum ſuum & Davidem Regem ſuum ſe converſuri. At Meſſiam interim iſtum Ephraemitam virum pium, Domini timentem, eique carum futurum, quique nec ob peccatum ſuum neci dabitur, nec ob peccata eorum qui ipſi adhæſerint, cum nec ipſi impii aut peccatores futuri ſint, ſed pii, ſi qui alii, ac ſancti: adeo ut ipſius cædem in omnes gentes ulturus ſit Deus, (ipſique hanc repoſiturus mercedem (teſte R. Saadia capite jam laudato) ut primus ad ſeculi futuri gaudia reſurgat.) At quam ſunt hæc ἀσύσατα & à ratione prorſus aliena, ut morte mulctetur vir tam Sanctus, tam Deo carus, unaque pereat virorum, qui אלהים ſanctitate Angelis pares, multitudo, quod illud fecerint, quod ante tot ſecula Deus per Prophetas ſuos futurum prædixerat, quodque ut exitum ſortiretur, ille mittendus erat, ut dictum, *Ecce ego mitto*, &c. vel illum, vel illos ita comparati cum eſſent, illud facturos quod legi contrarium Deoque ingratum eſſet? unumque ac idem facinus ſceleri imputatum, ac mox vita æterna remuneratum iri? Nec minus mirandum, quod Haggaon poſtquam

[a] Arab. ſicut argentum & aurum, ut dignoſcatur quomodo ſe habeat patientia, & quomodo fides ipſorum. [b] Arabo huc non expectabamus. [c] Ad. Sanhed. c. 10. fund. 12.

quam tot vaticiniis prænunciatum Meſſiam iſtum oſtendere conatus fuerit, rem in dubio tandem relinquat, venturus unquam ſit necne; ſi enim Judæi pœnitentiam egerint, non venturum. Quo ergo tot illuſtres Prophetiæ? omniumne eventus à Judæorum arbitrio pendet; ſi illi pœnitentiam egerint, fruſtrà erit quod hic Malachiæ præconio publicatum, *Eccè ego mitto nuncium meum, qui præparet viam antè faciem meam*; fruſtra illud Zachariæ oraculum, *Et aſpicient ad me quem transfixerunt, & plangent ſuper eum veluti planctum ſuper unigenitum*, &c. qui certè locus è præcipuis qui ipſos ad commentum hoc de Meſſia iſto Ben Joſeph excogitandum impulit, videri poſſit. Nam cum in eo de Meſſia agi negare non poſſint, eoque transfigendo ac mala paſſuro, qualia Meſſiæ Davidis filio, cui omnia in hoc etiam ſeculo proſpera auſpicantur, pati turpe & inglorium putant, alium ſibi finxerunt, cui & Meſſiæ titulum & dignitatem Regiam tribuerent, licet è tribu faſtigii iſtius non capaci, quo Chriſtianorum argumenta contra ipſos vaticinio illo pugnantium, Chriſtumque per adverſa & mortem ad regnum idque ſpirituale, non terrenum pervenire debuiſſe probantium, eludant. Ac מי יתן Quis concedat ut loco iſto pro אלי *Elai*, ad me, ſubſtituere liceret אליו *Elau*, ad eum, & *aſpicient ad eum quem transfixerunt*. Quam illud percupiant, ex eo patet, quod tam in Talmude, quam R. Saadia ita citentur verba. Hoc enim pacto nec idem eſſet transfixus iſte, cum eo qui initio verſus ſe ſuper habitatores Jeruſalem ſpiritum gratiæ & deprecationum effuſurum dicit. (Ac proinde ipſe Deus; cum hæc ſolius Dei ſit, præſtare) ipſiſque injuriæ illi factæ ſcelus à ſe ad alios amolirentur. At cum hoc non liceat, fruſtra eſt quicquid moliuntur ne argumento hoc premi videantur, & ſolutionem ſuam habet בצדו *Betziddo* (ut vel ipſius Lipmanni verba contra ipſos, ac ſuos populares retorqueamus) à latere ſibi conjunctam. Neque enim patiuntur Grammaticæ leges, ut aliter exponamus verba quam *aſpicient ad me quem transfixerunt*, ut non *ad illum quem*, ita nec *ad me, propter eos quos transfixerunt*, *ut David Kimchi* ipſeque *Lipmanus*.

Sed ut eo unde digreſſi ſumus revertamur. Quam male interim (ſi in eorum poteſtate ſitum ſit) de ſe & Meſſia iſto ſuo merentur Judæi, quod mala ſibi ipſius adventu impendentia, maturata pœnitentia prævertere nolint, cum (ex Haggaonis ſententia) ſi reſipuerint, nec venturus ſit ille, nec ipſi gravia iſta paſſuri? ſi (quod ſentiunt nonnulli, & probare conati ſunt Raimundus & Galatinus, è libris paucis, ſicubi extant, Chriſtianorum viſis, (quique an omnino extent dubitari poſſit) non alium Meſſiam, quem dixerunt Joſephi filium, ab illo Davidis voluerint antiquiores Judæi, non alia de cauſa illi nomen hoc ab ipſis inditum putaverim, quam quo παθητόν deſcriberent, quique Joſephi Jacobo filii inſtar male multandus eſſet, graviaque paſſurus. Niſi forſan qui primum hanc fabulam confixerunt, anſam arripuerint à nomine Joſephi Mariæ ſponſi, Meſſiam, Joſephi filium comminiſcendi, quod multo probabilius, quam quod ait Abarbinel Chriſti diſcipulos, multa de Meſſia Joſephi filio à Patribus accepta, dogmatis ſuis immiſcuiſſe. Sed revera non hoc inter τὰ ὑπὸ τῶν ἀρχαίων dicta, nec vel inter antiquiores traditiones numerandum cenſeo, ſed magis nuperum ſequioris ævi commentum, multis poſt Chriſtum ea paſſum annis, effictum, ob eas quas ſuperius innui rationes, quodque nunquam univerſalis apud ipſos traditionis nomen meruit. Huic adſtipulatur etiam Maimonidis authoritas, qui de præcurſore Meſſiæ verba faciens, quem Sapientum nonnullos Eliam fore, ſtatuere ait, addit וכל אלו הדברים וכיוצא בהם לא ירע אדם איך יהיו עד שיהיו hæc & quæ eo ſpectant omnia nemo diſtincte noverit antequam exitum habuerint: obſcura ſunt quæ à Prophetis de iis dicuntur והחכמים אין לדם קבלה בדברים אלו אלא לפי הכרע הפסוק nec apud ſapientes de illis traditio eſt, præter illud quod ex ſcriptura neceſſario infertur. Quæ & ſic ex ipſius mente enarrat R. Tanchum وتحقيق الامر في هذا المواعيد بالتفصيل انما يعلم بظهورها وليس مع احد فيها نقل محقق بل انما يقول كل منهم ما يقول على ما يظهر له ويترجح عنده من تاويلات النصوص quomodo ſe habitura ſit res in iſtis promiſſis, tum demum diſtincte percipietur, cum extiterint, nec eſt cupiam de iis traditio aliqua certa, verum unuſquiſque profert quod ſibi videtur ex iis, quæ apud ipſum præponderant, ſcripturæ intepretationibus. Sapientem illum Rabbinum (Maimonidem intelligo) alias religionis Judaicæ aſſertorem ſatis pertinacem, putidi iſtius de Meſſia Ben Joſeph commenti puduiſſe videtur. [d] Ubi enim quæcunque ad Meſſiam ſpectant exponenda ſibi proponit, ea quibus duo Meſſiæ innui videantur non de aliis intelligi vult, quam de David, eoque qui ipſo oriundus ſit, nulla Joſephi filii facta mentione. Deque ipſius præcurſore (quem R. Saadias, & Aben Ezra ut vidimus, Meſſiam Ben Joſeph autumant) licet Eliæ nomine appelletur, non tamen certo conſtare ipſum futurum Eliam, ſed ſaltem Prophetam aliquem, *viz.* qui Eliæ dignitate, gradu, & ſcientia par ſit, (explicante eam ſententiam R. Tanchum) ac de hoc certe apud antiquiores Judæos olim diſceptatum videtur, ex eorum verbis, qui ad Johan. Baptiſtam à ſynedrio miſſi percunctatum quis eſſet, interrogarunt? eſſetne Chriſtus? eſſetne Elias? eſſetne Propheta ille? Meſſiam ergo expectabant illi unum, Davidis filium; expectabant etiam, vel Eliam, vel prophetam aliquem inſignem. Nihil de Ephraimi aut Joſephi filio quærunt. Faceſſant igitur commenta hominum, indubitatæ Dei veritati, mendacia à ſe conficta præferentium. Faceſſat ἑτερόφυλος iſte Meſſias; Hoſanna filio David. Quiſquis animo non præſumpta opinione corrupto, prophetarum verba inſpexerit, quicquid ab Angelo ante Domini faciem ſeu Apparitoris vice, mittendo expectandum erat, in Johanne Baptiſta; quicquid ab Angelo illo fœderis, ſeu ipſo Meſſia, in Jeſu Chriſto exitum habuiſſe, adeo ut extra dubium ſit, illum fuiſſe qui venturus erat, nec alium expectandum, facile perſpiciet.

[d] Ad Malac. iv. Yad, Melac. c. 11.

A

COMMENTARY

ON THE

PROPHECY

OF

JOEL,

By EDWARD POCOCK, D. D.

Canon of *Chriſt-Church*, and Regius Profeſſor of the *Hebrew* Tongue,
in the Univerſity of OXFORD.

Imprimatur.

JONATH. EDWARDS,
Vice-Cancel. *Oxon.*

AUGUST 19,
1691.

TO THE

Right Reverend FATHER in GOD

JONATHAN

Lord Biſhop of EXETER.

My LORD,

WHAT is, as to the general, intended for the publick good, I make bold in particular to make uſe of as a token of thankfulneſs for the great favours, which I have received from your Lordſhip. Your freeneſs in conferring them makes that I cannot doubt of your candour in receiving this hearty, though ſlender acknowledgment of them. The ſubject is ſuch that deſerves acceptance from all Chriſtians, it being a Prophecy in peculiar manner foretelling them what wonderful effuſion of the Holy Ghoſt, and plentiful conferring the graces thereof, ſhould be under Chriſt, and ſo by St. Peter *cited, to prove that he was come, and the good promiſes of God by him fulfilled. Many difficulties there are in this Prophet, which were incumbent on me to endeavour to clear; of which my endeavours I humbly crave your Lordſhip's favourable acceptance, and pardon wherein I have any way failed.*

My LORD,

Your LORDSHIP's Moſt Humble Servant,

EDWARD POCOCK.

THE

PREFACE.

I Shall not with many words trouble the Reader to acquaint him with my intention or method in my Commentary on this Prophet, they being the ſame, which I have declared my ſelf to take in thoſe on *Micah* and *Hoſea:* I ſhall only remind thoſe, who are not acquainted with ſuch languages as *Hebrew* and *Arabick*, that the giving the mind of ſuch, whoſe opinions I cite in their own words, needs not to ſtop them in their proceeding, the meaning of them, as far as concerns the matter and our purpoſe, being all given in *Engliſh*. As to ſuch who are acquainted with thoſe languages, I ſhall deſire them to take notice, that ſuch paſſages as are taken out of *Arabick* Tranſlators, Commentators or Lexicons, are put ſometimes in the *Arabick* Characters proper to the language of which the words are; ſometimes in the *Hebrew*, in which they were written, as the uſual cuſtom of thoſe *Jews*, who lived in ſuch places among the *Mahometan Arabians*, wherein the *Arabick* Tongue, as the learned language of the Eaſtern parts, was both ſtudied and vulgarly ſpoken, was in thoſe times to do. The reaſon of which, I ſuppoſe, was, that their books concerning their religion might not be commonly read by the *Mahometans*, enemies thereof: which likewiſe may be the reaſon why the *Syrians* publiſh in *Syriack* Characters what they write in *Arabick*. The expreſſing them ſometimes in *Hebrew* Characters may, I ſuppoſe, not be unuſeful to the Reader skilled in thoſe tongues, for acquainting him with, and exerciſing him in their cuſtom, if he meet with books ſo written, as many they have.

But the main thing which I am to give ſome reaſon of, is the draught or ſcheme of the area of the Temple, and the different parts thereof, which I have procured to be engraven and here put. In *chap.* ii. 17. *p.* 282. I commend to the Reader a draught of the ſeveral parts of the Temple, and courts belonging to it, which I find in an ancient MS. of *Maimonides*, in his Commentary on the *Miſnaioth*, or the Text of the *Jewiſh Talmud*, in the Tract called *Middoth*, out of a Manuſcript, (which I have probable reaſons to think is as ancient as from the Author's own time.) I cite it, becauſe in the printed Copies and Tranſlations of it into *Hebrew*, I find no ſuch draught; though an ancient Edition leave ſpace for this, and other ſchemes that are in him, only with white blanks, yet putting before them, *And this is the* צורה *Tſurah* or *figure*, And to this preſent figure both in the *Arabick* and *Hebrew* is put, that *it is a general figure which he had in ſeveral places of his Comment promiſed*,

miſed, and referred the Reader to; and that *it did comprehend all that had been before mentioned.* Which ſhews that in the Author's own Original there was a draught or ſcheme, which he would have the Reader take notice of, and be directed by. So likewiſe in an ancient MS. in the hand of my worthy friend Dr. *Huntington*, of another book of his ſtiled *Yad Chaſaka*, being a ſum of their *Talmudical* Doctrine, (wherein was written by a learned *Jew*, who had been owner thereof, that he had corrected it from a Copy of *Rabbi Moſes* his own hand) written, I ſuppoſe, after the former, is the like ſcheme found, though not in the printed copies thereof. So that for communicating it to the Reader as from him proceeding, I ſaw no other way, than to get this Scheme agreeable to his engraved. We have indeed among modern Authors ſeveral ſchemes of the ſame thing, which as the Reader meets with, he may compare with this which I have choſen to exhibit to him, both becauſe of its antiquity, and in reſpect to its Author. And of this having two ſeveral draughts, as we ſaid, one in his Comment on the *Miſnaioth*, the other in the MS. of his *Yad*, we have taken the former as ſeeming the more ancient, and being the more elegant of the two. And though neither of them be ſo exact in drawing lines proportionate to the meaſure of the ſeveral ſpaces as ſome latter are, yet this exception is taken away, by the meaſures belonging to every ſpace, being in their proper places ſet down in words at length, from which, rather than from the lines, the Reader is to take them. Which words we have likewiſe given, though not engraven in the figure, as in the Manuſcripts they are written, the ſpace not being in the engraving ſo well capable of them.

A. מזרח. The East. B. מערב. The West. C. צפון. The North.
D. דרום. The South.

The first Partition.

1. עזרת הנשים. The Women's Court. 2. לשכת דיר העצים. The Woodhouſe. 3. לשכת הנזירים. The Nazarites Chamber. 4. לשכת המצורעין. The Lepers Chamber. 5. לשכת בית שמניה. The Oil-room.

The ſecond Partition.

6. שער ניקנור. Nicanor's Gate. 7. לשכת פנחס המלביש. The Veſtry. 8. לשכת בית עושי חבתין. The Cake-maker's Room. 9. לשכת הגזית. The Paved Room. 10. לשכת המלח. The Salt-room. 11. עזרת ישראל. The Iſraelites, or the Men's Court. 12. לשכת העץ והיא לשכת פלהדרין. The Wooden, or the Counſellor's Chamber. 13. לשכת הגולה. The Well-houſe. 14. לשכת המריחין. The Bathing-room. 15. לשכת הפרוה. *Pirva's* Chamber.

The third Partition.

16. עזרת הכהנים. The Prieſt's Court.

The fourth Partition.

17. מזבח. The Altar. 18. כבש. The Aſcent to the Altar. 19. טבעות. The Place of the Rings where the Sacrifices were killed. 20. שלחנות. The Tables. 21. מקום הננסין וחוא בית המטבחים. The Sacrificers-room, where the Sacrifices were flay'd. 22. כיור. The Laver according to the Text of the Scripture; according to the Rabbins, the carved or flower'd Work.

The fifth Partition.

23. שער האולם. The Porch-gate. 24. אולם. The Porch. 25. שער בית המוקד. The Gate of the Fire-room. 26. בית המוקד. The Fire-room. 27. לשכת הטלאים. The Lambs Room. 28. לשכת שבה יורדים לבית הטבילה. The Place through which they deſcended into the Bath. 29. לשכת שבה גנזו אבני המזבח. The Room wherein they put the Stones of the Altar. 30. לשכת עושי לחם הפנים. The Shew-bread-makers Room. 31. עלית בית אבטינס. The Upper-chamber of *Abtines*, or the Perfumers-room. 32. שער חגדול. The Great-gate. 33. מזבח הזהב. The Golden Altar. 34. היכל. The Temple. 35. שלחן. The Table. 36. המנורה. The Candleſtick. 37. שער המים. The Water-gate. 38. שער הקרבן. The Sacrifice-gate. 39. שער הקרבן. Another Sacrifice-gate oppoſite to it. 40. קדש הקדשים. The Holy of Holies. 41. שער הדלק. The Lighting-gate, where the Candles were lighted. 42. שער הנצוץ. The Bright-gate.

a The Length of the Women's Court is מאה ושלשים וחמש. 135 Cubits.
b The Breadth of the ſame, as alſo of the whole Fabrick of the Temple, מאה ושלשים וחמש. 135 Cubits.
c The Length of the whole Structure from the Women's Court, מאה ושמונים ושבע. 187 Cubits.
d אחת עשרה אמה. 11 Cubits *in Length.*
e אחת עשרה אמה. 11 Cubits *in Length.*
f שתים עשרה ומחצה. 12 Cubits ½ and half *in Breadth.*
g שלשים. 30 Cubits *in Breadth.*
h שלשים ושתים. 32 Cubits *in Breadth*, and as many *in Length.*
i שמונה. 8 Cubits *in Breadth.*
k עשרים וארבע. 24 Cubits *in Breadth.*
l שמונה אמות. 8 Cubits in *Breadth.*
m שתים עשרה ומחצה. 12 Cubits ½ and half *in Breadth.*
n שמונה. 8 Cubits *in Breadth.*
o עשרים ושתים. 22 Cubits *in Length.*
p עשרים ושתים. 22 Cubits *in Length.*
q עשרים ושתים. 22 Cubits *in Length.*
r עשרים ושתים. 22 Cubits *in Length.*
s מאה אמות. 100 Cubits *in Length.*
t מאה אמות. 100 Cubits *in Length*
u אחת עשרה. 11 Cubits *in Breadth.*

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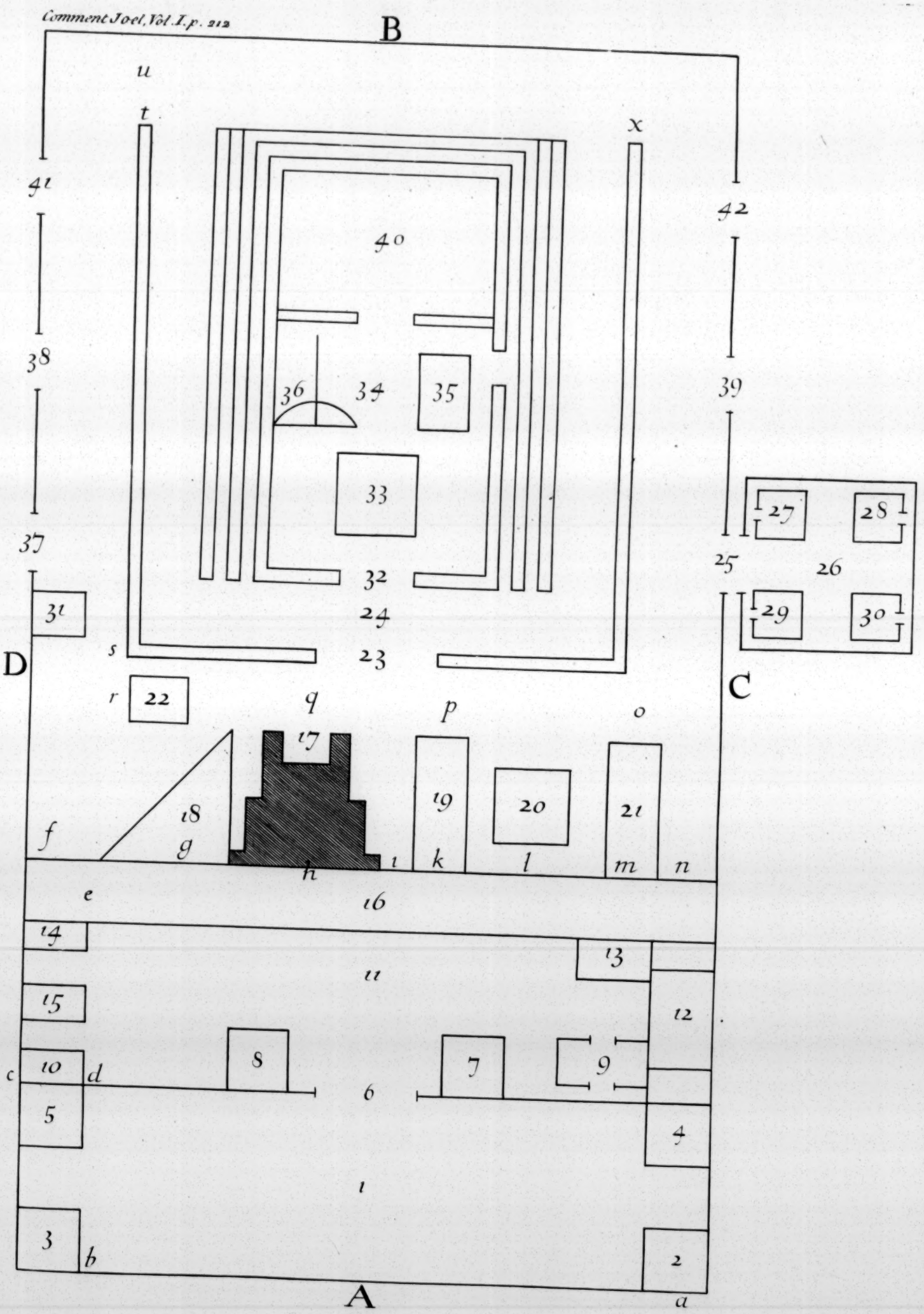

A

COMMENTARY

ON THE

PROPHECY

OF

JOEL.

CHAP. I.

VERSE 1. *The word of the Lord that came to Joel the Son of Pethuel.*

WHO *Joel* and his father *Pethuel* were, is a queſtion that might here in the firſt place offer it ſelf, as likewiſe where and in what age they liv'd, and this Prophecy was uttered. The Scripture neither here nor elſewhere informing us concerning theſe things, nor any ancient records of thoſe times remaining; it is manifeſt that all that is by Interpreters of later date ſaid of them is only conjectural, without any thing of certainty therein. More *Joel*'s, from whom this Prophet is diſtinguiſhed by his being ſaid to be the ſon of *Pethuel* we read of, but the name of *Pethuel* we do not elſewhere find: ſome therefore of the *Jews* (I ſuppoſe going on that uncertain rule of theirs, that where the father of a Prophet is named together with him, it denotes that his father was not only a man of good note in thoſe days, but a Prophet alſo) make him to be the ſame with *Samuel*. [a] *Samuel* had a ſon that was named *Joel*, but as neither the time when he lived ſeems to permit that this ſhould be the ſame, ſo neither what is ſaid of that *Joel* makes it likely that he ſhould be a Prophet, being [b] taxed as a man of evil life and behaviour; and why this *Pethuel* ſhould be thought to be *Samuel*, no reaſon at all can be given: That which *Rab. Solomon* gives ſeeming very weak, *viz.* that he was ſo called becauſe פתה לאל בתפלתו *He perſuaded or wrought upon God by his prayers*. For the ſame reaſon might any other Prophet or holy man be ſo called, as well as *Samuel*; there being no better authority for it; on the contrary we may well ſay פתואל אינו שמואל *Pethuel is not* [c] *Samuel*, and therefore *Joel* ſon not to him, but ſome other. When he lived and propheſied (it being not in the Scripture at all mentioned) is likewiſe as uncertain, nor doth *Aben Ezra* without reaſon ſay אין דרך לדעת דורו ולפי הפשט איננו בן שמואל *that there is no way to know his age, and in plain language he was not the ſon of* Samuel; it is no ways probable that he was ſo ancient. [d] סוף דבר לא ביאר הכתוב ואנחנו לא נדע יואל הנביא מאיזה שבט היה ובאיזה דור היה i. e. *In ſum, the Scripture hath not declared, and we do not* (cannot) *know, as to the Prophet* Joel, *of what* [e] *tribe he was, nor in what age he was*. Hence is it that Expoſitors much differ in aſſigning the time of his propheſying. [f] Some, beſides what we have before mentioned of *Rab. Solomon*'s opinion, placing him under the reign of *Jehoram* the ſon of *Ahab*, when there was [g] a great famine in the land (which they think by this Prophet ſpoken of) for the ſpace of ſeven years: Others making him cotemporary with *Hoſeah* placed before him, building on a rule [h] uncertain, if not plainly falſe; [i] *that when the time of a Prophet is not expreſſed, it is to be looked on that he was in the ſame time with the Prophet placed next before him:* Others thinking he propheſied under *Manaſſeh*, which is the opinion of ſeveral *Jews*, following therein their [k] Chronicle of good authority among them; [l] Others that it was in the time of *Joſiah* King of *Judah*, and that what is by him ſpoken (as they think) of a famine, refers to the ſame which is ſpoken of by *Jeremiah* xiv. 1, 2.

[a] 1 Sam. viii. 2. [b] Ib. ver. 3. [c] Abarbinel. [d] Abarb. [e] Epiphanius, who ſaith he was of the tribe of Reuben, for what reaſon I know not. [f] Kimchi. [g] 2 Kings viii 1. [h] Tarnov. [i] Jerom. præf. in 12 Prophets. [k] Seder Olun. Kimchi. [l] Daneus.

A proof that he lived under theſe later Kings is by them, who ſo place him, thought to be, becauſe his not mentioning the ten tribes in his Prophecy, but only the two, and ſpeaking what concerned only them, is a ſign that he propheſied after that the ten tribes were led away into captivity. Such variety of conjectures ſhews the thing to be no way certain, and the Scriptures being ſilent in it is an argument that we need not be ſollicitous concerning it. It is ſufficient for us to know that *Joel* which was the ſon of *Pethuel* (and ſo diſtinguiſhed from any other of that name) was in that time, when he lived, one whom God thought and made fit to be employed in his meſſage to his people, and to ſpeak in his name, which is ſhewed by ſaying what is recorded in this Prophecy was *the word of the* Lord that came to *Joel*; and this gave authority to it, *viz.* its being the word of the *Lord*, not its being the word of *Joel*, and out of this aſſurance, and the authority that it brought with it, was it conſtantly received into the canon of the Scriptures, among thoſe books, which, though more particularly in ſome reſpects concerning thoſe of that time to whom the words were ſpoken, yet were to be a ſtanding rule to all ſucceeding generations, to inſtruct them alſo in the will of God by example, and to be [m] profitable to them for doctrine, for reproof, for correction, for inſtruction in righteouſneſs. That it did not concern only that preſent age, but future times alſo, is witneſſed to us by St. *Peter*; who quotes it as a foretelling what was afterward to befal them in the time of Chriſt (*Acts* ii. 17, &c.) which ſo evidently it doth, as that the *Jews* themſelves cannot but confeſs it. So ſaith *Kimchi*, This Prophet prophecies *firſt of the Locuſts which ſhould come up on the land of* Iſrael *for their ſins*, and *afterwards* utters a prophecy עתידה ליבוא המשיח *which ſhall come to paſs in the days* of the Meſſiah: even the ſame of which St. *Peter* there ſaith, *this is that which was ſpoken by the Prophet Joel*, which we ſhall in its due place meet with, and have farther occaſion of particular enquiring into. This at preſent may ſuffice by way of preface: what the whole of this Word of the Lord that came to *Joel* was, follows now in order.

2. *Hear this, ye old men, and give ear all ye inhabitants of the land: hath this been in your days, or even in the days of your fathers?*

3. *Tell ye your children of it, and let your children tell their children, and their children another generation.*

The Prophet by God commiſſioned; and having words put into his mouth, that he may bring thoſe ſtupid ſinners, whom he is ſent to, to a due ſenſe of their ſins, and to a ſpeedy and effectual repentance, that ſo they might remove God's heavy judgments, which they had by thoſe their ſins (which yet they continued in) provoked him to ſend on them, begins with a declaration of the ſtrangeneſs of thoſe judgments and the nature of them, that ſo duly conſidering them, they might perceive that they were not ſuch as ordinarily befel men in the uſual courſe of things, and muſt needs therefore make them to perceive that God's extraordinary hand was in it, and made it evident that they had in an high and extraordinary manner provoked him, and that therefore they could not look or hope to have them removed from them, till they had made their peace by ſerious repentance with him, who alone, as he had ſent them on them, ſo could again remove them, and make good to them what evil they had ſuffered by them. The ſtrangeneſs and grievouſneſs of them he ſets forth to be ſuch, as neither any of them had ever before ſeen, or heard of, and ſuch as their following generations, when told of, would admire at, as things not elſewhere found or known. This is the import of the 2d and 3d verſes, in which by way of queſtion he puts it to their own conſideration, all ſorts of them, whether they muſt not needs confeſs it to be ſo. *Hear this, ye old men, and give ear all ye inhabitants of the land.*] *Hear*, what I ſay, ye *old men*. They had ſeen and known both by their own obſervation, and by what they had heard from others, what had for many years happened, and ſo were more fit to judge of what ſhall be now ſaid, whether it be not a deſcription of a heavier judgment than they had ever ſeen or heard of; you together with *all the inhabitants of the land*, (or as ſome will, of the *whole earth*, any lands) give ear, well ponder and conſider, whether at any time, or in any place, ever they had ſeen or heard to have been in their days, or in the days of their fathers, any ſuch grievous thing: if they have not, then will it greatly concern them to ſearch into the cauſe of this ſtrange work; and not to be neglectful of it as an ordinary accident; but ſuch as former ages had not ſeen, nor future were like to ſee. Having thus ſtirred up their attention, he proceeds to the deſcription of that judgment which he ſpeaks of according to ſome, as already actually come on them; or according to others, as ſure to come, as if it already were.

4. *That which the Palmer-worm hath left, hath the Locuſt eaten; and that which the Locuſt hath left, hath the Canker-worm eaten, and that which the Canker-worm hath left, hath the Caterpillar eaten.*

That *which the Palmer-worm hath left.*] Our Tranſlators in the Margin note that in the *Hebrew* is *the reſidue of the Palmer-worm*, ſo the words יתר הגזם אכל הארבה *yether hagazam acal haarbeh*, literally ſound. The reaſon why they render it as they do is, I ſuppoſe, for avoiding an ambiguity which that literal rendring may ſeem ſubject to; as if it ſounded, *The Palmer-worms that were left, the Locuſts have eaten.* It is by *Rab. Tanchum* taken

[m] 2 Tim. iii. 16.

taken notice of, يريد بقوله يتر הנום ما بعاه من نبات الارض لا بقيته نفسه, *He means* by Yether hagazam, *the reſidue of the Palmer-worm, that which they have left of the plants of the earth, not the remainder of them themſelves*; ſo rendred, as in our laſt Tranſlation, it is plainer than that in the *Geneva*, which hath, *that which is left of the Palmer-worm*. Four kinds of noxious creatures ſucceeding one another, and the latter devouring what was left by the former, till all that was deſirable of the growth of the land was conſumed, are here named as executioners of God's heavy judgments upon them. The firſt is גזם *Gazam* by Ours rendred the Palmer-worm, both here and *Amos* iv. 9. having its [n] name from גזז *Gazaz* to ſhear, to cut, or pluck off, with the letter ם *m* added in the end; or elſe from גזם *Gazam*, which though not found in the Scriptures, we may think to have been then in uſe in the *Hebrew* Tongue, as it is in the *Rabbins*, as likewiſe جزر in the *Arabick* in like ſignification of *cutting off*, ſo therefore called שגווז את החבואה becauſe it ſhears the corn, as *Kimchi* explains it. The ſecond ארבה *Arbeh*, by Ours rendred here, as *Exod.* x. 4. and oft elſewhere, *the Locuſt*, and ſometimes *Graſhopper:* which is looked on as having its name from רבה *Rabah*, *to be many* or multiplied, by reaſon of the great multitude of that ſort; the root and the noun are joined, *Jer.* xlvi. 23. רבו מארבה *rabbu mearbeh*, which Ours read, *they are more than the Graſhoppers*. With another noun alſo directing to the ſame ſignification it is coupled, *Jud.* vi. 5. כדי ארבה לרב *Cede arbeh larob*, as *Graſhoppers for multitude*. The third is ילק *Yelek*, by them here as alſo, *Jer.* li. 14. rendred the *Caterpillar*; and *Nahum* iii. 15. the *Canker-worm*, importing as much according to the uſual derivation aſſigned to it, as *licker:* for ſo will they have it referred to the root לקק *Lakak*, *to lick*, שהוא לוקק ולוחך את העשב *becauſe he doth* as *it were* [o] *lick the herbs*, as *Kimchi* ſpeaks, and ſo devour them. The fourth חסיל *Chaſil*, which they render the *Caterpiller*, as here, ſo elſewhere; which name ſeems to import a *conſumer*, from the verb חסל *Chaſal* ([p] except the verb be rather made from the noun) ſignifying to *conſume*, and ſo by Ours rendred, *Deut.* xxviii. 38. יחסילנו הארבה *Yachſilenu haarbeh*, *the Locuſt* ſhall *conſume* it: the *Greek* render it here ἐρυσίβη, and the Vulgar *Latin* [q] *Rubigo*, (which the *Doway* render *blaſt*,) yet do the *Greek* elſewhere render the ſame by the name of a noxious living creature, as Βρῦχος *Bruchus*, 2 *Chron.* vi. 28. and ἀκρὶς *a Locuſt*, *Iſaiah* xxxiii. 4. and ſo the Vulgar *Latin* by *Bruchus* in both thoſe places: and (if it be granted that the word may ſignify both thoſe [r], as Some will, and both be very noxious to green corn or other things) certainly the taking it here for the name of a living creature, ſeems much more convenient and agreeable to the place, wherein the other three named are unqueſtionably ſo, and of all ſaid that they did eat, and that the following did eat or devour what the foregoing left; all then more than probably, by eating taken in a proper ſenſe, and as it agrees to living creatures: they being then all ſo taken and look't on as ſeveral ſorts of animals, [s] it is by ſome very learned men much doubted what names in *Latin* may aptly be aſſigned to them: the like then will of other languages be ſaid, how in them they may be properly called and diſtinguiſhed. In *Arabick* there are no doubt particular and diſtinct names for them, yet how to apply them properly to thoſe meant, it will not be eaſy to ſay: except a man ſaw them in that country, and heard them called every one by their names, it will be hard preciſely to ſay they were ſuch or ſuch, and ſo or ſo are diſtinguiſhed in form, or property. And therefore do ſome Interpreters rather chooſe to retain in ſome of them the [t] *Hebrew* names than to tranſlate them. It may I ſuppoſe ſuffice us to ſay with a [u] learned *Jew* that هذه الاسما كلها قد تكون لاصناف من الجراد وقد تكون مترادفة عليه *theſe names all are of ſome ſorts of Locuſts, and are ſynonymous*, or ſeveral names of that creature, of which that there are ſeveral kinds appears by what is ſaid in the Law, *Levit.* xi. 22. האربה למינו *Haarbe Lemino*, *the Locuſt after his kind*; that name Arbeh which is put here as the name of one ſort, is there put as comprehending under it ſeveral ſorts; ſo that it appears ſometimes to be uſed as a more general name, ſometimes as a more ſpecial وقد يطلف الواحد منها علي الجميع مجازا the *name of one of the ſorts* (as he ſpeaks) *being uſed of all*. Here we ſee they are four of them diſtinctly put, ſeeming to have their different names from their different way of doing hurt, yet all concurring in doing hurt and devouring the fruits or products of the earth; and as ſuch, I ſuppoſe, are by our Tranſlators very well rendred by names of ſuch known creatures as do concur in ſo doing, though in differing manners, ſo that if any thing eſcape one, another will be ſure to meet with it, till between them they have made an utter end of all. But now it being agreed that theſe names do literally ſignify ſuch noxious deſtructive creatures, there is a queſtion made whether what is ſpoken, as concerning them, be to be underſtood of them, and of what hurt they do according to the ſound of the words; or of ſome enemies compared to them, and ſet forth under their names by reaſon of the deſtruction and deſolation by them wrought, like to the worſt which could by theſe all of them together be made. This queſtion is ancient; and ſuch difference of opinions hath been about it as is not yet reconciled, both among *Jews* and *Chriſtians*. St. *Jerome* mentions it, and appears but dubious in it, yet ſo as rather to incline to thoſe that interpret it of ſuch enemies as invaded the country of the *Jews*; ſo he ſaith ſome of the *Jews*

[n] Ab. Ezra, R. Tanch. Fuller, Cap. Concord, Figurin and Munſter. [o] And ſo Aben Ezra. [p] R. Tanch. [q] So alſo the Tigurin and Munſter. [r] Ribera, Petr. à Fig. Ch. à Caſtro. [s] Ar. Montanus, Bochart. [t] Pagn. Interlin. [u] R. Tanchum.

Jews before him (whom he means we find not) underſtood it, taking the firſt name to point out the *Aſſyrians*, *Babylonians*, and *Chaldeans:* the ſecond to denote the *Medes* and *Perſians*; the third the *Grecians*; *Alexander* and his ſucceſſors, and particularly *Antiochus Epiphanes*, under whom were the wars of the *Maccabees*; the fourth the *Romans*, by all which, at ſeveral times ſome deſtruction was brought on the *Jews*, and their land made deſolate. Yet other *Jews*, he ſaith, do think that in the days of *Joel* ſuch an innumerable multitude of *Locuſts* came on the land of *Judea* that they filled all things, and devoured not only the corn, but vines alſo, and the bark and boughs of the trees, of the truth of which he ſeems to doubt, and to deny it, in as much as he finds no where elſe in the hiſtory of the Scripture mention of it, as we do of other famines, and concludes with doubtful words, while he only ſaith, that under the metaphor of *Locuſts* the coming of thoſe forementioned enemies is deſcrib'd, and that he ſeems to have found out ſomething in the meaning of the Prophet *(viz.)* that the wickedneſs (or cruelty) of thoſe enemies is deſcribed under the figure of *Locuſts*, and again the *Locuſts* themſelves are ſo deſcribed, as if they were compared to enemies. *Ut cum Locuſtas legeris, hoſtes cogites, cum hoſtes cogitaveris, redeas ad Locuſtas:* That when you read what is ſaid of the *Locuſts*, you muſt needs think of the enemies, and when you have thought of the enemies, muſt needs again return in your mind to the *Locuſts*. Thus is the matter left but as in doubt by him. *Cyril* appears to underſtand it likewiſe of ſuch enemies as did invade the *Jews*, as Others at other times, ſo at laſt *Salmaneſſer*, *Nebuchadnezzar*, *Antiochus*, and the *Romans*, yet (on *ver.* 14.) ſaith again that what is ſaid will be true, though it be underſtood of the *Locuſts*, and other hurtful creatures ſpecified. *Theodoret* mentioning ſome who underſtood the words *tropically* of ſome Kings of *Aſſyria*, as *Tiglath Pileſer*, *Salmaneſſer*, *Senacherib* and *Nebuchadnezzar*, ſaith that he thinks thoſe things to be *indeed true*, yet withal that κ᾽ τὰ κατὰ τὸ ῥητὸν νοούμενα τῷ ὄντως γεγενῆσθαι, that *thoſe which are literally underſtood did really happen*. But *Ruffinus* is poſitive that they are ſo literally to be underſtood of creatures named, as to refute them that at all underſtand them of the enemies. So appears, among thoſe ancient Chriſtian Interpreters *Latin* and *Greek*, to be a difference concerning this matter: who were thoſe ancient *Hebrew* Doctors that *Jerome* mentions I find not. The *Chaldee* in the preſent place and elſewhere for the moſt keeping to the letter, and rendring the names here expreſſed by ſo many in the language that he wrote in, anſwerable to them, yet *chap.* ii. 25. where they are again (though not in the ſame order repeated) doth not ſo, but to expreſs the meaning that he took them to have, rather than the letter, puts inſtead of them עממיא אומיא ולישניא ושלטניא ומלכותא פורענות *Nations*, *People*, *Tongues*, *Languages*, *Potentates*, and *Revenging Kingdoms*. So that it appears that in his time there was ſuch diverſity in interpretations. Among the later *Jews*, long ſince *Jerome*'s time, the ſame is continued. *R. Sol. Aben Ezra*, and *David Kimchi*, the moſt known Expoſitors, expound the words as moſt properly concerning *Locuſts*, and ſuch noxious vermin, which did deſtroy the fruits of the earth, and occaſion a ſore *famine* or *dearth* in the land. *R. Tanchum* looking not only on theſe words, but on thoſe alſo verſe the 6th. *For a nation is come up upon my land*, for ſuch as may be well underſtood of *Locuſts* and like creatures, ſaith withal انه لا يبعد ان يكون جميع ما ذكره في هذه القصة من امر الجراد وافعاله مثل مجي الاعدا وكثرتهم واخرابهم البلاد ونهبهم لها *that it is not abſurd to ſay that all that he mentions in this narration concerning the nature of* Locuſts *and their doings, is a parabolical expreſſion of the coming of enemies*, and *their multitude and their deſtruction of the land and ſpoiling of it*, which he thinks confirmed by other expreſſions in the following narration, as in that great terror that he ſtrikes into them from the conſideration of theſe *Locuſts*. Again by what he ſaith that there ſhould none eſcape but the *remnant whom the Lord ſhould call*, (chap. ii. 32.) whereas it can ſcarce be imagined that that incurſion of *Locuſts* ſhould ſo far prevail: for which makes likewiſe his ſubjoining that he will take vengeance on the enemies, when he ſaith (*chap.* iii. 2.) I *will gather all nations---- and will plead with them for my people, and for my heritage*, &c. and *what have ye to do with me, O Tyre and Zidon*, &c. *Swiftly and ſpeedily will I return your recompence upon your own head*, &c. And *although* (ſaith he) *Interpreters and Expoſitors make this to be no other than a narrative concerning* Locuſts, *which were to come upon the land of* Iſrael, *yet doth that which I have mentioned ſeem to make* انسب Anſab *more proper*.

By this we ſee how he was inclined to underſtand theſe expreſſions as nothing concerning *Locuſts*, and thoſe like hurtful creatures, farther than as to the borrowing their names, ſo as to call the deſtructive enemies of the *Jews* by them. *Abarbinel* (later than any of theſe) is yet more poſitive, and peremptory for this opinion, *viz.* that as to the things here ſpoken, and diverſe of the expreſſions in this deſcription לא אמרם הנביא על הארבה *the Prophet did not ſpeak them concerning* Locuſts חלילה לי מלהאמין בזה כי אם על אויבי השם שהחריבו את ביתו והגלו את עמו *Far be it from me that I ſhould believe this, but that he ſpake them concerning the enemies of God, which deſtroyed his city, and carried captive his people:* and thoſe enemies he will have to be thoſe four kingdoms of the *Babylonians*, *Perſians*, *Grecians* and *Romans*, to which he ſuppoſeth ſeveral of the following expreſſions to agree ſo, as that they cannot be properly underſtood of *Locuſts*, and ſuch noxious vermin, If we ſhall look to the more modern Chriſtian [w] Expoſitors, we ſhall find ſtill the ſame

[w] Oecolampadius, Ribera, C. Caſtro, Grot.

ſame variety of opinions, ſo that we ſhall have but to repeat the ſame things which we have before ſaid; ſome preferring that expoſition which would have the words not literally underſtood of *Locuſts*, &c. but of ſuch enemies as are under thoſe names couched, and the deſtruction by them brought on the *Jews*, and they yet differing among themſelves in the aſſigning of theſe enemies; Others of that which taketh the creatures named, and the miſchief by them brought on their land, to be the thing primarily and properly meant; amongſt whom the learned *Bochartus* plainly oppoſeth the opinion of *Abarbinel* the laſt of the *Jews* mentioned, and ſo by conſequence all thoſe Others, who, as he, deny the words to be properly meant of ſuch creatures as are named, but of ſuch enemies as ſhould bring on them deſtruction. [x] Others think both be intended, one having been a forerunner of the other, as [y] Some have obſerved the coming of the *Locuſts* to have preceded, and, as they think, portended the invaſion of enemies. But not to intermingle our ſelves farther in any controverſy about the matter, ſure the plaineſt and ſafeſt way will be the moſt ſimple, which is to explain the words literally as they ſound: then will it be lawful to any to apply them to other things as he pleaſeth: ſuch expreſſions, as any party inſiſt on, we ſhall meet with as they come in their order, and ſee what force is in them. But then they being ſo taken, there will ariſe other queſtions, which, for clearing the hiſtory of them, it will be convenient to anſwer. As, firſt, how what is ſaid here concerning theſe hurtful creatures, and the miſchief done by them, *Hath this been in your days, or even in the days of your fathers?* &c. can agree or be reconciled with what is ſpoken, *Exod.* x. 14. concerning thoſe *Locuſts* which God ſent on the land of *Egypt*, that *they were very grievous, before them were no ſuch* Locuſts *as they, neither after them ſhall be ſuch.* Several anſwers are to this given; as, firſt, [z] That in *Exodus* is ſpoken of the bigneſs of the *Locuſts*, here of the multitude, and ſo both are true *(viz.)* that there were never ſeen any ſo big as thoſe there ſpoken of, nor ſo many together as here. Secondly, That in *Egypt* were ſuch ſo great and ſo many [a] of one kind, as never had been or ſhould be ſeen together, but here ſuch a multitude of more kinds, as had never flocked at once together there or elſewhere. Againſt this may be excepted, that though there in the law be mentioned only *Locuſts*, yet under that comprehenſive name were other kinds alſo included, as appears out of the *Pſalmiſt*, who, having reſpect to that hiſtory, ſaith, *he gave* their increaſe to the *Caterpiller*, and their labour unto the *Locuſt*, *Pſalm* lxxviii. 46. and cv. 34. that both *Locuſts* came and *Caterpillers*, and that without *number*; yet *Kimchi* thinks this to hold in regard, that only *Locuſts*, as principal, are in the law mentioned. Thirdly, That what is in *Exodus* may well be ſaid in [b] reſpect of the coming of thoſe *Locuſts* altogether in one day, or for a few days; and what is here, in regard to their ſucceſſive coming four years together, kind after kind. But this, to wit, that they are to be underſtood to have done ſo, will have need of farther proof. Fourthly, A clearer anſwer ſeems to be, that that in *Exodus* is ſpoken in reſpect of what had been ſeen in *Egypt*, this here in reſpect to *Judea*, and both true in reſpect to the places meant. Yet is againſt this an exception of *Abarbinel*, *viz.* that what is ſaid in *Exodus* concerning the quality or quantity of thoſe *Locuſts* is החלטי כללי *abſolute* and *univerſal*, not reſtrained to the land of *Egypt*, as that before concerning the *hail* is, of which it is ſaid that it would be ſuch, *Exod.* ix. 18. and that it was ſuch, *ver.* 24. as never had been till then in the land of *Egypt*, and this he ſeems to make to himſelf a reaſon why he ſhould rather underſtand theſe words of enemies than proper *Locuſts*, and ſuch worms, becauſe then there ſhould be no contradiction between theſe places. But may we not think that that limitation reſtraining the *hail* to the land of *Egypt*, hath alſo influence on the following plagues, as that of theſe *Locuſts* alſo, to confine them to that country, as that what is ſaid of them, may be underſtood particularly of that? Whatſoever be ſaid for reconciling theſe Texts, which doubtleſs do not really contradict one the other, it is manifeſt that each in its ſeveral place is a deſcription of a very ſignal and extraordinary plague in that kind, and as ſo to be taken notice of as a ſingular token of God's diſpleaſure, that they might repent of that by which they had provoked it.

A ſecond queſtion is, when what is here ſaid was ſpoken by the Prophet. As there is nothing in the Scripture ſpoken elſewhere of the age, or time wherein our Prophet lived and propheſied, ſo neither is there of ſuch a judgment or famine as he here deſcribes. [c] Some will have it indeed to be that famine of which *Eliſha* ſpake, 2 *Kings* viii. 1. which was for ſeven years together, which that they may make to be the ſame with this, they will have the firſt four years ſcarcity to have been cauſed by theſe four noiſom worms here mentioned, devouring the growth of the earth, and then that of three others by want of rain; but there being nothing that may make it either certain or probable that *Joel* lived ſo early as the time of *Eliſha (viz.* under King *Jehoram)* nor that this was the famine of ſeven years, or any other in the hiſtory of the Scripture mentioned, Others take it for granted that it is not at all therein expreſly recorded; and *Abarbinel* makes that an argument that it is not at all to be underſtood of ſuch a famine, at any time, by ſuch devouring creatures as are here named, brought upon them, but of ſuch deſtruction as was effected by cruel enemies under thoſe names couched. But [d] Others again think this argument from the Scriptures being ſilent elſewhere of any ſuch thing, not

[x] Pet. à Fig. [y] See Mercer. Tarnov. [z] Daneus. [a] See Sol. Jarchi and Kimchi, chap. ii. 2. [b] Kimchi. [c] Rab. Solom. and David Kim. [d] Pet. à Fig. Mercer.

to be of any validity, in as much as many ſignal and notorious accidents fell out, of which there is not yet expreſs mention made in the hiſtory of the Scriptures, as, for example, that earthquake mentioned as very notorious, *Amos* i. 1. and *Zach.* xiv. 5. and that it was not the proper buſineſs of the Scriptures to give a particular account of ſuch things, as appears [e] by the mention of other famines in it, which are not ſo much mentioned for their own ſake, to give only an account of them, as for illuſtrating ſome other thing that was then done; as that famine which was in the land of *Canaan* in *Abraham*'s time, to ſhew the cauſe of his going into *Egypt*, Gen. xii. 10. and that in *Iſaac*'s time to ſhew what occaſioned him to repair to *Abimelech* King of the *Philiſtines*, *Gen.* xxvi. 1. and that of ſeven years by *Joſeph* foretold of, *Gen.* xli. to make way for all thoſe remarkable hiſtories concerning *Joſeph* and his brethren, and the children of *Iſrael*'s bondage in *Egypt*, and their wonderful deliverance thence; and that in *Ruth*, mentioned to ſhew the occaſion of *Elimelech*'s going into the country of *Moab*; when yet in the hiſtory of the book of *Judges* under whom it happened, there is no mention made of it. And that in 2 *Sam.* ii. 21. occaſioned by *Saul*'s injury to the *Gibeonites*, which could not be appeaſed without the hanging up of ſeven of his ſons, that ſo it might be known how *David*'s kingdom was eſtabliſhed: and thoſe again under *Elijah* the Prophet, 1 *Kings* xviii. 2. and under *Eliſha*, 2 Kings iv. 32. to ſhew the occaſion of the great miracles by them in thoſe times wrought. Many other famines in the ſpace of ſo many years very probably happened, yet none other of them being mentioned, and thoſe that are being out of other reſpects ſpoken of, (as we have ſeen according to the learned *Bochart*'s obſervation, who obſerves alſo the like concerning ſuch as are mentioned in the *New Teſtament*,) it cannot be wondred that this here by *Joel* ſpoken of, ſhould be omitted in the hiſtorical books of Scripture. It may ſeem an undoubted truth that ſuch a plague of *Locuſts*, and ſuch a famine by them cauſed there certainly was, becauſe the Prophet here deſcribes it, though we do not here or elſewhere find the certain time of it aſſigned. If it had been neceſſary for us, or profitable for our inſtruction, preciſely to know it, [f] *Spiritus Sanctus dixiſſet*, the Holy Ghoſt would have revealed it. Mean while of the ſtory it ſelf it will concern us to make that uſe which was by him intended, and will be required of us. But the queſtion ariſing from theſe words concerning the time when the Prophet ſpake this, is not properly ſo much concerning the age wherein it was, as concerning the circumſtances of the time which he ſpake in, *viz.* whether he ſpake of the famine directly by way of prediction before it was, or whether by way of deſcription of it already paſt, or at preſent in being. The ground of this queſtion is, becauſe the verbs here uſed are in form of the præter-tenſe, ſounding as if they ſpake of what was already paſt, or at leaſt began, and in preſent doing; but then withal it is a known rule in the prophetical languages, that the form of the præter-tenſe is uſed in the ſignification of the future, as denoting what God ſaith ſhall be done, to be as certain as if already done and paſt. Hence is here diverſity of expoſitions, Some taking the words as a prediction of what was yet to come to warn them of it, to ſeek to prevent it by repentance; Others as a deſcription of what had already happened to excite them to make right uſe of it for their returning to God, whom by what they ſuffered, they were given to perceive how greatly they had provoked, that ſo he might repair to them thoſe loſſes which they had for their rebellions againſt him ſuffered. *Rab. Solomon*, as alſo *Aben Ezra* and *Rab. David Kimchi*, underſtanding the noxious creatures mentioned literally and properly (for if they be otherwiſe underſtood as by Others, as we have ſaid they are, of enemies at ſeveral times to come, there will be no occaſion of this queſtion) ſay that he foretels of them שיבאו ובאו באותן הימים [g] that they ſhould come, and that they accordingly did come in thoſe days, [h] being brought by God on their land for their iniquities. Of the ſame opinion are [i] Some likewiſe among Chriſtian Expoſitors, *de futuris loquitur in præterito*, he ſpeaks of things to come, as of things already paſt, *Prophetico more*, as the Prophets uſe to ſpeak. But Others on the contrary think that he ſpeaks of things already paſt. *Calvin* ſaith that in his opinion they who look on the words as a denouncing puniſhment, yet in future time to come, do *Errare & corrumpere genuinum Prophetæ ſenſum*, err and corrupt the proper meaning of the Prophet, whoſe intention is to reprove the ſtupidity of the people which were not ſenſible of the plagues they ſuffered, and that they were by God chaſtened for their ſins. Becauſe they were not ſenſible of this, [k] *ideo præteritas proponit calamitates, docens eſſe pœnitendum peccatorum*, therefore he ſets before their eyes ſuch calamities as were paſt, that he might warn them to repent of ſuch ſins as had provoked ſuch judgments. Theſe opinions ſeem contrary one to the other, yet I ſuppoſe may well in this place be both joined, and each have its ſhare of truth; for apparent it is that the plague here deſcrib'd was of ſome years continuance, and that they were not freed from it when this was ſpoken, from *chap.* ii. 25. *I will reſtore to you the years that the* Locuſt *hath eaten*, &c. Probably then this might be ſpoken after the plague began, and had for ſome time continued, yet ſo as to denounce a farther continuance of it to them continuing in their ſins; for it was not ended; the years which thoſe worms had eaten were not yet reſtored; nor the famine taken off from them. So that ſome Others ſeem not ill to expreſs it, that it is a deſcription of a judgment, [l] *qualis & tunc*

[e] Bochart. [f] Oecol. [g] R. Sol. [h] Kimchi, Mercer. [i] See Mercer. Pet. à Fig. and Bochart. [k] Mercer. [l] Daneus.

tunc ex parte ſentiebatur, & magis adhuc percipienda erat, ſuch as was already in part felt, and ſhould yet more be felt, [m] *quid huc uſque paſſi & quid præterea paſſuri ſint commemorat* (as Another) he reckons up what they had already ſuffered, and what farther they ſhould ſuffer.

Another queſtion here raiſed is concerning the time and order of the coming of theſe noxious creatures, whether they came in ſeveral years ſucceſſively in that order as they are named, or whether all in one year. *David Kimchi* is of opinion that they came ſucceſſively in ſeveral years, in the firſt the גזם *Gazam* or *Palmer-worm* came and devoured, and in the ſecond the *Locuſt*, and eat up what he had left, and ſo as to the following. For ſaith he לא באו ארבעה המינים בשנה אחת *the four ſorts came not all in one year*, אלא זה אחר זה בארבע שנים, *but one of them after another in four ſeveral years*, as it is after ſaid ושלמתי לכם את השנים *and I will reſtore to you the years that the* Locuſt *hath eaten, the* Canker-worm *and the* Caterpiller, *and the* Palmer-worm. But Others are of the contrary opinion, *viz.* that they came all ſorts together in one year, and that they think manifeſt by what is ſaid יתר הגזם the *reſidue, or reliques of the* Palmer-worm, *&c. viz.* becauſe had that, which the *Palmer* left, not been eaten in the ſame year by the following ſort, it could not have been called יתר *Yether*, the *reſidue* or remainder of what that worm had left that year, being the product or new growth of another year, till then untouched, and that it is therefore manifeſtly to be underſtood of their coming all together, or one after another in the ſame year, ſo as that if one ſort left any thing remaining, another devoured it, ſo that between them they made a clear riddance of all that grew out of the earth: and ſo the years mentioned will ſhew their continuing to do ſo for more years, not to diſtribute the years betwixt them. Again the different placing of the names of thoſe worms in that place of *chap.* ii. and putting that name laſt which in theſe words is firſt, doth not obſcurely make for proof of their being all of them together, ſo as one might follow to devour what the other left in a field or place. Which coming of ſo many ſorts in one year [n] *Jerome* looks on as making this judgment ſignally miraculous.

Some of theſe queſtions may ſeem perhaps not much material, as that we ſhould ſo long have inſiſted on them; as not ſerving for doctrine, for reproof, correction, or inſtruction in righteouſneſs, or like ends for which the Scripture is given; yet do they conduce to the clearing of the terms of the whole verſe, which is profitable for them all, giving us an example of God's juſtice and ſeverity in puniſhing national ſins with national judgments; and withal giving us to know that when he will puniſh, he hath all creatures, even the moſt ungoverned among them, ready inſtruments for executing his will, and even the meaneſt and moſt contemptible of them, the vileſt worms by his might able to deſtroy, and bring down the glory and greateſt confidence of men. Beſides that this verſe is, as it were, the Text to the following Sermon of the Prophet, on which he inlargeth in it, and infers from it what therein he inculcates to them. So that for having his drift therein and underſtanding what he ſaith, it is inconvenient that the terms and all circumſtances belonging to it ſhould be explained.

5. *Awake ye drunkards, and weep, and howl all ye drinkers of wine, becauſe of the new wine, for it is cut off from your mouth.*

Such a judgment as is in the former verſe deſcribed, as either having already in part ſeized on them, or being threatned by God, and ſo unavoidably hanging over their heads ready to ſeize on them, ſhould certainly, if they had not been very ſtupid and ſottiſh, have awakened them from their ſleep in ſin, and cauſed them to turn and look unto God, whoſe hand was ſtretched out againſt them, ſtriking, and ready farther to ſtrike. But that ſo ſtupid they were as not to be ſenſible of the miſery of their condition, appears by the Prophet's beſpeaking them as he doth, and loudly calling on them to awake, and ſo behave themſelves as he preſcribes to them to do. The words may ſeem, and are by [o] Some thought to be an exhortation to repentance, as afterwards he doth ſeriouſly exhort them, [p] but withal from the terms uſed, and the reaſon added why they ſhould do as he bids, they appear to contain an upbraiding them for not having ſooner been aware of it, as if he ſhould ſay, that it was time they ſhould have done it already of their own accord, and that now it was come to that paſs, that they ſhould do it whether they were willing or no, in as much as there was now no matter, no occaſion of ſinning in this kind left to them; they muſt of neceſſity awake from their drunkenneſs and exceſs, becauſe there is no more wine, no pleaſing intoxicating liquors left to them, by which they might bring themſelves to a ſleeping condition, and ſo hath a declaration, though under the form of exhortation, of what [q] neceſſary effect, the judgment deſcribed ſhould have on them, ſuch as even thoſe that are leaſt ſenſible of things, even drowſy, ſleepy, ſottiſh drunkards ſhould be forced to be ſenſible of.

Awake ye drunkards.] It may ſeem probable that that ſin was among others then much indulged to, and by that the people of that age made ſo ſottiſh and ſtupid, as drunkards uſually are, and much ſleeping; yea being always as men aſleep: ſo that they did not regard the work of the Lord, nor had any regard of what concerned their own good. To them therefore more particularly doth he ſeem to addreſs his ſpeech, as by that odious ſin having pulled the preſent judgment on themſelves, and their country. To them the word

[m] Gualter. [n] Jerom. He names them, ut quæ ſingula raro eveniunt, omnia ſimul facta memorentur, & ideo mirabilia ſint. [o] See Cyril. Tarnov. [p] Mercer. [q] Diodati in his Analyſis.

word הקיצו *Hakitzu*, *awake*, is very aptly accommodated, as properly directed againſt the ſottiſhneſs of that ſin, and the property and uſual cuſtom of thoſe that indulge to it. So to the drunkard, and as contrary to his inſenſibility of ſuch miſchiefs as befal him, it is applied, *Prov.* xxiii. 35. Elſewhere it is uſed to denote the raiſing of a man's ſelf from ſecurity in other ſins, as *Rom.* xiii. 11. and *Epheſ.* v. 14. The other words added to this (*viz.*) ובכו והילילו *Ubecu Vehelilu*, *and weep and howl*, ſet forth the greatneſs of the calamity, which ſhould not only be ſuch as ſhould rouſe them up from their quiet ſleeping, but ſhould alſo provoke them to ſhew forth and expreſs the greateſt ſigns of being deeply affected with ſenſe of miſery, whether with ſorrow for their ſins, whereby they had deſerved it, or out of impatience or inability of bearing what they ſuffered (which perhaps is as much (as before we ſaid) as is at preſent yet meant:) the exhortation to true repentance, upon due conſideration of their condition following in *ver.* 13. Wherein this calamity did conſiſt, which ſhould provoke them to ſuch expreſſions of grief, is declared both in the deſcription of the perſons ſpoken to, *drunkards* and *drinkers* of wine, and in the declaration of what had happened, or ſhould happen to them in thoſe words, *becauſe of the new wine, for it is cut off from your mouth: viz.* becauſe they were deprived of what was their joy and delight, and without which they could not enjoy comfort in their life. The word rendred by Ours new wine is עסיס *aſis*, which, according to the ſignification of the root, ſeems to ſignify ſuch liquor as is by preſſing or treading forced out of grapes or other fruits; for ſo the word is uſed for treading, *Mal.* iv. 3. ועסותם רשעים *Veaſſotem Reſhaim*, *and ye ſhall tread down* (or upon) *the wicked*; and thence this name עסיס *Aſis* is given to wine [r] لكونه يداس حين العصير *becauſe it is trodden out when firſt made*. *Kimchi* extends the name to כל משקה שיצא על ידי כתישה ודריכה *any drink or liquor which cometh by pounding* (or ſqueezing) *and treading*. A proof ſeems to be had, *Cant.* viii. 2. where is read מעסיס רמני *Meaſis rimoni*, which the Interlineary renders, *de vino dulci mali granati mei*, of the ſweet wine of my pomegranate; our Tranſlation, of the juice of my pomegranate: but this proof will not ſo well hold, if we ſhould take *R. Tanchum*'s interpretation of thoſe words, who explains it to mean الخمر المحمر اللون كالرمان *wine as red of colour as a Pomegranate*, ſo that, according to him, it ſhould ſound of Pomegranate like coloured wine, not wine made of Pomegranates: but whether it be ſpoken of other liquors it matters not here to enquire; here it ſeems particularly ſpoken of wine, the product of the vine, and not ill by Ours rendred *new wine*, by Others *muſtum*, as for ſuch being uſually taken, though Others chooſe to render it more ambiguouſly, [s] *propter ſuccum expreſſum*, for ſuch juice as is ſqueezed out; or [t] *ob laticem*. The *Chaldee* hath חמר מרת *pure wine*, *Rab. Sol.* good wine יין הטוב. *Druſ.* ſaith it properly ſignifies *Vinum dulce & recens expreſſum*, ſweet wine newly preſſed out. The LXX. render על עסים *al aſis*, becauſe of the new wine [u] εἰς μέθην (and the printed *Arabick* following them للسكر) *to drunkenneſs*; the Vulgar Latin *in dulcedine* in ſweetneſs. I do not think either of them to have taken the word *Aſis* in other ſignification than it is by Others, as we have ſeen, taken: not the one to have thought it to ſignify properly drunkenneſs, but ſtrong wine apt to intoxicate and make drunk; nor the other abſtractedly ſweetneſs, but ſweet, pleaſant wine. But the cauſe of their ſo tranſlating in a way differing from that, which we ſee Others ſince them prefer to make, to be from their different diſtinguiſhing the words in conſtruction, and then their taking the prepoſition על *al*, put before *aſis*, in a different notion, not *of*, *for*, or *becauſe of*, but of εἰς *to*, or *in*, *on*, or *with:* for whereas Ours with Others, not only modern but ancient alſo, as the *Chaldee* and the *Syriack*, make the words *al aſis* (which the *Chaldee* renders על חמר מרת *for* or *becauſe of the unmixed* (or new) *wine*; the *Syriack* ܠܚܡܪܐ *for the wine*) to refer to, and make one clauſe with the verbs *weep and howl*, as declaring for what they ſhould weep; they refer them to the other, which declare who ſhould weep and howl, *viz.* the drunkards and drinkers of wine, as deſcribing their condition of drinking exceſſively ſtrong wine, *unto drunkenneſs*, as the LXX. take it, or with pleaſure and delight, as the Vulgar: and the words ſo joined and literally ſounding, *drinking wine*, *with*, or *upon Aſis*, *ſtrong wine*, or new pleaſant wine, will well enough make out the meaning which either of them give. But then in the clauſe of the verſe, *for it is cut off from your mouth*, muſt ſomething, either again the ſame word, or ſomething equivalent be underſtood; and ſo the Vulgar *Latin* leaves it to be underſtood: but the LXX. [w] according to the more uſual copies ſupplies, εὐφροσύνη καὶ χαρά, *becauſe joy and mirth are taken from their mouths*. But the other way of diſtinguiſhing, and conſtruction of the words ſeems plainer, and is followed not only by modern Interpreters, but by the *Chaldee* and *Syriack* alſo more anciently; by the manuſcript *Arabick* alſo, whoſe words, becauſe not printed, we ſhall put down, استيقظوا يا سكاري وابكوا وولولوا يا كل شاربي الخمر علي العصير اذ انقطع من فيكم which need no other tranſlation than what our *Engliſh* gives of the *Hebrew*, except we read the laſt words, *ſeeing it is cut off from your mouth*. According to theſe the *Aſis*, or new wine, is not that which they did drink with pleaſure or to exceſs, but that which they were to lament, that they could not have it to drink, becauſe it was cut off from their mouth, wholly taken away from them, that they could not

[r] R. Tanch. in his Lexicon. [s] Tigur. [t] Caſtal. [u] The old Latin Verſion of it, in ebrietate, in, or with drunkenneſs. [w] For it is wanting in that which Jerome follows; and ſome Others. See Druſ. Conject.

not ſo much as wet their lips, or fill their mouth with it, the *Locuſts* having wholly deſtroyed [x] the grapes of which it ſhould have been made. The ſame way of conſtruction follow alſo Some of thoſe, who by thoſe inſtruments, by which their wine would be cut off from them, underſtand not properly the *Locuſts* and like vermin named, but the enemies by ſuch names figured. So *Abarbinel* in that way gives a perſpicuous expoſition of the verſe. Awake, ye drunkards, and weep, *&c.* i. e. *Ye who are drunken with the vanities of the world, and the delights of meat and drink all the day, and do not regard the work of the Lord, awake from your drunkenneſs, and weep and howl for the deſtruction of your land. For the wine and muſt, being of the delightful things of the products of the earth which ye did eat and drink, are now cut off from your mouth, by the coming up of the enemy on your land to deſtroy it.*

6. *For a nation is come up upon my land, ſtrong and without number, whoſe teeth are the teeth of a lion, and he hath the cheek-teeth of a great lion.*

In this and the following verſe have we a farther deſcription of the executioners of God's judgments mentioned, *ver.* 4. and a more particular declaration of the manner and means by which they did or ſhould effect that miſchief, which is ſaid was or ſhould be done by them. Thoſe inſtruments of God's wrath before-named, the *Palmer-worm*, *Locuſt*, *Canker-worm*, and *Caterpiller*, are here for their condition called גוי, *a nation ſtrong and without number, whoſe teeth are like the teeth of a lion*, &c. Their being ſo called ſeems to Some an argument, that by the names before given, are not properly and literally meant thoſe noxious worms thereby uſually known; but men as hurtful as they, thoſe cruel enemies by God ſent to invade and ſpoil the land. So *Abarbinel* לא אמר הנביא זה באמת על הארבה כי איך יקראהו גוי וקהל גוים אבל אמרו על האויבים שעלו על הארץ להשחיתה, i. e. *The Prophet doth not ſpeak this really of the Locuſts; for how ſhould he call them a nation and multitude of nations? but he ſpeaks it of ſuch enemies as came upon the land to deſtroy it:* but his argument, taken from the attributing that name to them, ſeems not to be of force. That name though (perhaps moſt properly and uſually) attributed to a multitude of men, yet may not unfitly be attributed to other creatures alſo, as well as עם *am*, a people, is, *Prov.* xxx. 25, *&c.* and thoſe ſame alſo in the next chapter, *ver.* 2. and therefore it is perhaps not without reaſon obſerved by *Kimchi*, that כל קבוץ מן החי יקרא גוי *any congregation*, or multitude *of living creatures* is called גוי *Goi*, a nation. So in other languages alſo are the names of *nation* and *people* obſerved to be taken and applied to other creatures as well as men, and particularly this of *nation* to the very ſame that are here ſo called, namely *Locuſts*, as appears by examples brought out of ſeveral Authors by the learned *Bochartus*, and among Others in the *Arab.* Language, wherein امة *Ommaton* nation, is uſed for a company of any living creatures, and among them for *Locuſts* alſo, as in that ſaying aſcribed to *Mahomet*, that *God created* a thouſand nations, 600 of which are in the ſea, 400 on the land, and that اول هلاك *the firſt that ſhall periſh of theſe nations* (for ſo I take theſe words to mean not *prima peſtis*, the firſt or chief plague, as *Bochartus* renders it) are the *Locuſts*, after which the reſt ſhall periſh in order: ſo that it is well ſaid by *R. Tanchum* (although he be inclinable to take it in another way) of the word, that it is استعارة للجراد لكثرته وعظيم افساده *a metaphorical expreſſion of Locuſts in regard to their multitude, and the much ſpoil that they make.* And there is no reaſon that becauſe they are ſo called, to ſay, it is not meant of *Locuſts* what is ſaid in the foregoing verſe, as *Abarbinel* will; nor yet that though there *Locuſts* be ſpoken of, yet here are Others meant to whom that appellation may more properly agree, as [y] Others think, viz. *enemies:* neither are they ſimply called a nation, but with addition of ſuch epithets as may make them very conſiderable among nations, and terrible to others, *viz.* that they are *ſtrong and without number, whoſe teeth are like thoſe of a lion, ſtrong*; though the creatures named ſeem in themſelves ſingly weak and contemptible, yet ſure [z] when by God armed, and ſent with his commiſſion for executing his judgments, that the ſtrongeſt nation among men is not able to reſiſt them, appears by what is here ſaid was done in what follows, and by what was done by them in *Egypt* of old. *Nihil enim leve aut infirmum eſt quod Deus contra nos armat.* For there is nothing contemptible or weak that God arms againſt us. What wants in their ſtrength taken ſingly, is made up by their multitude, which uſually is very great; ſo that ſome ſorts of them are (as above was intimated) looked on as thence having their name; and ſimilitudes are taken from them to deſcribe great numbers, *Judges* vi. 5. and vii. 12. *Jer.* xlvi. 23. and here therefore is added that they are *without number.* It is alſo added to ſhew how they are by God armed for executing his will, that *their teeth are the teeth of a lion, and they have the cheek-teeth of a great lion*, which 'tis well known how terrible they are, and what hurt they will do. The like compariſon have we, *Rev.* ix. 8. where of thoſe *Locuſts* there deſcribed it is ſaid that their *teeth were as the teeth of lions.* In ſaying that the teeth of thoſe little vermin were the *teeth of a lion*, and that *they had the cheek-teeth of a great lion*, is a manifeſt hyperbole, to ſet forth the ſtrength and [a] ſharpneſs and [b] power of doing hurt that even their ſmaller teeth have, chiefly if we ſhall conſider what great miſchief they have been known to do with them, eating not only green tender things, but *omnia morſu erodentes*,

[x] Kimchi. [y] Calvin. [z] See Gualter. [a] Bochart. [b] So elſewhere things of great force to do hurt, are compared to the teeth of a lion, Eccleſ. xxi. 2. Pſalm lviii. 6.

dentes, etiam fores tectorum (as *Pliny* ſpeaks) *gnawing in pieces all things, even the doors of houſes*; ſo that there is good reaſon for the expreſſion and compariſon, though between creatures otherwiſe ſo different in bigneſs and ſtrength. The hyperbole is heightned for expreſſing their great force and power of doing miſchief, by ſaying not only *the teeth of a lion*, but even *the cheek-teeth of a great lion*, ſo as to ſhew the ſharpeſt and ſtrongeſt in that kind to be meant; they have not only שנים *Shinnaim, ſharp cutting teeth*, and thoſe as of an ordinary lion, but מתעלות *Matlaoth, ſtrong grinding teeth*, and thoſe as of a great and full grown lion. As to the word מתלעות *Matlaoth* rendred *cheek-teeth* we may obſerve that it is elſewhere with a different placing the letters מלתעות *Maltaoth* (as *Pſalm* lviii. 6.) The word לביא *Labi*, by Ours here rendred *a great lion*, is by Others rendred otherwiſe. The *Chaldee* Paraphraſt hath כבר-אריון *as of a ſon of lions*, and the *Greek*, Vulgar *Latin*, *Syriack*, and printed *Arabick*, all underſtand by it *a lion's whelp*. Againſt the propriety of which rendring is by [c] Some obſerved to be a valid proof of what is ſaid, *Job* iv. 11. where is read בני לביא *Bene Labi*, which Ours render, the *ſtout lions whelps*, where that called *Labi* is manifeſtly diſtinguiſhed from thoſe that are called *whelps*, as older and bigger. [d] Others on the other hand render here, *vetuli Leonis*, of an old lion; againſt which alſo exceptions are taken, becauſe an old lion, [e] *non habet dentes validos*, hath not ſtrong teeth, whereas the ſtrongeſt in that kind ſeem here to be alluded to. Others render it, [f] *Leænæ* of a *Lioneſs* (as the Vulgar alſo in other places renders it) which rendring two great men of the laſt age *Grotius* and [g] *Bochartus* ſeem to prefer, and think it proved from the uſe of the word لبوة *Labwat*, which as لباة *Labah* and لبية *Labiyah*, and the like in the *Arabick* Tongue, are particularly ſpoken of the female, not the male. But whether that be a ſufficient argument to prove that לביא *Labi* in the *Hebrew*, which is of a form agreeing to the maſculine, ſhould therefore be proper to the female, becauſe thoſe names which are of form feminine are in the *Arabick* ſo, though no name from that root ſhould be uſed of the male, I know not. Yet can I not ſay but that in that language alſo the maſculine as well as the feminine is known, though not of ſo frequent uſe. For in the MS. *Arabick* Tranſlation we ſeem to find it, who renders ואניאב אללבולה, and in *Arab.* letters وانياب اللبو له *Waanyab allabui laho*, and it hath *the long teeth of a Labu*, which why ſhall we not render, it being in form maſculine, without that note of feminine termination which the other hath, as diſtinct from it, in the maſculine, *of a lion?* but this, as to the ſenſe here, will not much make or marr, a ſhe lion being accounted as fierce as the male, and not the ſex, but the ſtrength, being alluded to in this expreſſion. That chief *Hebrew* Grammarian *Abu Walid* ſaith that it is uſually ſaid that [h] לבו *Labuo* in the *Arabick* Tongue is alſo a lion, but that he had not found it in any authentick books that he could rely on. But however it be as to the *Arab.* Tongue, whether this name be uſed in it only in the feminine gender for a *lioneſs*, or in the maſculine alſo for a *lion*, this is no cogent argument to prove that in the *Hebrew* Tongue it ſhould be in the maſculine form taken to ſignify only the female ſex. I think it more reaſonable to ſay with *Kimchi* that in it the maſculine form *Labi* doth denote a lion, eſpecially it having a feminine form of the ſame word for a lioneſs, which occurs *Ezek.* xix. 2. לביא, which, though written with the ſame letters as *Labi*, is otherwiſe voweled, viz. *Lebiya*, which according to *Abu Walid* and *Kimchi* is the ſame that לביאה *Lebiah* in a more uſual and regular form would be; which why it ſhould be excepted againſt, as by the learned *Bochartus* it is, I ſee no reaſon, but think, that from the beginning it was ſo read and known in that form for the female, whereas in all other places where it is read *Labi*, it will ſeem more properly to agree to the *male*, as it is by the forecited *Hebrew* Grammarians and Others generally underſtood. And we have making for this the plural maſculine לבאים *Lebaim* from the one, and the feminine לבאות *Lebaoth* from the other. Here, as we ſaid, we need not be put to any queſtion concerning diſtinction of ſex, but only on the conſideration of the ſtrength of the noble creature named: in reſpect to which it is moſt generally agreed that this name is attributed only to a lion of full growth and ſtrength, not to a [i] whelp which is not yet come to that, nor to a decrepit old one, which is paſt it, and therefore ſeems well rendred here by [k] Others, *a great lion*, though elſewhere they render it ſimply *a lion*, as *Hoſea* xiii. 8. it is noted by *Kimchi* to be גדול מן האריה one bigger or of *greater force than the word Aryeh* going before it (being a more general name for any lion) *doth neceſſarily import:* being ſo placed as to heighten the compariſon made, between the teeth of thoſe ſeeming weak creatures, and this ſtrongeſt of beaſts, as to their power in doing miſchief, their teeth being not only ſuch as of an ordinary lion, but ſuch as is come to that bigneſs, age, and ſtrength, as to be called *Labi*. If thoſe inſects the *Locuſts*, &c. in the foregoing words named, be (as we have interpreted them) literally underſtood by the names given them, ſo then will alſo their *teeth*, and *cheek-teeth*, properly be underſtood of ſuch as they have; but if by thoſe names be underſtood thoſe enemies which *Abarbinel* and Others underſtand, then by *teeth* and *cheek-teeth* muſt ſomething elſe be underſtood in thoſe enemies, that may be likened to them, wherein their force and power of doing miſchief doth conſiſt.

[c] Lively, Druſ. [d] Caſtal. and French cited by Druſ. [e] Druſ. [f] Tigur. [g] De Animal. part 1. p. 719. [h] The laſt letter in the MS. is almoſt worn out, but I think it can be no other by the ſpace, if it were א it would be the ſame thing, but the room will ſcarce permit. [i] Except we may think that by lions whelps, they had reſpect to the kind, not the age. [k] Jun. Trem. Immanis Leonis

ſiſt. [l] *Arias Montanus* therefore thinks thereby to be denoted their weapons, ſome for ſharpneſs, as ſwords, ſpears and arrows; others for their greater force, as rams for battery, &c. *Jerome* thinks it enough that it be in general taken to expreſs *ferocitatem & crudelitatem*, their fierceneſs and cruelty; and ſo *Abarbinel*, that it is רמז לכחו ועצמו an *expreſſion intimating their force and ſtrength*. Grot. *Rapiditas hic ſignificatur*.

The executioners of God's judgments being thus deſcribed, as to their quality and condition, their force and power of doing miſchief, the manner of the execution thereof is alſo declared; while he ſaith *he is come up upon my land, he hath laid my vine waſte*, &c. He is come up upon the land with irreſiſtible force, none being able to reſiſt or repel him, or hinder him from doing what is ſaid he did. *Upon my land*, ſaith he, whoever he be that ſpeaketh, and hath *laid my vine waſte, and barked my fig-tree*. Here comes in our way a queſtion from the pronoun affixed in theſe words, being of the firſt perſon; he not ſaying indefinitely *the land, the vine*, &c. but as an owner thereof, *my land*, &c. who it is that thus challengeth the right of theſe things to himſelf, and ſo is to be looked on as utterer of theſe words. *Kimchi* ſeeing the conſtruction ambiguous ſaith כל הכנויים הם דברי יושב הארץ או הם דברי הנביא *all theſe pronouns ſhew the words to be either the words of the inhabitants of the land, or the words of the Prophet*. [m] Others add another member, *theſe words may either be* verba Dei, vel Prophetæ, vel ipſius etiam populi, *the words of God, or of the Prophet, or of the people themſelves*. And ſo *Druſius*, *Deus loquitur, aut Propheta, aut quilibet è populo dicet*. God thus ſpeaks, or the Prophet, or any one of the people ſhall ſay. That the words are uttered by the Prophet by the Lord's order, there is no doubt, but whether he ſo ſpeak them as to repreſent the Lord ſpeaking, or the people, is the queſtion, ſeeing each of theſe might ſay of the land, *my land*, and call the other things, *mine*. If he perſonate the Lord ſpeaking, and give his words, then will they be a declaration of what he had ſent, or purpoſed to ſend upon the land, which by a more peculiar right, with the things therein, were by him owned as his, though in ſuch relation to him, and therefore might be thought ſhould be taken ſpecial care of by him (as he ſaith, *his eyes were upon it always, from the beginning of the year, even unto the end of the year*, Deut. xi. 12.) yet that even that now was for the wickedneſs of the inhabitants given up to deſtruction, and to be laid waſte. Which being brought to their conſideration could not certainly, except they were very [n] ſtupid, but awaken them, and make them ſenſible of the condition they had brought themſelves to, by provoking God to caſt them off, and put them out of that peculiar care which he was wont to have of them, and ſo ſtirs them up to ſeek to regain his favour by ſpeedy repentance, to call them to which ſeems the main drift of this part of the prophecy.

If he ſpeak as in his own perſon, then may they be looked on as his publiſhing what he had received from God to denounce to the people, to make them ſenſible of the miſeries that they had pulled on themſelves, and a bewailing of them; if as in the perſon of the people or any of them, then may they be as a form of lamentation by him put into their mouths, whereby they would or ſhould bewail their ſufferings, by an enumeration of ſuch grievous things which befel them, and could not but extort from them ſuch laments. [o] So *Mercer* thinks that from the words, *Awake, ye drunkards*, &c. is *lamentationis formula*, a form of lamentation. To which ſoever of theſe perſons the pronoun be aſſigned, the thing will be the ſame, The land, the land of *Judea*, and the trees, the trees that grew therein. That was the *Lord's land*, Hoſea ix. 3. that the Prophet's land of his nativity and habitation, the people's land of their inheritance; each of them might challenge ſo much right in it as to call it, *mine*, and for the ſame reaſon ſo to call the things that grew in it, *theirs*.

What befel, or ſhould befal this land, and the things in it from that nation ſaid to be come up upon it, is farther deſcribed in the following words.

7. *He hath laid my vine waſte, and barked my fig-tree: he hath made it clean bare, and caſt it away, the branches thereof are made white.*

He hath laid my vine waſte, &c.] or turned into deſolation my vine; he hath by eating, gnawing, or other means ſo marred it, as to be become altogether unprofitable, not yielding any fruit but cumbering only the ground. The Vulgar *Latin* renders it, *Poſuit vineam meam in deſertum*, he hath laid my vineyard into a deſert, as the *Doway* Tranſlators render it. Of which *Druſius* ſaith that it is *minus rectè*, not ſo well, the word גפן *Gephen* more properly ſignifying a *vine*, as כרם *Cerem* a vineyard; yet it is not certain that that was his meaning, ſeeing *vinea* may as well ſignify a *vine* as a *vineyard*. However a vineyard being but more vines, the thing will be all one: and of them that take it in the particular notion of a vine, do ſeveral render it in the plural, [p] *vites meas*, my vines, as looking on the noun to be [q] collectively taken, not only for one ſingle vine, but for more or all of that kind, all which this hurtful nation of vermin hath laid waſte; and ſo likewiſe will [r] they have the following word, *fig-tree*, alſo taken for *fig-trees*, to which to expreſs farther what miſchief was or ſhould be done, he ſaith, *and barked my fig-tree*, or, as the Margin hath it, for a more literal expreſſion of the *Hebrew* words, ותנאתי לקצפרה *Uteenati Liktſapha*, *laid my fig-tree for a barking*. In the ſame notion doth the Vulgar *Latin* take the word,

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[l] And Tirinus. [m] Pet. à Fig. [n] See Calv. [o] So Tarnov. ſaith theſe words were put into the mouth of every one of the Jews, in which to utter his complaint of what befel. [p] Jun. & Trem. [q] Merc. [r] Druſ.

& ficum meam decorticavit, juſt the ſame that Ours have in the Text, (which the *Doway* render, *and he hath peeled off the bark of my fig-tree.)* In the ſame likewiſe other more modern Tranſlators, *& ficum meam in decorticationem*, which is that which the Margin of our Bibles hath. *Kimchi* alſo mentions the ſame as the opinion of Some, *viz.* that קצפרה *Ketſapha*, ſhould be the ſame with קליפרה *Keliphah*, barking, as he ſaith that קצף *Ketſeph*, may alſo ſignify, *Hoſea* x. 7. *the bark of a tree*; and in his book of roots mentioning the ſame, adds as the cauſe of it, שנקלפרה מרוב היובש *when it is barked by reaſon of much dryneſs.* So *Vatablus*, *præ nimia ſcil. ſiccitate & ariditate, vel quod Locuſta decorticavit & comedit eam*, *viz.* when the bark comes off through overmuch drought and heat, or becauſe the *Locuſt* hath peeled off the bark and eaten it. But ſeveral other notions of the word are there here given by other Interpreters both ancient and modern: *R. Tanchum* rendring it by تشويط والحراق *ſcorching and burning*, and ſo before him *Abu Walid* explaining the word by شوطه واحرقه *he hath ſcorched or burnt it*; which ſignification to agree to the word *R. Tanchum* proves from the frequent uſe of Scripture, of the roots and forms thence derived for *burning or boiling heat of anger*; which notion if agreeing to the word, we may look on as well agreeing to the thing, it being obſerved by thoſe [s] that write of the nature of things to be a property of Locuſts, *multa contactu adurere*, to burn, parch, or ſcorch many things by their touch. So that trees do [t] *ejus contactu perire & exareſcere*, by the touch of them periſh, and dry up or wither. And to this notion of *heat*, and *burning of anger*, reſpect is had by Others alſo, who render it (as the [u] MS. *Arab.)* شخط *anger*; or as *Kimchi* לקצף ולזעם ולמארה *to anger and indignation, and a curſe? i. e.* as *Mercer* thinks, to ſuch a condition as cauſeth in the owner *iracundiam & mœrorem intolerandum*, anger and intolerable grief: or we may ſay ſuch, as is a ſign of God's [w] wrath, or curſe towards it, or the owner of it, as if bringing it to ſuch a condition as the [x] fig-tree was brought to by our Saviour's curſe. Beſides this notion of the word, it hath alſo another, of *foaming* and *frothing*, which [y] Some look on as the primary ſignification of it, and from whence the other of foaming anger they take to be derived; and this Others having reſpect to give another different rendring, *viz.* in [z] *Spumam* hath turned into froth, as *Vatablus* obſerves ſome of the *Jews* to do; and others conſonantly [a] in *clavum*, or *fungum*, into a toad-ſtool, (or the like) cauſed by the froth, or moiſture, not rightly diffuſing it ſelf into all parts of the tree, by reaſon of ſome impediment or drought, but breaking forth in the lower parts of the tree into ſuch excreſcencies, being from the froth or reſembling it, as *Grotius* ſpeaks, *Hebræa vox ſpumam ſignificat, & ſic videntur per ſimilitudinem appellari clavi arborum*, that the *Hebrew* word ſignifies froth and foam, and that by way of likeneſs the muſhrooms in trees are ſo called. To this may be referred that expoſition of *Aben Ezra*, who taking this word to be of the ſame notion with קצף *Kitſeph*, Hoſea x. 7. where Ours tranſlate it, *foam*, ſaith that it is a thing שאין בו ממש *in which is no ſolid ſubſtance, res nihili*, a thing of nought, as *Buxtorf* in his leſſer Dictionary renders it, in which regard, according [b] to him, would the *Chaldee* Paraphraſe go this way, who renders [c] למפחת נפש *efflationem animæ*, (as *Mercer*, or as Others) *exhalationem animæ*, *i. e.* a puffing out of the breath: which according to Some, is as he notes, as much as to ſay *nihilum*, or *leviſſimum*, a thing of nought, or very light thing, *quod anhelitu diffiatur*, which is blown away with a puff of breath: except with Others, as he ſaith, we take them to expreſs and denote a breathing out of the ſoul, that ſo it ſhould ſound, *in mœrorem quo anima tandem efflatur*, into ſorrow through which the very ſoul is breathed forth, or *ſorrowful ſighing*, viz. [d] for the great loſs ſuſtained; and if it be ſo taken, then will it be manifeſt that he hath rather reſpect to the former ſignification of the word, *viz.* that of *heat* or *anger*, which as well as ſorrow cauſeth puffing, blowing, and ſighing, eſpecially when they meet together, produced by the ſame occaſion, as here, where was ſuch deſtruction, ſo that they may be both jointly underſtood.

The LXX. yet differently render καὶ τὰς συκάς μου εἰς [e] συγκλασμόν, *& ficus meas in confractionem*, and lay my fig-trees into a breaking to pieces, (or and break in pieces) with which agree likewiſe the *Syriack* ܠܦܫܘܫܐ *Lephuſhoco* (which the *Latin* renders *ad divulſionem*, to plucking in pieces) and the printed Arab. *leltaphſich* للتفسيخ *ad diſcerptionem*, to tearing in pieces, which *Bochartus* looks on as the moſt proper ſignification of the word, confirming it from the uſe of it in the *Arab.* Tongue, in which قصف *Kaſapha* ſignifies to *break* (and that properly the bough of a tree which ſo broken is therefore called قصيف *Kaſiph)* as if the meaning were that thoſe *Locuſts* did, by eating and gnawing, break into pieces the boughs of the fig-trees. In this they are not wide from that rendring, which Ours chooſe to follow, *viz.* that of *barking*, only that breaking ſeems to imply, the breaking of the wood as well as the rinde, but barking that of the rinde or barke only; both are breaking, and ſo therefore may we well adhere to that tranſlation, which our Tranſlators after Others give us, extending it yet ſo far as to comprehend the gnawing, and ſo breaking

[s] Plin. ſee Bochart. [t] Bochart. [u] Which he notes that he prefers before what Others render it by, viz. غمر Gamo ſorrow. [w] Petr. à Fig. [x] Mat. xxi. 19. [y] Nic. Fuller in concord. [z] Bux. lex. Tarnov. [a] Jun. Tr. Grot. Tarn. [b] In his greater Dictionary. [c] See Job ii. 26. [d] In dolorem animæ, eſt enim gravis dolor, cum fruges & arbores devaſtantur, Pet. à Fig. In efflat. animæ, i. e. tantam vaſtitatem ob quam non immerito quis animam abjiciat vel deſpondeat. Tarnov [e] Bibl. Polyglott. for Others read otherwiſe γλυκυσμόν, which Druſius obſerves to be ill done.

breaking into pieces the [f] tender boughs, which to be done by the *Locuſts* as well as the other we cannot doubt. Againſt the literal underſtanding theſe words, [g] one mentions as a probable argument, that it cannot but ſeem ſtrange, that *Locuſts* ſhould ordinarily hurt or eat the leaves of fig-trees, much leſs the bark thereof, becauſe of the bitterneſs thereof, and therefore that it is probable according to *Jerome* that it ſhould not be properly to be underſtood of *Locuſts*, but of the hurt done by their *Babyloniſh* enemies to them and their land; or if it be underſtood of *Locuſts* properly, it muſt argue *tantam fuiſſe ipſarum voracitatem*, that ſo great and extraordinary was the greedineſs of theſe *Locuſts*, that they ſpared not either the leaves or the bark even of the fig-tree. But this objection is by [h] Others quite taken away, who from what is found by experience, and obſerved by writers of the nature of things, affirm on the contrary that the vine and fig-tree are particularly named, *quia Bruchi & Locuſtæ utrique infeſti ſunt*, becauſe the Caterpillers and Locuſts are very hurtful to both of them. It follows in the deſcription of the miſchief thereto done, *He hath made it clean bare and caſt it away*, &c. [*It*] the affixe following immediately the noun *fig-tree* will be neceſſarily referred to it; but as *Kimchi* thinks, not to it alone, but alſo to the other noun, *vine* preceding, ſo as that what is done may be underſtood as done to [i] both, and ſo do [k] Some therefore render it, *eat* them. *It*, then (or *them*) the *fig-tree*, or both *vine and fig-tree*, חשוף חשף *Caſhoph caſhaph*, and ſo the MSS. *Arabick* תקשיר קשרהא *by making bare he* (called the *nation*) *hath made bare*, *i. e.* as Ours, *hath made clean bare*. By that the *Chaldee* thinks to be meant, the gnawing the bark off, rendring it מקלף קלף *barking*, *hath barked it*; but *Bochartus* thinks that by *making bare*, that is not neceſſary to be underſtood, it being ſufficient for making good that expreſſion, that a tree be ſpoiled of its leaves, fruit, and bloſſom, though not of its bark. The LXX. renders it ἐρευνῶν ἐξηρέυνησεν αὐτὴν, *ſcrutans ſcrutatus eſt eam*, as likewiſe the printed *Arab.* فتشت تفتيشا *Scrutata eſt ſcrutando* (*i. e.* as the *Latin* Tranſlator of it gives it, *diligenter ſcrutata eſt*, hath narrowly ſearched into it) this makes [l] Some to conjecture that they read not as now it is read in the *Hebrew* חשוף חשפה *Chaſoph Chaſapha*, but חפש חפשה *Caphos Chapha ſah*, by tranſpoſition of the letters, ſeeing that *Caphas* is more frequently uſed in that ſignification of *ſearching*: but I know not why *Caphas* having confeſſedly both thoſe ſignifications of *uncovering* and *making bare*, we may not think that *Caſaph* alſo agreeing with it in the one, might anciently be looked on as agreeing with it in the other alſo. Beſides that the notions are not ſo wide one from the other, but the one may denote the other, things being laid open and made bare, that they may be ſearched into, and ſo thoſe *Locuſts* might make bare the fig-tree, that they might ſearch after the utmoſt of ſuch food, as it might afford them. The *Syriack* without repeating the word hath only ܦܠܫܬ *divulſit eam*, plucked it aſunder.

It follows והשליך *Vehiſhlic*, *and caſt away*, where Ours add *it*, as underſtood, *viz.* It which they have gnawed, and chewed of the leaves, fruit or bark, letting fall what they have not ſwallowed thereof, *that bark* having ſucked away the moiſture that is between the bark and the wood, of which [ſaith *Kimchi* referring it to the vine,] having eaten the leaves they let the green grapes fall to the ground; and by means of what they have done הלבינו שריגיה *Hilbinu ſharigeha*, *the branches thereof* (of vine or fig-tree) *are made white*. The verb, though of a form uſually tranſitive, yet here intranſitively taken, made white, *viz.* either becauſe the bark and all that is green being eaten off, the bare wood which is white appeareth as Some take it; or becauſe, as Others, the [m] bark it ſelf, or leaves and ſprouts being by the touch, and ſucking of noxious vermin marred, and made rotten looſe their verdure, and grow white: we may well comprehend all; the word being a deſcription of the great hurt, that thoſe noxious vermin do to thoſe trees, which they ſeize on. And what is here ſaid to happen to the vine and fig-tree, may well be thought to be underſtood of all trees alſo, as more are named, *ver.* 12. theſe may ſeem eſpecially named as of moſt uſe and profit, the ſpoiling of which might therefore be looked on as a greater calamity, than the miſcarrying of other trees. Some think theſe particularly mentioned as ſuch, in the ſweet fruits of which the drunkards mentioned, *ver.* 5. took more delight, and therefore would be moſt affected with, and moſt ſenſible of the loſs.

The word שריגים *Sharigim*, by Ours rendred *branches*, as by the Vulgar *rami*, and by Others to the like meaning, is by *Junius* and *Tremellius* rendred, *botri illarum*, their cluſters, *viz.* their green grapes, which being robbed of their juice grow wan and white. *Piſcator* cenſures them for it, both in that they refer it to the vine, whereas he thinks it more properly to belong to the fig-tree, and becauſe they render that by *cluſters of green grapes*, which more properly ſignifies *palmites*, vine-branches; himſelf renders it *albæ evaſerunt frondes earum*, the leaves thereof are become white, thinking the word though properly ſignifying as he ſaid, yet *molli metaphora*, by a gentle or eaſy metaphor, to be transferred to denote the leaves of the fig-tree, which he looks on as here peculiarly ſpoken of, and the pronoun to belong to it. *Abu Walid* compares the word with the root سرى *Saraa* in *Arabick*, which is uſed for twigs or branches اذا امتدت *when they ſtretch forth themſelves*. The [n] chief *Arabick* Lexicographer ſaith, that the noun سرو *Sarao* ſignifies

[f] Bochart. [g] Pet. à Fig. [h] Bochart. de Animal. part. poſt. p. 469. [i] Ar. Mont. [k] Jun. Trem. [l] Merc. Druſ. [m] Bochart. part 2. p. 469. [n] The Author of Kamus.

ſignifies قضب الكرم للغض لسنته *tender boughs of the vine, of the firſt year*, or كل قضيب رطب *any moiſt* (or green) *twig*. The ſame tells us that السرغ *arſargo*, with غ *g* (which comes nearer to the *Hebrew* in ſound) is قضيب الكرم *the twig* (or branch) *of a vine*. They that look more nicely into the *Hebrew* root, will have it properly to ſignify ſuch [o] boughs as interweave, or intangle one with another, as thoſe of the vine are apt to do; yet uſed for branches in general.

By the words thus explained, and taken in their proper ſignifications, we have the literal meaning of this verſe alſo, agreeable to the foregoing, as a declaration of what was ſo done, or to be done, as is deſcribed by thoſe hurtful worms to the trees and fruits of the land: in which way it is by many taken; but thoſe who take the preceding words in an allegorical way, here alſo continue the ſame figure, and according to them, by the vine or vineyard, and fig-tree, are ſignified the people of the *Jews*, (of whom it is ſaid, *Iſaiah* v. 7. *The vineyard of the Lord of hoſts is the houſe of Iſrael, and the men of Judah his pleaſant plant,*) and by the vines being laid waſte, and the fig-tree barked (or made an indignation or curſe) and both being made bare, and caſt away, and the branches thereof made white by the *Locuſts*, and other vermin named, to be meant the deſtruction brought on that people by the enemy, their being deprived of their honour and good things they enjoyed, and their being carried into captivity, and made poor and deſolate. So among the Jews *Abarbinel*, and among the Chriſtians [p] ſeveral.

8. *Lament like a virgin girded with ſackcloth for the huſband of her youth.*

What reaſon there was for thoſe whom he before ſpake to, and particularly names, *drunkards*, and *drinkers of wine*, ſuch who give themſelves to luxury and pleaſure, to weep and howl, *viz.* becauſe they were deprived of thoſe fruits, in which they took pleaſure and delight, is manifeſt; but the miſchief did not only redound to them, but to others more ſerious and ſober, and that in reſpect of things moſt highly concerning them, *to wit*, not in what concerned their bodily comforts, or pleaſures only, but as to what concerned them in their performing the due ſervice of God, according to what was then by the law injoined, and required from them; in that they were diſabled to perform that; and therefore to theſe alſo, even to the whole people, doth he now addreſs his ſpeech, and call on them alſo to conſider what is befallen them, and lay it well to heart; *Lament like a virgin*, &c.] The verbs in *ver.* 5. were of the plural number, and ſo the nouns to which they refer, but this here of the ſingular, and of the feminine gender, requiring a noun of the ſame conditions, which being not expreſſed is neceſſarily to be underſtood; which *Kimchi* with the *Chaldee* Paraphraſt not improbably ſuppoſeth to be כנסת ישראל the congregation of *Iſrael*. *Aben Ezra* thinks it may be either ארמה ô land, or נפשי *Naphſhi*, my ſoul. *R. Tanchum* בת ציון او ما يشبه ذلك *ô daughter of Zion, or ſomething like.* To expreſs what great ſorrow the calamity befallen, or to befal her, deſerves, or may extort from her, for aggravation's ſake he expreſſeth himſelf by a comparative expreſſion drawn from ſuch, as in that kind uſeth to be among the higheſt, bidding her to *lament* not like an ordinary perſon, and on ordinary occaſion, but *like a virgin girded with ſackcloth for the huſband of her youth, i. e.* as one that being a young virgin was married to a huſband ſuitable to her, and hath untimely loſt him, and ſo cannot but be ſuppoſed to conceive the greateſt ſorrow for his loſs, and by the moſt evident outward tokens, as (according to the cuſtom of thoſe times, as appears by many expreſſions and examples in Scripture) the putting on of ſackcloth, and doleful lamentations to expreſs it.

That the nouns which we here have בתולה *Betulah*, rendred a *virgin*, and בעל *Baal* rendred a *huſband*, do ſo properly ſignify as they are rendred, there is no queſtion; yet the ſenſe ſeems here to require, that the one of them at leaſt be not ſo ſtrictly taken; for how ſhall ſhe be properly called a virgin, which hath had a huſband, and known the marriage bed? This makes that Some take the one in a larger notion, Some the other, as either that the firſt ſhould not denote ſtrictly a virgin, but a [q] young woman that had been ſo till of late married; or elſe the ſecond, not only a huſband actually married, but one that was contracted to a woman, though the ceremonies of marriage were not yet completed betwixt them. Among thoſe that take the firſt way is *Kimchi*, who giveth this plain expoſition of the words, *He ſpeaks this as to the congregation of Iſrael, Lament for this evil, and make great mourning, as a virgin that is given in marriage to a young man, and he dieth while ſhe is yet a girl, becauſe then is the time of their having greateſt joy* [r] *one of another, and therefore if he die ſhe grievouſly mourneth, and putteth on ſackcloth inſtead of her attire and ornaments:* and this way [s] ſeveral follow as the plaineſt; Others keeping this noun in its ſtricteſt ſignification, inlarge the notion of the other, and take it here to denote not ſtrictly an [t] huſband, but more largely one that

[o] Ramus tortilis atque implexus. Etenim Radix hæc proprie ſonat perplecti, implicari, contorqueri. Nic. Fuller. Cap. Concord. [p] Ar. Mont. Chriſt. à Caſtro. Brent. [q] And that בתולה ſo ſignifies, Some think proved by what is added to it when it is ſpoken of Rebekah, Gen. xxiv. 16. *neither had any man known her*, if the bare name ſtrictly ſignified ſuch a one as had not been known by a man, why ſhould this be added to deſcribe a pure virgin? Druſ. [r] So Ab. Ezra, בימי שמחתה in the days of her joy. [s] Betulah ætatis hoc non integretatis nomen. Merc. Lively, and Druſ. [t] Mercer ſeems not conſtant to himſelf, ſaying in his firſt Notes on this verſe, that Baal properly ſignifies Amaſium, a lover, not maritum, an husband. But in his latter Notes, that it ſignifies non Amaſium, not a lover; but maritum, qui jus habet in uxorem, an husband which hath full right to the wife. And ſo in his former Notes on Hoſea ii. 18. he ſaith that Baal doth ſignify both Dominum & Amaſium, a lord and a lover; and in his latter, that what Some ſay that Baal doth in Hebrew ſignify Amaſium, a lover, falſum eſt, is falſe.

that hath indeed ſet his affections on a woman, and is eſpouſed or contracted to her, but not yet married: ſo *Piſcator* by huſband here ſaith to be underſtood, *is qui uxorem virginem ſibi deſpondit quidem, ſed nondum cum ea conſuevit, quippe mortuus ante conſuetudinem conjugalem.* One that hath eſpouſed indeed to himſelf a virgin but hath not yet kept her company, *viz.* as dying before the uſe of the marriage-bed: of this opinion ſeems the Author of the MS. *Arabick* Verſion, though not ſo much from any thing in his rendring the latter noun, which he rendreth زوج *an huſband*, as from his rendring the firſt عاتق which ſignifies *a girl ripe for marriage, but not yet ſeparated from her parents to abide with her deſigned huſband*; لم تبن من اهلها الي زوج, *Jauhari*. Another thing in *Piſcator* obſervable is, that what Ours with Others render *the huſband of her youth*, which ſounds to whom ſhe was married in her youth, he would have to ſound literally, *maritum juventutis ſuum*, her huſband of youth, and ſo means, *maritum juvenem ſuum*, her young huſband, that ſo the age of her huſband ſhould be pointed out by it, not that of the ſpouſe; in which *Grotius* ſeems to agree with him, while he explains the words, *Solent enim mariti à fœminis magis amari, quibus adoleſcentulis adhuc nuptæ ſunt.* For huſbands are wont to be more loved of women, to whom being yet young men they were married; but this conſtruction though there be ſome examples brought of it, yet is certainly more harſh than the other, and I know not whether it be more or ſo much conducing to the matter here intended, *viz.* for the expreſſion of the greatneſs of ſuch ſorrow, as is uſually found in ſuch a perſon as is here deſcribed, a virgin (eſpouſed, or a young woman) lately married, that hath loſt by untimely death her (ſpouſe or) huſband. We may well think the tenderneſs of her own years to confer as much to the greatneſs of her paſſions, as the youth of her huſband: as to the matter, both may here ſeem intimated, a young woman looſing a young huſband, whom ſhe moſt paſſionately loved, and ſo bitterly lamenting his death, and ſhewing all ſigns of grief for him, ſo that from her behaviour is aptly taken a compariſon, [u] *ad graviſſimum luctum arguendum*, to deſcribe very grievous mourning.

The *Greek* ſomething differently in words from Others, though not in meaning, renders, Θρήνησον πρὸς μὲ ὑπὲρ νύμφην περιεζωσμένην σάκκον, ἐπὶ τὸν ἄνδρα αὐτῆς τὸν παρθενικόν, and the printed *Arabick* following it, نوحي علي اكثر من عروس انتزرت بالمسوح علي رجلها العذروي, and the ancient *Latin* Tranſlation of the LXX. renders it, *Plange ad me ſuper ſponſum accinctum cilicio, ſuper virum ſuum virgineum*, which in *Engliſh* muſt ſound, *Lament to me above*, (or more than) *a bride*, (or new married woman) *girded with ſackcloth, for her virgin husband*, in which verſion there is added πρὸς μὲ, *to me*, above what is found in the *Hebrew*; of which *Druſius* conjectures the cauſe to be a double tranſlation of the word אלי *Eli*, which ſo read, ſignifies, *Lament*, but with the ſame letters, *Elai*, *to me*, and both of theſe by ſome ſcribe anciently to have been put in together; ſo that for reducing it to agree with the *Hebrew*, he ſuppoſeth the ſecond ought to be put out; he likewiſe ſuppoſeth that whereas they read ὑπὲρ νύμφην, which muſt be rendred, *above*, or *more than*, a new married woman, it was at firſt written ὥσπερ, *like as*, agreeably to the *Hebrew* word כבתולה *Cibtulah*, and by a miſtake of the ſcribe changed into ὑπὲρ: by ἄνδρα αὐτῆς τ παρθενικόν, *her virgin huſband*, *Jerome*, as Others, will have underſtood, her firſt huſband, which married her when ſhe was yet a virgin, [w] ſo called, *quod primus florem virginitatis abſtulerit.*

What *Abarbinel* takes to be alluded to, by taking this compariſon from a virgin in ſuch condition as is deſcribed, appears by his explication of the words, *Lament thou, O congregation of Iſrael, which wert as a virgin, in as much as no people had dominion over thee, and gird thee with ſackcloth for the huſband of thy youth, which is God* (bleſſed for ever) *becauſe his majeſtick preſence is departed from thee.* This he may ſeem to have taken from *Jerome*, who hath much [x] the ſame conceit.

9. *The meat-offering, and drink-offering is cut off from the houſe of the Lord, the Prieſts, the Lord's miniſters mourn.*

According to the plain literal meaning of the words, here is a declaration of the cauſe which they had of lamenting in that manner which he mentioned, even the whole congregation of them. Although *Aben Ezra* looks on it, as ſtill more particularly concerning the drunkards before mentioned, as if it were a confirmation of what he ſaid, that the *wine ſhould be cut off from their mouths*, as if he ſhould ſay, How ſhall you think to find wine [for exceſs] when as the meat-offering and drink-offering, the neceſſary duty or oblation of the whole congregation, which, if there were wherewith to perform it, ought not to be omitted, *is cut off from the houſe of the Lord* [there being nothing whereby to offer it] *ſo that the prieſts, the Lord's miniſters are forced to mourn* for want of it? but we may rather think that this is a new addreſs to the whole congregation, ſhewing what reaſon not only the drunkards, who could not be ſatisfied with what is ſufficient, but even they who did not require more than what was requiſite for neceſſary uſes, and even that without which they could not perform their duty to God, which they ought to have more regard to than any thing that concerned their own particular profit, or pleaſure, was cut off from them, had to lament of: this meat-offering and drink-offering he ſaith is cut off, *viz.* (according to the literal ſenſe of the former words) becauſe thoſe noxious vermin (mentioned *ver.* 4.) had

[u] Lively. [w] But Cyril's explains it by παρθενικόν τε ἐ ἔφηβον νυμφίον, as if it denoted the youthful age of the man, as is to be ſeen by Others. [x] And ſee Ar. Mont.

had devoured thoſe fruits of the earth of which they were to be. The מנחה *minchah*, or meat-offering, of what it conſiſted, and how made, we have it deſcribed in *Levit.* ii. 1, &c. and vi. 14, *&c.* *Numb.* xv. 4, &c. and xxviii. 5, *&c.* The name indeed is elſewhere more generally taken, for any gift or oblation, but more peculiarly in the law attributed to ſuch as is there deſcribed, and I ſuppoſe [y] here meant, the chief ingredient of which was fine flower. The drink-offering called נסך *Neſec* is in the ſame likewiſe deſcribed, as conſiſting of wine, *Numb.* xv. 5. and xxviii. 7, 14. So that the wheat and the wine of which theſe were made being by the Caterpillers, Locuſts, and like noxious creatures marred, ſo as not to produce their fruit, theſe, *viz.* flower and wine muſt needs be cut off, and fail, and they in ſo great meaſure failing, as there was not to be had of them, ſo much as might ſerve for taking of the one for a meat-offering, and of the other a drink-offering to be offered in the houſe of the Lord, muſt certainly argue great penury and ſcarcity, ſuch as could not but be a cauſe of great lamentation, ſuch as he here deſcribes or calls for, to the whole people that ſuffered ſuch things, and more peculiarly to the prieſts who miniſtred to the Lord in his houſe, and there, according to their duty, continually offered to him ſuch holy things while they were to be found; and therefore as he calls on the whole congregation to lament in ſad manner, ſo affirms he of theſe that they do lament. The *Greek* indeed doth here render this verb alſo אבלו which Others take in the preſent or præter tenſe, *do mourn*, or, *have mourned*, in the imperative mood, πενθήσατε, mourn ye, and ſo joins the word not ſo much to the preceding, as to the following words, which give the like reaſon why they ſhould mourn, as well as theſe do why the whole congregation ſhould: this, though as not ſo much agreeable with Others in the conſtruction, will not much alter the ſenſe, and give much the ſame reaſon for their mourning. Why the prieſts are more particularly concerned in this kind are apparent [z] two reaſons; one the great love and zeal that they had for God's ſervice, which in thoſe times could not without theſe offerings, which to the other ſacrifices were neceſſarily joined, be duly performed: the other a neceſſary deprivation to themſelves of their maintenance by God allotted to them, among the other tribes; ſo that they had not any other part of inheritance in the land with them, *Numb.* xviii. 8, 9. and xx. Among thoſe who are ſaid ſhall thus mourn, I know not how, or on what grounds the *Syriack* Interpreter reckons Kings: alſo his tranſlation is ܕܒܥ ܫܘܫܢ ܘܣܦܘܓܐ ܡܢ ܒܝܬ ܡܪܝ ܐܒܕܘ ܡܠܟܐ ܘܟܗܢܐ ܐܒܠܘ, &c. *The flower* [offering] *and aſperſion* [or drink-offering] *is gone* [or ceaſed] *from the houſe of Lord, the Kings ſit* [or have ſate] *in mourning, and the prieſts that miniſter to the Lord.* The word *Kings* we have not, as far as I have ſeen, in any other tranſlation, nor is there ought in the original anſwering to it, or any ground for it, except we may think it a double tranſlation of the word *Cohanim*, as if that ſignified as well *Kings* as *Prieſts*, and the Author would put in both, as thinking both comprehended. I find indeed in an *Hebrew-Arabick* Gloſſary כהן rendred as well سلطان *Soltan* a *King*, as a *Prieſt*, as he would have it to be where it is ſaid, *Thou art a* Cohen *for ever after the order of Melchiſedec*; and it is elſewhere uſed for a prince or chief man; but whether that was the *Syrians* ground or no, I know not, but there is no ground for us to follow them in it: the words added for expreſſing who are meant, viz. *the Lord's miniſters*, or they that miniſter to the Lord, plainly reſtrain the word here to the ſignification of *prieſts*, who had cauſe to mourn for the reaſons before mentioned.

Of thoſe who by thoſe noxious creatures above named, will have to be underſtood the enemies, and not really thoſe creatures, there be who underſtand the cutting off of the meat-offering and drink-offering from the houſe of the Lord, [a] to denote the deſolation brought on the land by thoſe enemies deſtroying the fruits thereof; or together, as [b] Others, by their making the ways impaſſable for thoſe that would from the ſeveral places of the land, bring up their offerings to the temple. *Abarbinel* takes another way, or goes farther, taking hereby, as from what is likewiſe ſaid *ver.* 10. to be intimated the deſtruction of the temple wherein they were to be offered, that they are ſaid to be cut off, not ſo much for defect of thoſe things whereof they conſiſted, as for that the [c] place where they were wont to be offered, was deſtroyed. But the words are eaſily retorted on him as a [d] proof to the contrary, *viz.* that the calamity was a judgment that befel them while the temple was yet ſtanding. It is not ſaid the houſe ſhall be cut off from the offerings, but they from it, and how can they be ſaid to be cut off from it, if it were not in being?

10. *The field is waſted, the land mourneth, for the corn is waſted: the new wine is dried up, the oyl languiſheth.*

He proceeds in a farther explication of that calamity, which had befallen (or ſhould certainly befal) them, and hath the bad effects mentioned by reciting the particulars in which it appeared. His ſo punctually deſcribing the particulars, and repeating in more words what might ſeem by fewer to be underſtood, ſeems (as is by Some obſerved) to argue the great [e] ſtupidity of the people, which though in ſuch an ill condition, as they could not but be highly ſenſible of, and groaned under, yet do

[y] Minchah being the feminine gender, the Arab. MS. adds before it, Korban, as underſtood with it, as it is expreſſed, Levit. ii. 5. becauſe the verb הכרת Hocrat, is maſculine. [z] Jerom. [a] Ribera, Menochius. [b] Gualter. [c] So the Doway Tranſlators in their Notes, when Jeruſalem was taken, and the temple deſtroyed by the Babylonians, the ſacrifice neceſſarily ceaſed according to this and other Prophets. [d] Bochart. [e] Calv.

not duly lay it to heart, ſo as to conſider the cauſe of it, and to look unto him who ſent it on them for their great ſins, and to work in them repentance for which he had ſent it on them. Particulars named are, שדד שדת *Shuddah Sadeh*, *the field is waſted*, ſo ſignifies the verb, *viz.* to waſte, and alſo to deſtroy, to rob and ſpoil, ſo here the *Chaldee* אתבזיו חקליא *the fields are ſpoiled*, and ſo the *Syriack* الحرثا سطل, and the MS. *Arabick* نهب الصحرا *the field is ſpoiled*, or robbed, *viz.* according to the plain literal ſenſe, as before by the *Locuſts*, &c. conſuming what grew in it. The *Greek* τεταλαιπώρηται, or in other Copies τεταλαιπώρηκε which word occurring twice in this verſe, is in this firſt clauſe rendred by the *Latin* Interpreter, laid waſte, *deſolati ſunt campi*, the fields are laid waſte, or deſtroyed; in the ſecond, *to be afflicted*, or evil affected, or in a ſad wretched condition, viz. *afflictum eſt triticum*, the wheat is afflicted, or in very ill condition. This is in the Vulgar *Latin* rendred, *Depopulata eſt regio*, the region is deſtroyed, as the *Doway* render it: moſt other later Interpreters render it by *vaſtatus eſt*, as Ours, *is waſted*, or laid waſte, deprived of [f] all its fruit and increaſe. *The land mourneth*, אבלה אדמה *Abelah adamah*, *the ground hath mourned*, *luxit terra*, the Vulgar, *luxit humus*; the verb being indeed in the *Hebrew* in the præter tenſe; ſo the *Syriack* ܐܒܠܬ ܐܪܥܐ *and the ground hath ſate in mourning*, and the *Arabick* MS. حزنت الادمة *the ground hath been ſad*, or ſorrowful: but we need not make any nice diſtinction between theſe rendrings, whether we underſtand it of what was already partly paſt, or in preſent being, or yet certainly to come; the word of the form of the præter tenſe will be accommodated to any of theſe: but the LXX. though having rendred the preceding verb in the præterperfect tenſe, as referring it to the preceding words, puts this in the imperative mood, πενθείτω ἡ γῆ, as the printed *Arabick* following them لتحزن الارض *let the ground mourn*, or be ſorrowful; for which, what reaſon they had, [g] appears not from any ordinary uſe of the *Hebrew* form: we may look on all as aiming at the ſame meaning, to expreſs the ſad condition of things among them, which ſhould call or cauſe inſenſible creatures, even the earth it ſelf, to mourn.

אדמה *Adamah*. *The land* [mourneth] *i. e.* Saith *Aben Ezra* אבלו יושביה *the inhabitants thereof mourn*, and ſo before him *Jerome*, *qui verſantur in humo*, they which have to deal with the ground, or live on it, of them it may ſeem to be more properly taken than of that which hath no ſenſe or feeling of what befals it. Yet it is by Others thought more emphatical to apply it to the earth or land it ſelf; and ſo it is in other places applied to expreſs the ſame face and condition of it, and the things in it, as *Iſaiah* xxiv. 4. *The earth mourneth and languiſheth*, and ſo *Jer.* iv. 28. *For this ſhall the earth mourn*, and xii. 4. *How long ſhall the land mourn?* [h] with ſeveral other places; as on the contrary when it is in a flouriſhing, proſperous condition, the hills thereof are ſaid to rejoice, the valleys thereof to ſhout for joy, and ſo ſing, *Pſalm* lxv. 12, 13. Nor will the like figurative expreſſion be ſtrange in other languages, in which we have the meadow ſaid, *ridere*, to laugh, and the *lætus ager*, a merry, or joyful field, when they flouriſh and abound with plenty: on the contrary when they are barren, deſolate, and deprived of ſuch things, will they be ſaid to mourn, or to be ſad, to be ſad of face, and in mourning habit. The *Chaldee* Paraphraſt attending to ſuch meaning of the word, in reſpect to the ſubject of which it is ſpoken, more than the proper ſignification of it, renders it חרובת ארעא the *land*, or *earth*, [i] is *deſolate*. Mean while, how what is ſpoken of the ground, or earth it ſelf, concerns the inhabitants of it, is manifeſt; if it mourn as deſolate and deſtitute of what it ſhould bring forth, neceſſary will mourning be to them that live by the fruits and products thereof, and cannot ſubſiſt without them. What is the cauſe of the land's being ſaid to mourn, is declared in the next words, deſcribing in like figurative language, the afflicted condition of thoſe things, in the flouriſhing of which it was wont to exult and pride it ſelf, *viz.* becauſe שדד דגן *Shuddad dagan*, *The corn is waſted*, or as in the *Geneva* rendring, *deſtroyed*. The ſame verb have we here that before, and as by Ours rendred as before, ſo by the *Greek* alſo, and by the *Syriack* and MS. *Arabick*, but by the *Chaldee* differently, though much to the ſame meaning, there by *Embezizu* are ſpoiled, here by סף *Saph*, is conſumed, or failed; and in the Vulgar *Latin*, in the firſt place by *depopulari*, to be deſtroyed; in the ſecond, by *devaſtari*, to be waſted. That which is the moſt uſeful among the products of the earth, even the ſtaff of life in man, and which ſtrengthneth his heart, and from which was the ſubſtance of the *minchah*, or meat-offering to God, faileth them, whether by [k] the noxious vermin before mentioned, corrupted, or conſumed; or as [l] Some gather from what follows, *per nimium æſtum ſolis*, parched and withered by the exceſſive heat of the ſun; or otherwiſe הוביש תירוש *Hobiſh Tiroſh*, *The new wine is dried up*, ſo in our Text; but in the Margin, *is ſhamed*: the reaſon of which different rendring is the ambiguous ſignification of the word הביש *Hobiſh* in the original, which is ſometimes looked on as having the ordinary notion of the verb יבש *Yabaſh*, ſignifying *to be dry*, or dried up, ſometimes in the notion of the verb בוש *Boſh*, ſignifying ordinarily to be aſhamed. [m] The forms and ſo the notions of which roots are ſometimes mixed and confounded, which hath cauſed a difference betwixt Interpreters in the rendring it here, even from of old, the LXX. rendring it ἐξηράνθη *is dried up*, and ſo the *Chaldee*,

[f] Vatab. [g] Mercer. [h] So it is ſaid, Lam. ii. 8. That he made the rampart and the wall to lament. [i] And ſo ſome Others, deſolata eſt terra, Pagn. [k] Cyril. [l] Piſc. Dan. Tarnov. per nimium æſtum & inſecta varia. [m] Buxt. Lex. in בש, and ſee Schindler in the ſame root.

Chaldee, *the vines are dried*, ſo the *Syriack* alſo, and printed *Arabick*, with divers more modern, but the Vulgar *Latin*, *confuſum eſt vinum*, the wine is [n] confounded, or aſhamed, ſo the MS. *Arabick* כוי אלמסתאר *the new wine is aſhamed*, and ſeveral modern, and ſome of the *Hebrew Rabbins* obſerve it to be appliable to either of theſe notions, ſo [o] *R. Tanchum* يجوز ان يكون في معني الخزي والخجل وذلك استعارة لانقطاعه ويجوز ان يكون من معني اليبس والجفاف مثل הובשת נהרות איתן لكنه كيف كان ذاتي غير متعدي وان كان من بنية הפעיל, i. e. *It is poſſible that it be the notion of ſhame, and confuſion, and ſo is a metaphorical expreſſion of its failing, and it is poſſible that it be in the notion of dryneſs and withering, as in Hobaſhta Nehuroth Eiton*, thou driedſt up mighty rivers, *Pſalm.* lxxix. 15. *however taken it is as an intranſitive verb, though it be in the conjugation of Hiphil in which verbs are uſually tranſitive.*

This being the ſtate of the word, and its being indifferently capable of either of theſe ſignifications, hath occaſioned that difference betwixt Interpreters, every one taking that which he thought moſt convenient for the meaning: which of them our Tranſlators prefer appears by their putting it in the Text, yet that they might not debar the Reader of his judgment and choice, they give him the other in the Margin, which by ſome learned men is preferred, (as we have ſeen) who think it an elegant expreſſion of the failing of the vine, and the juice thereof; by a metaphor ſaid to be therefore [p] ſo affected, as men who when they fail of what they ſeemed to promiſe, or might be expected from them, [q] or what they expected, are put to the bluſh, and become aſhamed. That this notion, though it properly agree only to [r] men, or creatures that have ſenſe in them, yet may by a figure elegantly be ſpoken of inſenſible creatures, is by [s] Some obſerved to be made manifeſt by the like uſe of a word in that notion, as *Iſaiah* xxx. 9. where החפיר *Hechephir*, which only ſignifies *to be aſhamed*, but never to be dried up, is attributed to *Libanus*, Lebanon *is aſhamed*. Mean while however theſe expreſſions differ in ſound, the thing expreſſed is here the ſame, the new wine being aſhamed, being from the defect of juice in the parched or dried grapes, that they could not anſwer the expectation of the owner, who looked for more wine from them than they did yield; and ſo whether the reader ſhall take the proper, or figurative expreſſion, the word here uſed happily affording both, he hath the ſame thing given him to underſtand. *Caſtalio* renders it *fœdatum vinum*, the wine is become filthy, or ſuch as they may be aſhamed of. אמלל יצהר *Umlal ytſhar*, *the oil languiſheth*. The ſignifications given to this [t] word are الضعف والوهن *weakneſs and faintneſs*, as *Abu Walid*, or חולשה וכריתה, as *David Kimchi*, *weakneſs and being cut off*. It is by the *Greek* rendred ὠλιγώθη, is *little* in quantity, or *diminiſhed*, and ſo the printed *Arabick*, قل: the *Chaldee* נתרו זיתיא *The olives are fallen off*. [u] So *Buxtorf* renders it. Others [w] *defluxerunt olivæ*, or [x] *oleæ*; and *Mercer*, *foliis ſpoliatæ ſunt olivæ*; or as in his notes on the place, *defluxerunt* (foliis ſcil.) *oleæ*, the olive-trees are bereft of their leaves, or have caſt their leaves. The Vulgar *Latin*, *Elanguit oleum*, the oil hath languiſhed. The *Syriack* سفحه اهّا *the olives are cut off*, or *deſtroyed*, the MS. *Arabick* אנקף אלדהן which [y] I ſuppoſe is to be read انقف الدهن *Enkaffal dohn*, and to be rendred, *the oil is dried up*. Several other expreſſions are found in more modern Tranſlators, as *fracuit oleum*, the oil is corrupt, or putrified, *exciſum eſt*, *exterminatum eſt*, is cut off, taken out of the way, *infirmatum eſt*, is weakened, [z] *deformatum eſt*, is marred, [a] *periit*, is periſhed, *languit*, and *elanguit*, is languiſhed; by all it ſeems to import a [b] failure in the oil, both as to the goodneſs, and to the quantity, ſo that they could not make that uſe of it as they were wont, or expected to do, either in their offerings to God, or for their own neceſſary occaſions. Theſe three things, the *corn*, the *wine*, and the *oil*, of ſuch great comfort to them, as that without them, they could not offer thoſe offerings, which by the law were required of them, of which they were neceſſary ingredients; nor themſelves with comfort ſubſiſt, being, as *Kimchi* ſpeaks, רוב חיי האדם *the greateſt part of man's life*, bread to ſtrengthen his heart, wine to make it glad, and oil to cheer his countenance, being taken away, and in ſo great meaſure failing them, great occaſion was there not only for the prieſts, the Lord's miniſters, but for all ſorts and conditions of men amongſt them, to mourn: and therefore having mentioned their particular concernment in it, he proceeds to ſhew how the others are alike alſo concerned, and therefore in the next words makes his addreſs to thoſe who were moſt concerned in looking after thoſe things, and in them to others who depended on their labours, and were ſerved by them, with farther mention of the failing of other things, alſo neceſſary to them for their well being.

11. *Be ye aſhamed, O ye huſband-men: howl, O ye vine-dreſſers, for the wheat and for the barley; becauſe the harveſt of the field is periſhed.*

12. *The vine is dried up, and the fig-tree languiſheth, the pomegranate-tree, the palm-tree alſo, and the apple tree, even all the trees of the field are withered; becauſe joy is withered away from the ſons of men.*

The

[n] Doway. [o] And ſo Kimchi. [p] Tanta cultores fruſtratione decepit, ut mendacium ſuum videantur erubeſcere, Ruffin. and ſee Kimchi and Druſ. [q] See Lively. [r] And ſo Petr. à Fig. takes it here for being cauſe of ſhame to thoſe whoſe expectation is failed. [s] Lively, Bochart. [t] See Hoſea iv. 3. [u] Lex. Cald. [w] Bib. Poligl. [x] Pet. Fig. [y] Or rather انقصف as it is, ver. 12. weakned. [z] Druſ. [a] Fig. à Caſt. [b] Parum provenit morbo & erubigine corruptis oleis. Pet. à Figuiero.

The firſt word הובישו *Hobiſhu* is of the ſame form with היביש *Hobiſh* in the preceding verſe, which there is rendred by Ours in the Text, *is dried up*, and in the Margin, *is aſhamed*; as capable of either of thoſe ſignifications, and as indifferent for the meaning of that place in either of them: but the ſame *R. Tanchum*, who notes that of it in that place, as we have ſeen, ſaith that it is here الخزي والخجل بلا شك without doubt of the ſignification of *ſhame* and *confuſion*, yet do the LXX. here alſo take it in the other notion, rendring (according to the ordinary reading and diſtinction) Ἐξηράνθησαν γεωργοί, as likewiſe the printed *Arabick* following them, جفت الفلاحون *the huſband-men are dried up*, which makes a very harſh ſenſe, which may ſeem to be corrected, by otherwiſe diſtinguiſhing the words, as *Cyril* doth, by making ἐξηράνθησαν to be but a repetition of what is ſaid in the former words, *viz.* the things before ſpoken are dried up; and to begin anew, begins with, joining the noun only to the following verb γεωργοὶ θρηνεῖτε κτήματα, *agricolæ lugete poſſeſſiones*, ye huſband-men bewail the poſſeſſions, for what follows, as we ſhall by and by ſee. But others generally both ancient and modern, with good reaſon, I ſuppoſe, take the word which we ſpeak of, in the other notion of being aſhamed, and make the noun huſband-men to govern it, yet is there difference between them concerning the mood or tenſe of the verb, ſome taking it to be of the præter tenſe, and ſo reading it, as the Vulgar Latin, *confuſi ſunt agricolæ*, [c] the huſband-men are confounded, the *Syriack* ܐܬܒܗܬܘ ܦܠܚܐ (according to the *Latin* tranſlation of it,) *erubuerunt agricolæ*, the huſband-men have been (or are) aſhamed. And among modern Interpreters, *Junius* and *Tremellius*, *erubeſcunt*, are aſhamed; and Others to the ſame meaning, [d] *pudet*, or *diſpudet agricolas*. But Others prefer to take it in the imperative mood, ſo the *Chaldee* בהיתו אכריא *Be ye aſhamed, O huſband-men*, ſo the MS. *Arabick*, اخزوا يا اكارين, the form indifferently agreeing to both. *Kimchi* ſets a note upon it, that here it is (as likewiſe the following verb) צווי, *the imperative mood*, and ſo is alſo by divers Others, as well as Ours, among modern tranſlations taken, as [e] moſt convenient, and moſt emphatical: [f] *Erubeſcite*, or as the Interlineary, *pudore afficite vos agricolæ*. As both theſe ways of rendring agree to the form of the verb, ſo will they well agree to the meaning, the import being to ſhew the greatneſs of the calamity which either was befallen, or certainly to befal them, ſuch as could not but, or deſervedly might, provoke lamentation from them. If it be taken in the præter tenſe, it ſhews what effect it had already on them; if in the imperative, then what it juſtly ſhould have on them, as *Kimchi* ſpeaks, כי ראוי לכם שתבושו *becauſe there is great reaſon that you ſhould be aſhamed, in as much as all labour or works in the field are come to nought*, as will appear by what is in the following words expreſſed. The perſons here ſpoken to, or of, are אכרים *Icarim*, in the *Chaldee* אכריא *Iccarya*, in the *Syriack* ܐܟܪ *Acare* in the MS. *Arabick* اكارين *Accarin*, the ſame root *Acar* being common to them all, and the word in them all, ſignifying עובדי השדות (as *Kimchi*) they that till the fields, or as *R. Tanchum* الفلاحين الذي يحرثون الارض *plowmen*, or *huſband-men*, *that plow*, *or till the ground*, the ſingular number אכר *Iccar* occurs, *Jer.* li. 23. which *Abu Walid* explains, כראב והו אלדי יקלב אלארץ באלחראת *A plowman*, *which is he that turneth up the ground by plowing*.

In the next words הילילו כורמים *Helilu Coremim*, rendred, *howl*, *O ye vine-dreſſers*, of the firſt, *viz.* the verb *Helilu*, from ילל *Yalal* to howl, the [g] ſame is ſaid as concerning the ſtate and form of it, which was of the foregoing *Hobiſhu*, *viz.* that it may be indifferently taken, either of the præter tenſe, or the imperative mood, and is by moſt ſo taken as they took that, and ſo by Some rendred as the præter tenſe, ſo by the Vulgar Latin *ululaverunt vinitores*, the dreſſers of vines have howled, as the *Doway*. The *Syriack* in like way ܘܐܠܠܘ ܟܪܡܐ *Wailelu corme*, which the *Latin* Tranſlator renders, *ululaverunt vinitores*, Jun. Trem. *ejulant vinitores*, the vine-dreſſers do howl; but by Others as in the imperative mood, ſo by the *Chaldee* אלילו מפלחי כרמיא as in the [h] uſual tranſlation rendred, *ululate cultores vinearum*, and by *Mercer*, *ejulate*, &c. (though [i] Some render both this and the foregoing verb in him by the præter tenſe, *pudefacti ſunt agricolæ*, *ululaverunt vinearum cultores*, the forms being coincident) ſo in the Manuſcript *Arabick* ولولوا يا كرامين *howl*, *O ye vine-dreſſers*; and ſo *Kimchi* notes, that it ought to be taken as well as the foregoing verb, and ſeveral of the [k] modern Interpreters take it. The *Greek* here (as the printed *Arabick* following them) differ from the reſt in that they tranſlate the firſt of theſe verbs in the præter tenſe, ἐξηράνθησαν, the ſecond in the imperative mood, θρηνεῖτε, lament. The perſons ſpoken to, or of by this verb are כורמים *Coremim*, i. e. עובדי הכרמים *Ovede hucceramim* (as *Kimchi* explains it) ſuch as are employed in the vine-yards, in ordering, planting, and dreſſing them, ſo the *Chaldee* מפלחי כרמיא *Mephalechi carmaya*, *cultores vinearum*, the *Syriack* ܟܪܡܐ *Corme*, and the MS. *Arabick* كرامين *Carramin*, in words of the ſame root, ſound, and ſignification with the *Hebrew*, viz. *vinitores*, as the Vulgar *Latin* renders it vine-dreſſers, and ſo generally all modern Interpreters, but the *Greek* and printed *Arabick* here differ from all the reſt; the *Greek* rendring it by κτήματα, the *Arabick* مواشي *Cattel*. For reconciling the *Greek* with the *Hebrew*, ſome conjecture, that inſtead of *Coremim*, vine-dreſſers, they read in the Hebrew

[c] Doway. [d] Druſ. à Caſt. [e] Mercer. Tarnov. [f] Munſt. Pagnin. Tigur. [g] Kimchi. [h] Polygl. [i] Pet. à Fig. [k] Pagn. Tigur. Munſt.

brew *Ceramim*, which ſignifies *vines*, and then that in the *Greek* they wrote κλήματα, which ſignifies, *vitium propagines*, *ſhoots* or *plants of vines*, 'tis *Mercer*'s conjecture, and *Druſius* ſaith of it that it is *emendatio non mala*, no ill emendation; yet why we ſhould in whole embrace it, I think there is no reaſon. That they took *Coremim* in the ſignification of *Ceramim*, may ſeem probable, but that it ſhould in them be read κλήματα, and not κτήματα is not ſo evident, it being againſt the authority not only of the known copies, but of the ancient *Latin* tranſlation of the LXX. in *Jerome*, which renders it *poſſeſſiones*; and it's manifeſt that the *Arabick* alſo read it, while he renders it, *cattel*, which will come under the notion of poſſeſſions (though not ſuch as the *Greek* may ſeem to relate to) but not of vine-plants. Beſides the ſame word כרם *Cerem*, is elſewhere rendred alſo by the word κτῆμα, as uſually reading the *Greek* copies that we have. So *Prov.* xxxi. 16. where what is in the *Hebrew* נטעה כרם *Nateab Cerem*, ſhe planteth a vine-yard, the *Greek* renders κατεφύτευσε κτῆμα, *plantavit poſſeſſionem*, ſhe planteth a poſſeſſion. And ſo *Hoſea* ii. 15. where כרמיה *Cerameha*, is in it rendred τὰ κτήματα αὐτῆς. There indeed *Druſius* doth, as *Mercer* here, think it probable that it ſhould be read κλήματα, *vine-branches*; but what like reaſon there is to change the reading there, we have ſaid on that place, and little I ſuppoſe have we to change it here, the word κτήματα, *poſſeſſions*, though not ſignifying only vine-yards, will comprehend them better than the word that ſignifies only ſingle plants or branches, it being ſuppoſed that for *Coremim*, vine-dreſſers, they did read *Ceramim*, vine-yards: but then if it be ſo read, (*viz.* κτήματα) or otherwiſe, how ſhall the word be taken? whether as governing the verb, or governed of it? the uſual reading takes it in the firſt way, *lament*, *O ye poſſeſſions*, but *Cyril* otherwiſe diſtinguiſhing it, ſeems to take it in the ſecond, *bewail the poſſeſſions*; ſo it appears by his explication, which is, that without doubt the deſtruction of things in the fields brings ſorrow to thoſe that till the ground. Such difficulties and ſcruples ariſe from the verſion, which by keeping to the plain reading of the *Hebrew* and the rendring of ſuch as adhere to it, as Ours and Others, there is no cauſe of at all.

Thoſe that are bid to howl, are *Coremim*, the vine-dreſſers, thoſe whoſe chief poſſeſſions and emoluments were vine-yards, in the increaſe and fruitfulneſs of which, the chief pleaſure and profit both of themſelves, and Others that lived with them in their country, and enjoyed the fruits of their labours, did conſiſt: what reaſon they had to howl (though before ſufficiently declared) yet is farther expreſt in the next verſe, but before that, the reaſon why thoſe before mentioned, *viz.* the huſband-men, are bid *to be aſhamed*, in the remainder of this verſe, namely, *for the wheat*, *and for the barley*, &c. the chief grains for man's uſe, and in ordering of which the huſband-man's care conſiſts, and on the kindly growth of which his hope and livelihood depends, being ſo deſtroyed (according to the plain forementioned literal meaning) by the [l] *Locuſts*, and other noxious creatures above mentioned, (or as Others will, by the enemy) that there is no harveſt to be gathered out of the field, but all utterly periſhed, great cauſe is there that they whoſe hope is thereby fruſtrated ſhould be aſhamed and confounded; yet by conſequence all the people of the land, being by this means deprived of neceſſary ſuſtenance: ſo that it is a deſcription of a great and general calamity, which he mentions that they might all take due notice of it, as an argument of God's great diſpleaſure provoked againſt them, eſpecially there being added concerning the other fruits, for which the vine-dreſſers are alſo bid to howl, what follows in the next verſe; although I know not for what reaſon the LXX. *Greek* and printed *Arabick* here render the words קציר שדה *Ketſir Sadeh*, *the harveſt of the field by the vintage*, the *Greek* having τρυγητὸς ἐξ ἀγροῦ, the *Arabick* القطاف هلك من الحقل *the vintage is periſhed out of the field*. Though perhaps the general word *harveſt*, might be extended to the gathering of any fruits, as grapes or other, yet certainly here it appears to be more properly and ſtrictly taken, for the gathering, or reaping the wheat and barley, about which the אכרים *Iccarim*, or huſband-men are peculiarly occupied, and they are therefore particularly bid to be aſhamed for them, *viz.* ὑπὲρ πυροῦ καὶ κριθῆς; as the *Greek* alſo hath it, for the wheat and the barley; for I ſuppoſe the printed *Arabick* which follows them, in rendring theſe words, plainly miſtakes them, to the manifeſt marring of the meaning, while he reads اكثر من القمح والشعير *more than the wheat and barley*. The MS. *Arabick* renders the whole more conſpicuouſly, and agreeable to the *Hebrew* علي الحنطة والشعير اذا باد حصاد الصحرا *for the wheat and the barley*, *ſeeing the harveſt of the field is periſhed*; ſo that thoſe words properly concern the *huſband-men*, or tillers of the ground, the following, the *vine-dreſſers*, viz. *The vine is dried up*. Here have we the ſame word that we had twice before, *viz.* הובוש *Hobiſh*, which verſe the tenth is rendred in the text by the notion of drought, *is dried up*, and in the Margin by the notion of *being aſhamed*, and verſe the 11th, by the ſignification of *being aſhamed*; and it is here noted by *R. Tanchum*, as alſo by Others, that it is here capable of the ſame ſignification that it was there. And ſo find we it differently rendred, by Some, as by Ours, in the notion of being *dried up*; [m] by Others, in the other of *being aſhamed*. So the Vulgar *Latin*, *vinea confuſa eſt*, *the* [n] *vine-yard is confounded*: ſo the MS. *Arab.* الجفنة خزيت *the vine is aſhamed*: ſo among modern Interpreters *Druſius*, *vitem pudet*, for (ſaith he) *ſucco ſuo & fructu ſpoliatæ vites quaſi erubeſcunt*, *ut homines ſolent cum illis mali aliquid præter opinionem accidit*,

[l] Druſ. Dan. [m] So the LXX. Chaldee, Syr. printed Arab. and ſeveral modern, Mercer, Pagn. [n] Doway.

cidit, the vines deprived of juice and fruit, are ſaid to bluſh or be aſhamed, as men uſe to do when ſome unexpected evil happens to them, or becauſe they fail of what is expected from them; or their being ſaid to be aſhamed, may be underſtood of their [o] cauſing ſhame to their owners, who are fruſtrated of their expectation from them, which ſoever of theſe ſignifications be taken, either the one of *ſhame* in a metaphorical, or the other *of being dried up* and withered in a proper ſenſe, the meaning will be the ſame, *viz.* their failing of fruit, or being profitable, which is from their being dried up, and for that is their ſhame. *And the fig-tree*, אמללה Umlalah, *languiſheth*, the ſame verb we had before, *ver.* 10. and ſo as here by Ours rendred. How diverſly it is by Others in that place rendred we have ſeen, and may obſerve that as they there rendred it, ſo they do here; ſo do the LXX. the printed *Arabick*, the *Syriack*, the Vulgar *Latin*, and the *Chaldee* expreſs it by the ſame word in both places, as do likewiſe many among modern Interpreters, though [p] Some change the word without much alteration of the ſenſe. The MS. *Arabick* here hath انقصفت *Encaſaphat* (which may be rendred, is *weakned* or *broken*) and ſo I ſuppoſe ought alſo to have been written in that 10th verſe, though there be, by leaving out a letter, in the copy which I uſe, only انقف *Enkaffa*. As to the meaning of the word I think we may well take *Druſius*'s explication. *The juice of the fig-tree being all ſucked out, the tree it ſelf languiſheth*, *i. e.* debilis ac infirma relicta eſt, nec amplius uſum ſui præbet, *is left weak and feeble, ſo as to yield no farther profit from it ſelf.* So is the vine ſaid to *languiſh*, Iſaiah xxiv. 7. and the earth, xxxiii. 9. To theſe are ſubjoined for expreſſion of the evils befalling them, ſeveral other trees, whoſe fruit is not ſo neceſſary for ſuſtenance, [q] yet for both pleaſure and profit to men. As, *the Pomegranate, the Palm-tree alſo, and the Apple-tree, even all the trees of the field are withered.* The deſtruction of theſe is put as a cauſe why the vine-dreſſers ſhould howl, as [r] belonging to their care and inſpection, together with their vines, the chief among them, and the fruits of which were by them gathered and diſpenſed for the uſe of themſelves and all inhabitants of the land. Of theſe all he ſaith יבשו *Yabeſhu*, that they were dried up, ſcorched, or withered, *viz.* according to the plain meaning by many followed, by the miſchief of the [s] *Locuſts* and other noxious creatures above named, brought on them. *Abarbinel*, from this expreſſion draws an argument againſt the taking this and other miſchiefs before mentioned, for hurt done by thoſe creatures, becauſe though they devoured the leaves and fruits, yet it is not likely that they could kill the whole trees: but the learned *Bochartus* taxeth him as ignorant of the nature of thoſe peſtilent creatures, and of the miſchief which they are by Others obſerved to do; amongſt others in that kind, he cites an *Arabick* Author *Al-Damiri*, whoſe words (according to his copy) concerning *Locuſts* are, لعابه سم ناقع للنبات [t] والشجر ولا يقع علي شي منه الا اهلكه *that their ſpittle*, or moiſture, *is a very ſtrong poiſon to plants and trees, and falls not on any of them, but that it deſtroys them*, (in my copy is only لعابه سم ناقع ولا يقع علي شي الا اهلكه *his ſpittle is very ſtrong poiſon, which falls not on any thing, but that it deſtroys it:*) Out of *Piſidas* alſo he cites, as affirmed of them, that they make both trees and herbs to fade and wither; and himſelf thinks it plain that what here is ſaid, is ſpoken of ſuch miſchief as is by them done to the fruits of the earth and trees. But whatſoever, or whoſoever be the inſtruments, ſo great is the calamity thereby brought on the whole land, that what cauſe of ſhame and ſorrow is here deſcribed, manifeſtly reacheth not only to the huſband-men, and vine-dreſſers, who are named as more immediately concerned, but to all the inhabitants thereof univerſally, *becauſe* (ſaith he) *joy is withered away from the ſons of men.* The particle כי rendred by Ours and [u] Others, *becauſe*, is by Others rendred, [w] *Imo*, yea, *Yea it is withered*, &c. by [x] Others, *ſane*, *certe*, *ſurely*, by [y] Others, *Ideo*, therefore, *&c* by Munſter, *ut ſcil. areſcat gaudium*, &c. *viz. that joy may wither.* Theſe and like ſignifications the particle being found to have, as one or another of them ſhall be taken, there may be made ſome little nice difference, in connecting theſe words with thoſe that go before, or inferring them from them; but all will concur in making theſe words a deſcription of the extent of the calamity mentioned, to all ſorts of people in the land in general, and what great cauſe of ſorrowing there is to them: whether we look back only to the words immediately preceding, wherein the huſband-men and vine-dreſſers are called on, or farther back to *ver.* 3. where they are in general bid to lament, for the evils both before and between that and this, and now again deſcribed. As to the expreſſion, *joy is withered* we have in it the ſame ambiguous word which we had thrice before, *viz.* הוביש *Hobiſh*, and concerning it have the ſame note from *R. Tanchum*, which before, *viz.* that it [z] may be taken in the ſignification of الخزي Chazyio, *ſhame*, *or being aſhamed*, and ſo to import, الانقطاع والعدم *failing and deprivation*, or elſe of الجفاف *being dried up*, or *withered*, and accordingly have we variety of rendrings in ſeveral tranſlations. The ancient *Latin* appears to take it in the former of thoſe two notions, rendring it [a] *confuſum eſt gaudium à filiis hominum*, joy is confounded from the children of men. The LXX. alſo before them take the ſame notion, but with a different conſtruction,

[o] Petr. à Fig. Confudit, & pudefecit eos, & eorum ſpes fruſtrata eſt. [p] So Pagnin. ver. 10. exciſum eſt oleum, ver. 12. ficus deſolata eſt. Munſt. exterminatum ſit oleum. ver. 12. ficulnea enervata eſt. [q] Tarnov. [r] Ar. Mont. Pet. à Fig. [s] So Jerome here takes it. [t] In him it is printed النبات but, I think, ill. [u] Vulg. Lat. Jun. Chald. Syr. MS. Arab. اذ behold, or ſith that. [w] Piſcat. Tarnov. [x] Merc. [y] Grot. [z] And ſo Kimchi. [a] So the Doway.

ſtruction, rendring ἤχυναν χαρὰν οἱ υἱοὶ τῶν ἀνθρώπων (whom the printed *Arabick* following, لان بني البشر اخزوا الفرح, *becauſe the children of men have made joy aſhamed*, (or put joy to ſhame) in which their rendring *Mercer* thinks they took *Hobiſh* as paſſively uſed (I ſuppoſe he means, as if the words in *Hebrew* ſounded, *Joy is put to ſhame of, or by the children of men,*) and the Vulgar *Latin* may be ſo conſtrued alſo: but it is otherwiſe by Expoſitors uſually underſtood, as we ſhall by and by ſee: only by the way we may take notice of another way which *Lud. Capellus* takes for adjuſting the LXX. with the *Hebrew*. He ſuppoſeth that for הוביש *Hobiſh*, (from יבש *Yebaſh*) in the ſingular number they read הבישו *Hebiſhu*, as [b] from בוש *Boſh*, and in the plural number, and then in the following words מן בני אדם *Min bene Adam*, from the children of men, left out the prepoſition *Min*, from; but the former way of reconciling them ſeems the plainer, as not requiring that groundleſs different reading in the *Hebrew* which the other doth; in which will be found only a more irregular uſe of the word הוביש *Hobiſh*, by giving to it a paſſive ſignification, whereas it is by Others taken in an intranſitive, as by *R. Tanchum* it is obſerved here to be נוֹגֵי *Dhati* intranſitive, nor is it uſually looked on as taken by the Vulgar *Latin* otherwiſe than ſo, while that *confuſum eſt* is looked on as ſignifying the ſame with *pudet*, or *pudefit*, in *Latin*, and in *filiis hominum*, rendred, *from the children of men*, not, *by the children of men*. The ſenſe that [c] thoſe Expoſitors, who follow that rendring, give, is to this purpoſe, that joy by reaſon of the unuſual failure of thoſe good things (as corn and wine and other fruits of the earth) from whence it was wont to ariſe, and was now expected to ariſe to them, was as it were aſhamed to offer it ſelf to them, or to expect entertainment from them. And to the ſame purpoſe are the rendrings of ſuch among either modern or ancient Interpreters, as that of the MS. *Arabick* اذ خزي السرور من بني ادم *ſeeing joy is aſhamed from the ſons of men*, who take that notion of the word, and that of *Druſius*, *Puduit gaudium à filiis hominum*. *Caſtalio* in that notion alſo renders it, *fœdata humani generis voluptate*, the pleaſure of mankind being laid open to ſhame, or made ſhameful, or unſeemly, that which was wont to be their joy being now their ſhame. But moſt modern Interpreters preferring the other notion which Ours follow, render it, [d] *exaruit*, *is dried up*; their corn, vines, olives, and other fruit-trees, their whole harveſt being dried up and withered, as is deſcribed, well may their [e] joy, which was from the flouriſhing of theſe, and the enjoyment of them, [f] be ſaid alſo to be dried away from them. However the word be taken, as to the proper and literal ſignification of it; yet as to the meaning of it, both notions will concur ſo as to denote a ceaſing or failing of ſuch joy, as was formerly found, and might now have been expected, if things had gone on in their ordinary courſe among them, when God's bleſſing was upon them and their land; and ſo it is well given by the *Chaldee* Paraphraſt, פסקת חדותא, and ſo the *Syriack* Interpreter ܐܬܦܣܩ ܚܕܘܬܐ, &c. *becauſe joy is ceaſed* (or) *failed from the children of men*; and *Jerome* himſelf, who renders it by the notion of *being confounded*, makes that to be all one in meaning here with *auferri*, to be taken away from.

By that general expreſſion of the *children of men*, is here by [g] Some obſerved to be meant the inhabitants of that country, on which that calamity and cauſe of ſorrow lighted; it may yet well be uſed as a thing generally ſpoken; for had the cauſe been univerſal, and reached to all mankind on all parts of the earth, the effect would have been likewiſe univerſal, to the cutting off of joy from them all. By this *Abarbinel* taking all that ſhould befal them to be from the enemy, thinks to be noted their nations being led into captivity, עוברה ועצובת רוח, *forſaken and* [h] *grieved in Spirit*.

13. *Gird your ſelves, and lament, ye prieſts: howl ye miniſters of the altar: come, lye all night in ſackcloth, ye miniſters of my God: for the meat-offering, and the drink-offering is withholden from the houſe of your God.*

However ſuch preceding expreſſions, though in form hortatory as that, *ver.* 5, 8, 12. may be underſtood as not ſo much exhortations to repentance, [i] as ſarcaſtical exprobrations for, and declarations of ſuch behaviour and expreſſions of ſorrow which appears or ſhould appear in them, forced thereto by what they did or ſhould ſuffer, without viſible hope of redreſs, and to awaken them from their great ſtupidity, yet theſe words appear plainly to be a ſerious exhortation thereto, as a remedy againſt, and means for removing thoſe evils, which did either hang over their heads, or were already fallen on them.

Gird your ſelves,] that is, ſaith *R. Tanchum*, as [k] Others of the *Jews*, and Others alſo, שקים *with ſackcloth*, or *clothe your ſelves with ſackcloth*, which word may here be ſupplied from *ver.* 8. חגורת שק *Chegurah ſak*, girded with ſackcloth, or from what follows in this verſe, where it is expreſſed in ליני בשקים *linu beſachim*, lye all night in ſackcloth, although Some think that without ſupplying that, the meaning may be well made out, *viz.* [l] *Feſtinate*, make ſpeed to do what is in the next words expreſſed, or [m] *parate vos ad planctum*, prepare your ſelves for lamentation, agreeably enough to that ſenſe in which girding up ones

[b] Although by what we have before ſaid, appears that he might as well have ſaid Hobiſhu, which would be the ſame thing, and leſs change, ſince that is uſed in the ſame ſenſe with Hebiſhu. [c] Mercer, Pudet gaudium hominum conſpectus hominum. So Ribera, Menoch. Tirinus, Tarnov. [d] Pagn. Munſt. Tig. [e] Pſalm iv. 7. Iſaiah ix. 3, 16, 10. & Jer. xlviii. 33. [f] Gaudium metonimicῶs pro illis rebus ponitur, ex quibus gaudium capiebatur, Lively. [g] Piſc. [h] Iſaiah liv. 6. [i] Mercer on ver. 5. [k] Aben Ezra, Kimchi. [l] Calvin. [m] Druſ.

ſelf to ſet about a thing is often taken, although [n] Some think no appoſite example of that uſe of it in this kind can be given. But the moſt take that way in the firſt place mentioned as moſt plain, and ſome both ancient and modern Interpreters do in their tranſlations expreſs the word ſackcloth, as in the *Hebrew* neceſſarily left to be underſtood. So the *Syriack*, حصّنا ولحدده هصر *ſacerdotes accingimini ſaccis.* The MS. *Arab.* شدوا المسوح *gird about you ſackcloths.* So *Pagnin. accingite vos ſaccis*; and Munſter, *accingimini ſaccis*, that being in thoſe times the uſual habit of mourners and penitents, as in many expreſſions in the Scripture appears: ſo that after his exciting them to this, properly follow words exciting to thoſe acts, *lament and howl*, as they are likewiſe joined to it, *Jer.* iv. 8. where the word שקים *Sakkim*, which is here only underſtood, is expreſſed; all of them called for as being both outward expreſſions, and ſigns of inward grief, and withal farther excitements to it, the geſtures of the outward man ſerving to ſtir up and increaſe the affections of the heart, by which they are firſt produced, and conducing to the humbling thereof, without which theſe outward actions were to no profit. The perſons called on to uſe theſe expreſſions of repentance are the *prieſts*, or in other words to the ſame purpoſe, *the miniſters of the altar*, ſuch who waited at the altar (1 *Cor.* ix. 13.) and there miniſtred about holy things, *viz.* whoſe duty was there to offer up ſacrifice, and perform ſuch ſervices, as by the law were required to be performed to the Lord, who were the prieſts, whom likewiſe in the following words he calls *the miniſters of his God*, *ye miniſters of my God*, the God that he, however Others forſake, faithfully ſerved; and his God who [o] ſent him with this meſſage to them, or [p] my God with whom I will intercede for you. The LXX. here leave out the affix *my*. The duty of thoſe named was to [q] offer up ſacrifice both for their own ſins and the ſins of the people, and to intercede for them; they therefore are here called on to lead them the way in the expreſſions of repentance; they, that the people may take example by them, are to *gird themſelves*, to *howl*, *and lament*; and that they might ſeriouſly, and not ſlightly or perfunctorily do it, the next words call farther on them, *come lye all night in ſackcloth ye miniſters of my God:* באו *Bou*, come. This verb ſeems by Ours, as by Others, to be taken as a particle of [r] exhortation, to ſtir them up to the performance of what they are bid in the next word to do. By Others it is properly rendred a verb, *come* or *go in*, *viz.* [s] to the court of the temple, that there, as in a place proper for it, they may perform it, viz. *there lye all night in ſackcloth*, not ſo much as there putting it off, or ceaſing to mourn, *Kimchi*, *Druſ.* The awfulneſs of the place, by reaſon of God's more peculiar preſence there promiſed to reſide, could not but add to the ſerioufneſs of their affections, and their long continuing in that mournful habit, would ſhew that they were indeed ſeriouſly and not ſlightly affected with the ſenſe of their ill deſervings.

What great reaſon there was to them for ſuch intenſe, and ſuch continued acts and expreſſions of penitence, as thoſe terms of *girding themſelves*, *lamenting* and *howling*, and *lying all night in ſackcloth*, call for, the next words declare, *viz.* to be the greatneſs of the calamities which their ſins had brought on them, *for the meat-offering and the drink-offering is withholden from the houſe of your God.* Much the ſame expreſſion have we, *ver.* 9. only what is here ſaid to be *withholden*, נמנע *Nimna*, is there ſaid הכרת *Hocrat*, *is cut off*, to the ſame meaning, both denoting the failing thereof, and an affix in *your God*, here added, which there is not, otherwiſe here needs not any thing for explication of the words to be added to what hath been there ſaid. By calling him, *their God*, he ſeems to mind them of their nearer relation that he had taken them into to himſelf, in chooſing them out of all the people, to wait on him at his altar, and to ſee all things belonging to his worſhip duly performed, and that in ſo doing they might live of his altar and the things thereon offered. So that the calamity expreſſed in theſe words, *for the meat-offering and drink-offering is withholden from the houſe of your God*, may be well looked on as in eſpecial manner concerning them, and as a cauſe of mourning in particular to them, both out of the zeal that they ought to have had to God's ſervice, which was by this means hindred, and in regard to their being together deprived of their own ſuſtenance, from that portion which God had allotted to them for doing him ſervice. How theſe offerings came to be withholden from the houſe of their God, is according to the plaineſt way which we have ſeen, by reaſon of the conſumption of thoſe fruits from which they were taken, and the great ſcarcity cauſed by thoſe devouring creatures before mentioned, of which the words may well be looked on as a farther deſcription. But [t] *Abarbinel* in his way, which we have ſeen, looks upon it as a threat of the deſtruction of the temple, the houſe of God, by which all offerings ſhould be together cut off, and ceaſe, which they were to lament, ולא היה זה באמת כי אם בחרבן הבית וביטול העבודה, *and this* (ſaith he) *was not really done, but by the deſtruction of the houſe of God, and the neceſſary ceaſing of his ſervice.* But, as hath already been mentioned on *ver.* 9. and is obſerved by *Bochartus*, the words ſeem to note the quite contrary, that what is ſaid was happened or ſhould happen ([u] the verb of the præter tenſe being taken as in the ſignification of the future, was done or was to be) while the houſe of God, into which theſe offerings for God's ſervice on his altar were to be

[n] Tarnov. [o] Calv. Tarnov. [p] Mercer. Tarnov. [q] Heb. vii. 27. [r] Merc. Druſ. [s] Enter בית יי into the houſe of God, ſcilicet in atrium Templi, ut ibi Deum invocetis, Piſc. [t] And ſo Arias Mont. and Doway Notes on verſe 9. [u] See Theodoret.

be brought, was yet ſtanding; and becauſe, by reaſon of the great ſcarcity, and defect of thoſe things as they did conſiſt of, they failed and could not be brought, therefore the prieſts, whoſe office was to offer them, having nothing now in that kind of meat-offerings and drink-offerings to offer, are called on to offer up [w] themſelves, and to pour out at his altar, as a ſacrifice that might be accepted, their own humble ſouls and broken contrite hearts, [x] in prayer, tears, and ſupplications, as the only remedy now left them for removing the calamity (of dearth) befallen them, and obtaining again from God a reſtoring of ſuch plenty as might enable them for offering again ſuch oblations in the houſe of God, which now by him, provoked by their ſins, were cut off and withholden from it. And to this remedy are they called on here to betake themſelves, and as in their own private perſons (in theſe words) to perform ſuch duties, and be an example to the flock, ſo alſo by their directions and injunctions to work on the whole congregation, to do the like in the next words.

14. *Sanctify ye a faſt, call a ſolemn aſſembly, gather the elders, and all the inhabitants of the land into the houſe of the Lord your God, and cry unto the Lord.*

Sanctify ye a faſt, &c.] קדשו צום *Kaddeſhu Tſum.* So the LXX. ἁγιάσατε νηστείαν, the *Syriack* ܩܕܫܘ ܨܘܡܐ: the printed *Arabick*, قدسوا الصوم *Kaddeſu Al-ſaum*, the Vulgar Latin, *ſanctificate jejunium*, as ſeveral modern Interpreters alſo, which doubtleſs is the literal rendring of the words: as to the meaning the *Chaldee* renders גזרו *Gezaru*, decree a faſt: the MS. *Arabick*, עדו צום, *prepare a faſt*, as alſo *Rabbi Tanchum* explains it, اعدوا اياما للصيام *prepare* (or order) *days for faſting*, and *R. Solomon* הזמינו צום, and *Aben Ezra* by another word of the ſame ſignification הכינו *Prepare a faſt*, and *Kimchi* הזמינו העם לתענית *prepare the people for a faſt*, and to the ſame purpoſe among more modern Interpreters, [y] præparate, *prepare*, [z] indicite, *proclaim*, *Druſius* noting it to be an *Hebraiſm*, viz. *ſanctify*, for *indicite jejunium*, or *præparate jejunium*, *bid a faſt*, or *prepare a faſt*; which is all one as if he ſaid to the prieſts, *curate ut plebs ad jejunium parata ſit*, take care that the people be prepared for a faſt. So that if in this way the verb be tranſlated, *prepare*, *proclaim*, *or order a faſt*, *dedicate*, or *ſet a-part a day or days for a faſt*, it is a good tranſlation, juſtified by the uſe of the word elſewhere in ſcripture; but it ſeems more emphatical to retain the proper notion of *ſanctify*, which as it includes the other, ſo withal ſeems to require how the people, to whom the faſt is injoined, ought to prepare themſelves for it, and order and behave themſelves in it, *viz.* with more than ordinary ſanctity and holineſs, not thinking it ſufficient only to abſtain from meat and drink, which is ſufficient to denominate a man to faſt, but withal to abſtain from ſin and wickedneſs, which is required to a holy and religious faſt, ſuch as is the duty and ſign of an humble penitent, and which only is acceptable to God, and ſo profitable to them that exerciſe it, otherwiſe it will be but ſuch as God will not have regard to, like that which he ſpeaks of with loathing, *Iſaiah* lviii. 5. *Is it ſuch a faſt that I have choſen?* withal declaring how that is which he delighteth in: and *Zach.* vii. 5. *When ye faſted and mourned, did ye at all faſt unto me?* the faſt therefore that the prieſts were here to proclaim, is a ſanctified faſt, both by themſelves and the people under their charge, by their example, exhortation and inſtructions to be obſerved, and therefore he ſpeaks not only to them as of a thing concerning their particular, but bids them call a ſolemn aſſembly. The ſins were general, the calamity thereby pulled on them general, and they were therefore in general to join in the exerciſe of repentance, for obtaining pardon, and averting the judgments by thoſe ſins pulled on them. *Call* (ſaith he) *a ſolemn aſſembly*, in the Margin we have, *or day of reſtraint*; ſo elſewhere, where we have the ſame word עצרה *Atſarah* in the original, our Interpreters put in the Text, as here, *a ſolemn aſſembly*, and in the Margin, as a different, or rather indifferent rendring, *day of reſtraint*, as *Levit.* xxiii. 35. עצרת היא *it is a ſolemn aſſembly*, Text. Margin, *day of reſtraint*, ſhewing the meaning to include both, *viz.* a day wherein the people reſtrained from other their ordinary occaſions, were retained together in a publick aſſembly for ſome extraordinary occaſion. The verb עצר *Atſar*, from which this noun cometh, is looked on as chiefly ſignifying to *reſtrain*, to *contain*, to *ſhut up*, to *forbid*, to *retain*, to *hinder*, or to *compel*, whence may be judged of the interpretations given to the noun, which is as by Ours in the Text, and Margin, as we have ſeen, ſo by Others here ſomething differently rendred, though by all perhaps the ſame thing be meant. The Vulgar *Latin* render it *cœtum*, an aſſembly, and ſo is it by ſeveral of the *Jews* expounded, and by the *Chaldee* Paraphraſt rendred כנישא *Ceniſha*, and by the *Syriack* ܟܢܘܫܝܐ *Cenuſhyo*; ſo by *R. Solom.* אסיפה *Aſipha*, and to the ſame ſignification by [a] *R. Japhet* קהלה *Kehalah*, a congregation or company (in which ſenſe it is alſo taken, *Jer.* ix. 2. עצרת בוגדים an aſſembly of treacherous men, [b] ſo called לפי שנעצרים ומתעכבים במקום אסיפתם *becauſe they are detained and ſtayed in the place where they are gathered together*, and in this ſignification is it by ſeveral more modern rendred. Others do otherwiſe render it, ſo as not only to denote an aſſembly of men gathered and remaining together, but withal to intimate the reaſon or occaſion for which they ſo remain, and the manner of their behaviour there. So the MS. *Arabick* renders נאדו באלאעתכאף and in much the ſame words *Rab. Tanchum*, نادوا بالاعتكاف لله *proclaim a retention, or ſtaying*

[w] Merc. [x] Druſ. [y] Pag. [z] Munſt. Caſt. Jun. Tr. [a] In Aben Ezra. [b] Kimchi, Radic.

ing together for devotion, or waiting on God; and agreeably *Kimchi* on the place, that the people ſhould be *reſtrained*, ממלאכתם ויאספו לתפלה ולבקשה [c] *from their work, and gathered together for prayer and ſupplication.* Agreeable to theſe have we in Chriſtian Interpreters [d] *proclamate ferias*, that is, *diem ceſſationis ab opere*, proclaim a day of ceſſation from work, and *diem interdicti*, which is by our Tranſlators put in the Margin, *a day of reſtraint:* all theſe concur in the ſame meaning, and concur to make it a ſolemn aſſembly, for ſuch performances as the occaſion required; whether (as in other places for other holy duties) or (as here) to humble themſelves in faſting and repentance, and joint expreſſions of unfeigned humiliation before God, for averting his heavy judgments from them. The LXX. here, as alſo in *chap.* ii. 15. where the ſame words occur, ambiguouſly render it κηρύξατε θεραπείαν, which is anciently tranſlated in Latin, *prædicate* [e] *curationem*, proclaim a healing. So *Jerome* underſtands their word of a curing their ſins by repentance, and ſo *Theodoret*. And the *Hebrew* word עצרה may ſeem capable of that ſignification of healing, as the root עצר *Atſar*, may ſignify to cloſe and bind, [f] *vulnera enim conſtrictione curantur*, in as much as wounds are cured by binding up, and ſo may it be applied alſo to the cure of the wounds of the ſoul; and by the ſignification of binding, is it by the LXX. rendred δέω, *Jer.* xxxiii. 1. But the *Greek* word θεραπεία, hath other [g] ſignifications by which Others prefer here to render it, as more agreeable to the place, viz. [h] *cultus divinus*, worſhip of God, and likewiſe, *famulatus*, *miniſterium*, ſerving, yielding ſervice, and attending on; in which notion the printed *Arabick* taking it, renders (in both places) نادوا بالخدمة *proclamate miniſterium*, proclaim ſervice, *viz.* warn them to come together for ſerving God. The other *Greek* Tranſlators, as appears by the fragments of them left, rendred otherwiſe, as *Symmachus*, σύνοδον, *Synodum*, an aſſembly; *Aquila*, ἡμέραν συλλογῆς, *a day of gathering together*. *Cyril* ſeems to join theſe notions together, expounding it τὴν τῶν θείων θελημάτων ἐκπλήρωσιν, the fulfilling of ſuch things as God wills; in fine, all appear to mean the ſame thing, *a day of a ſolemn aſſembly* ſet apart from all other occaſions, for their joining together in faſting, repentance, ſupplications, and like parts of ſervice and devotion to God: for exciting to which he farther adds, *Gather the elders and all the inhabitants of the land*, &c. זקנים Zekenim, *the elders*. The ſame word have we above, *ver.* 2. but there differently rendred from what it is here, *viz.* not the *elders*, but *old men*, by which varying of their language it may ſeem that they think, that it is taken in the one place in ſomething a different meaning from what is in the other; and ſo it is by Others alſo thought, though in both places they do uſe the ſame word, *viz. ſenes*, old men. The mind of ſeveral Others we may take in the words of *Druſius*, *Hic ſenes accipiunt alio ſenſu quam ſupra*, Here they take the word Old men in another ſenſe than above, *nam ibi ætatis erat, hic eſt officii nomen*, for there it denoted age, but here office or dignity, *viz.* magiſtrates, or men in place of dignity, men in authority, rulers, counſellors, ſuch by whoſe prudence, or authority others are ruled. For it is well known that [i] the word, though primarily ſignifying *men of more years*, yet is alſo uſed in that other notion; men of riper age being uſually moſt fit for ſuch employments, and choſen for them. Yet are there Others that take the word in the former notion, for ſuch who were ſtricken in years, to warn that the infirmity of their age ſhould not be a pretence to exempt them from the duty enjoined, they ſhould even lead the way [k] *licet tremebundi & ſuis baculis innixi*, though trembling and leaning on their ſtaves, that ſo, *canorum authoritate juvenes ad pœnitentiam moveant*, by the authority (and example) of their grey hairs they might move the younger people to repentance. *Jerome* ſeems much ſo to take the word, *viz.* for *ſenes quorum ætas vicina morti, maturæque ſententiæ, magis timorem & cultum Dei ſuſcipit*, old men, whoſe age near unto death, and more ripe in judgment, makes them more apt for the fear and worſhip of God: Others giving to the word its greateſt latitude, take in both, as well thoſe who were elder than others in age, as thoſe who had from their office and dignity that title of elders, [l] both of theſe Some look on as particularly called to thoſe duties of repentance, old men becauſe their offences were greater; men in place of dignity, becauſe their examples lead others to ſin. If either ſort be left out in the ſtricter uſe of the word in its place, they will be taken in here as obliged to the duty called for, by the following words comprehending them, viz. *and all the inhabitants of the land*, the conjunction, *and*, being by Ours (and [m] ſeveral Others) ſupplied, though not in the *Hebrew*, gives us plainly their mind, that both theſe are of thoſe that are to be called together, *viz.* الشيوخ مع كل جلاس الارض *the elders (or old men) with all the inhabitants of the land*, as the MS. *Arabick* gives it, and ſo both nouns governed of the verb, *Gather*, the nominative, to which then will regularly be the ſame which to the foregoing verbs, viz. *the prieſts*, and ſo are all Orders of men, by which the *Jewiſh* nation was then diſtinguiſhed, here to join, in making up this ſolemn aſſembly, viz. *the prieſts calling it, the elders, the common people*, (called the inhabitants of the land, and ſo by *Jeremiah* alſo as diſtinguiſhed from princes and prieſts, the people of the land, *Jer.* i. 18.) called to it. This is a regular conſtruction, and plain meaning of the words, and moſt generally received, yet they being capable of other conſtructions alſo,

[c] So Aben Ezra, that no man ſhould do any work. [d] Caſt. Druſ. [e] And ſo cited by Tertul. and Cyprian. [f] Pet. à Fig. [g] Steph. Lex. [h] Mercer, Druſ. [i] Schindl. Lex. [k] Pet. à Fig. [l] So Calv. Tarnov. [m] Tig. Munſt. Jun. Trem.

alſo, they are by Others given, who look no farther back for a nominative caſe than to theſe words themſelves, that they may ſound, either; *O ye elders, gather all the inhabitants*, &c. or, *O all ye inhabitants of the land, gather the elders into the houſe of the Lord:* the firſt of theſe is given by *Aben Ezra*, *Gather* אתם זקנים *ye, O elders, all the inhabitants of the land of* Iſrael; and this ſeems *Arias Montanus* to like: the other is obſerved as a rendring in ſome copies of the LXX. συναγάγετε πρεσβυτέρους πάντες οἱ κατοικοῦντες τὴν γῆν, *Gather together the elders all ye that inhabit the land*; and this among the more modern *Caſtalio* takes, *convocate ſenes ô omnes incolæ*, &c. call together the elders, O all ye inhabitants, *&c.* Againſt this way *Mercer* cautions, that the noun is *accuſativus non vocativus*, the accuſative not the vocative, ſeeing it was the duty of the *prieſts*, (not of the people) to call others together (for ſuch duties.) The *Syriack* goes a different way from all theſe, by taking the verb not in an active but a paſſive ſignification ܐܬܟܢܫܘ, &c. *Be ye gathered together, ye elders, and all the inhabitants of the land*; theſe differences in Others we may obſerve, but mean while have no reaſon to ſcruple at, or leave, our own tranſlation. According to all, or whatever conſtruction it be taken, manifeſt it is, that here is a ſummons, or exhortation to all ſorts and degrees of men amongſt them, to convene and join in a ſolemn national aſſembly for deprecating God's wrath, which by their national ſins they had provoked, and the averting thoſe calamities in which they were all by that means involved. The place where they are to convene is the temple, called *the houſe of the Lord their God*; he himſelf calleth it his houſe, and an *houſe of prayer for all people*, Iſaiah lvi. 7. It was *Solomon*'s [n] prayer at his firſt dedication of it, that if there ſhould be in the land, famine, peſtilence, blaſting, mildew, locuſt, or caterpiller, or if their enemy ſhould beſiege them in the land of their cities, whatſoever plague or whatſoever ſickneſs there ſhould be, that then what prayer and ſupplication ſoever ſhould be made by any man, or by all the people knowing the plague of their own hearts, and ſpreading forth their hands towards that houſe, (or in that houſe as they render it, 2 *Chron.* vi. 29.) God would hear *in heaven*, or *from heaven* his dwelling place, and forgive and do, *&c.* and in the [o] next chapter, God tells him that he had heard his prayer, and had hallowed that houſe, which he had built, and put his name there for ever, and that his eyes and his heart ſhould be there perpetually. Thus then ſtanding the caſe now with the people of the *Jews*, in whoſe land that temple was, great calamity and famine being by Locuſts and Caterpillers devouring the fruits of the earth brought on them, (or according to Others by the invaſion of enemies) thither are they called on to have recourſe, there ſolemnly to aſſemble themſelves, not contenting themſelves with ſingle devotions in their private cloſets. The occaſion did require both their meeting all ſorts of them together, by mutual examples to ſtir up the affections of one another, and their meeting in that place, which could not, being, as it is ſtiled, *the houſe of their God*, but ſtrike into their hearts awe and reverence, as ſuggeſting to them that God was there preſent; and that therefore what they did there they ſhould do, as in his preſence, with ſincerity, and in ſuch heedful manner as ſhould be approved in his ſight, and regarded by him the ſeracher of their hearts, and overſeer of all their intentions. To ſtir them up to hearken to this exhortation, and encourage them in it, may be obſerved an [p] emphaſis in the pronoun here affixed to the name of God, viz. *your God*, which ſeems to give aſſurance that God will be ready to meet them, and yet to acknowledge them for his, and be there found of them, if they ſhall in right manner, and with hearts rightly prepared ſeek him, for which behaviour the next word calls upon them and directs them; *and cry unto the Lord*, put up with ardent deſires and greateſt expreſſions of inward affection, your prayers unto God. To fit them duly for this duty, are the former injunctions of putting on ſackcloth, faſting, and aſſembling in the houſe of God directed; without this they little avail, for the right ordering of this they conduce, which when by men with truly humble hearts, and joint affections put up to God, are prevalent with him for removing publick calamities. And ſuch prayer doth the word זעקו Zaaku, *cry*, here call for, though the word otherwiſe ſignify the lifting up the voice, yet it is manifeſt that here (as elſewhere in ſcripture) *it denotes and requires* the ardent affection of the heart affecting and moving the tongue and lips for ſuch expreſſion of it in prayer to God: that for which they are to cry to him, is that he would remove from them that heavy judgment in the former verſes, as alſo in what follows, mentioned and deſcribed. All this (ſaith *Kimchi*) doth the Prophet bid them to do when the Locuſts are come upon them, or elſe that they might by repentance return to God before the coming of them, that ſo God in his mercy might reverſe the decree. They that underſtand the evil to be from the invaſion of enemies, muſt look on the praying likewiſe directed againſt them. To the Lord are they to cry, who being provoked by their ſins, had threatned to them or ſent on them thoſe judgments, and who alone could remove them. What great reaſon they had to betake themſelves to this remedy, as it is evident from what hath been already ſpoken by the Prophet, ſo will farther appear by what he adds concerning the terribleneſs of thoſe judgments in what follows.

15. *Alas for the day! for the day of the Lord is at hand, and as a deſtruction from the Almighty ſhall it come.*

The connecting of theſe words with the former is inſerted or ſupplied by Some at the end

[n] 1 Kings viii. 37, &c. [o] Ibid. chap. ix. 3. [p] Oecolamp. Merc. Tarnov.

end of the foregoing verſe, or beginning of this, *ſaying*, or *and ſay*, as follows, *viz.* אהה *Ahah*, Alas, *&c.* ſo the *Syriack* Verſion, ܘܩܐܠܘ, the MS. *Arabick* likewiſe, وقولوا, *and ſay*; *Kimchi* alſo, אמרו אהה, *ſay*, *Alas*, as if it were a form by the Prophet dictated to them, what they ſhould cry or ſay. So *Jerome* takes it for the voice *ſacerdotum & populi ad Deum clamantis*, of the prieſts and people aſſembled crying unto God; ſo Some more [q] modern, ſupplying therefore, *dicentes*, or *dicendo*, ſaying. But Others think that ſupply not to have place, and that the Prophet [r] ſpeaks here in his own perſon, in pathetick language lamenting the ſad condition of the impenitent people, and deſcribing the terribleneſs of the judgment that he is ſpeaking of: whichſoever of theſe ways it be taken, the literal meaning of the words will be the ſame, *Ahah*; the *Hebrew* word, [s] אהה *ahah*, appears both by the uſe of it here and elſewhere to be a particle of exclamation through [t] grief or fear, or both together, היא קריאה כך על הצער ועל הראגה, *It is* (ſaith *Kimchi*) *a crying out ſo by reaſon of anguiſh or ſolicitude*; and therefore is by Interpreters rendred in their ſeveral languages in ſuch words, as expreſs ſuch paſſion, [u] *Eheu*, *Heu*, *Hui*, *Hei*, *Ah*, *Ahah*, *Oh!* The LXX. ὤιμοι, woe me! but it ſeems, not thinking one ſingle word ſufficient to expreſs the greatneſs of the paſſion, with which here the ſpeaker ſeems affected, beſides their adding ἐκτενῶς, *vehemently*, after the preceding word *cry*, do [w] thrice repeat the particle, ὤιμοι, ὤιμοι, ὤιμοι, as likewiſe the printed *Arabick*, الويل لي الويل لي الويل لي, *woe is me! woe is me! woe is me!* and that perhaps may be the reaſon why the Vulgar *Latin* here, as in other places, trebling the letter *a*, reads, *a*, *a*, *a*, if they be ſo read diſtinctly as three letters; ſo that to pick out thence any other myſtery, [x] as Some do, will but lead to vain conjectures: but [y] Some then think all theſe ought to be read together as one protracted ſyllable, or [z] that it came by an error in the ſcribe, who ſhould have wrote *aha*. The *Syriack* Tranſlator likewiſe twice repeats, ܐܘܗ ܐܘܗ *uh*, *uh*, which *uh*, is a particle, استغاثة الي الله of crying out for help to God; and in that ſenſe appears the Author of the MS. *Arab.* to take the *Hebrew* to be, rendring الغوث الي الله من جهة هذا اليوم, I cry to God for help in regard to (or againſt) this day, and ſo the *Chaldee* Paraphraſt, though here he renders it וי *vae*, yet in ſome other places renders it as a particle of deprecating or beſeeching, קבל בעותי יי אלהים *Receive my ſupplication, O Lord God*, as *Jer.* i. 6. and iv. 10. xiv. 13. xxxii. 17. *Ezek.* iv. 9, 8, 14. xi. 13. xx. 49. (the *Greek* alſo, *Joſ.* vii. 7. render it οἰμαι, *I pray*) That, by reaſon of which, or againſt which this lamentation is made, and he ſo dolefully crieth out, or implores help from God, is by no other name or indication, than *the day*, a ſingle day, by what it brings with it known and diſtinguiſhed from others, *viz.* by the grievouſneſs and calamitouſneſs of it; *Munſter* therefore in his tranſlation inſerts beyond the ſimple letter of the *Hebrew*, *O calamitatem diei* [a] *illius!* O the calamity of that day, and *Mercer*, *Hei qualis dies!* O, what a day is it! In the next words he calls it, *the day of the Lord*; that great name added to any word by way of epithet, uſually betokeneth ſome great or extraordinary thing denoted by it. Here it ſeems to denote ſuch a day, or ſuch time as ſhould be ſignal and notorious for ſome ſuch extraordinary judgment, as God would execute on the people for their ill deſerts. The word day it ſelf, is [b] obſerved to be ſometimes put for judgment, (as by the Apoſtle *man's day* is taken to be put for *man's judgment*, and ſo by Ours tranſlated, 1 *Cor.* iv. 3.) *viz.* becauſe judgment is denounced on a ſet day appointed for it; ſo that the meaning will be, *the day of the judgment of the Lord*. God's judgments may appear by what goeth before, and what we have, *ver.* 25. to have been in no ſmall meaſure upon them. So that by this *day of the Lord*, may ſeem to be meant a day of [c] greater evils yet threatned to be ſent by God upon them, except by ſpeedy repentance averted. By whom theſe judgments ſhall be executed upon them, and the coming of which is called, *that day*, is not expreſſed, they having been above named, *ver.* 4. *viz.* the Palmerworm, Locuſt, Canker-worm, and Caterpiller, noxious devouring creatures, ſuch as bring a famine to the land with them. Thoſe we ſaw by diverſe literally taken (which ſeems the plaineſt way) for ſuch animals: by Others figuratively to denote ſuch enemies as ſhould invade the land, and lay all things waſte, as they uſe to do. Such difference is here likewiſe betwixt Expoſitors; by thoſe who literally underſtand it of theſe creatures, *that day*, is here taken for the time wherein God ſent or ſhould ſend them in ſuch multitudes, as had not elſewhere been heard of, to devour the fruits of the earth, and cauſe an extraordinary grievous famine. So here *Druſius* expounds it, *dies quo locuſtæ venient*, the day of the coming of the Locuſts; called *the day of the Lord*, becauſe therein God did by that means execute his judgment on the *Jews*, and puniſh them for their ſins. So the learned *Bochartus* alſo takes that to be called *dies Domini*, the day of the Lord, that in which he ſhould ſit as a judge, *ut in Judæos animadvertat*, *locuſtarum agmine in eos immiſſo*, to puniſh the *Jews* by ſending a multitude of Locuſts on them. Others look upon

[q] Jun. Tr. and ſee Mercer, Oecolamp, &c. [r] Pet. à Fig. Piſc. and ſee Mercer. [s] Written alſo ſometimes without the letter א at the beginning, הה. [t] هو التحزن it is an expreſſion of grief, Abu Walid, דבר חפד of fear, ſaith Aben Ezra. [u] 1. Jun. Tr. 2. Druſ. 3. Calv. 4. Mercer, Gualter. 5. Oecol. 6. Pag. 7. Tig. Munſt. [w] Although in ſome Editions it is not at all mentioned, but only put ἐκτενῶς, which Kircher therefore puts for the ſignification of the word. [x] Jerom. quia offenderant Trinitatem. [y] Ribera, Modo unicam dictionem proferamus. [z] Pet. à Fig. Ribera, although it be alſo ſo put elſewhere, as Jer. i. viii. [a] Diem mœſtum & calamitoſum, lugubrem & miſeriarum plenam diem, Ar. Mont. Woe to men in that day, ſo Pet. à Fig. takes it to import, Væ hominibus in illo die. [b] Druſ. Bochart. [c] Lively.

upon it as ambiguous whether really meant of thoſe deſtructive creatures, or figuratively of enemies compared to them: ſo *Cyril*, "He "calls that *the day of the Lord* in which his "wrath was to be executed, either by Locuſts "ſent on them, which ſhould devour the "fruits of the earth, and put them in fear of "famine, yea of death it ſelf, or elſe by the "*Babylonians*, who ſhould lay all things waſte "among them, *&c.*" [d] Some take both in, as if the one were a forerunner of the other, as if the Prophet did here declare the decree of God, *de venturis Locuſtis & Chaldæis omnia vaſtaturis*, concerning the Locuſts that ſhould come, and the *Chaldeans* that ſhould utterly deſtroy all things. But Others, without reſpect to Locuſts, and thoſe other creatures properly meant, underſtand it of the enemies, the *Chaldeans*, only: and for this way *Abarbinel* is poſitive; and therefore by the day of the Lord would have to be pointed out the ninth day of the month, *Ab*, (a month, as he [e] obſerves ſignally fatal to the *Jews*) on which the temple was deſtroyed, and ſo is to them a perpetual day of ſorrow and lamentation, and crying out to God in memory thereof. But I ſee no reaſon why we ſhould forſake the firſt plain expoſition: according to that, though they had already ſuffered evil things before ſpoken of, yet there appears yet a more grievous famine to be expected by them, if not by ſpeedy repentance prevented. That this pathetick exclamation is to awaken them, and excite them to ſuch repentance, is manifeſt; and that it might have due impreſſions on them for that end, here are two reaſons given; firſt, from the nearneſs of the day; ſecondly, from the terror and unavoidableneſs of it by any other means. Firſt, *for the day of the Lord is at hand*, ſuddenly like to come, ſpeed therefore muſt be made in uſing ſuch means as ſhall prevent it; no time for delay in this caſe, for when it is come, there will be no avoiding, no reſiſting it; *for as deſtruction from the Almighty will it come*, with irreſiſtible force; prevented it may be by ſpeedy repentance before it come, but when it is come not poſſibly be reſiſted by any ſtrength of man, being *from the Almighty*. The very ſame expreſſion have we, *Iſaiah* xiii. 6. *Howl ye, for the day of the Lord is at hand, it ſhall come as a deſtruction from the Almighty*. The words here in the *Hebrew* are, וכשד משדי יבוא *Uceſhod miſhaddai yabo*, to which I look on our *Engliſh* Tranſlation exactly agreeing; but it will not be amiſs to ſee what Others alſo ſay concerning the words, and the expoſition of them, or any part of them. As to the particle כ *ce*, in *Uceſhod*, which is tranſlated, *as*, the Author of the MS. *Arab.* Verſion (though he himſelf render it مثل *as*, leaving out the conjunction ו *u*, before it, yet notes that it is by Others ſaid to be زايدة [f] *redundant*, and the meaning to be only שד ſhod, *deſtruction ſhall come from Shaddai*; and the *Syriack* Verſion omits it, rendring it, *and ſpoiling ſhall come from God*. *Abarbinel* though not looking on it as redundant, yet thinks it not to be taken as Others take it, for a particle of compariſon or likeneſs, but a particle denoting [g] time (כף הזמן) as it is ſometimes uſed, and ſo that the words ſhould ſound, *for the day of the Lord is at hand*, to take his vengeance; and when deſtruction ſhall be from the Almighty, it ſhall come in that day, as a day ſet and appointed for evil to them. This way he ſeems to take as agreeable to his expounding that day, particularly of the ninth day of *Ab*, which we mentioned: but it will not ſo well agree with that way which we with Others take, according to which that particle, *as*, will not want its due emphaſis, importing that theſe evils in that day to come were not by chance, nor things of ordinary courſe, nor from any ordinary power, which could not be reſiſted; but ſuch heavy things as were decreed to be inflicted, and ſhould be ſuddenly, when they expected not, be inflicted on them by an irreſiſtible power, againſt which they ſhould not be able to ſtand out, as ſuch things which are determined and executed by God uſe to be.

As for the words שד *ſhod*, deſtruction, and שדי Shaddai, *the Almighty*, there is that alluſion and agreement in letters between them, as may argue between them affinity in the root, though difference in the ſignification. The word שד *ſhod*, is from the root שדד *ſhadad*, *to deſtroy*, and properly ſignifies as it is rendred, *deſtruction*. The word שדי *Shaddai*, by which God is here called, being from the ſame root, may ſeem properly alſo to ſignify *a deſtroyer*. And therefore though by ſeveral of the *Jews*, as *Abu Walid*, *Aben Ezra*, and *Kimchi*, as it is a name of God whereby he called himſelf (*Gen.* xvii. 1. *Exod.* vi. 3.) and is called in Scripture, it be referred to this root as regularly deduced from it, yet doth [h] *Abarbinel* except againſt this derivation of it from a word, which ſeems to import violence and injuriouſneſs, and doing hurt, or oppreſſing, which cannot be attributed to God. How ſhould the Scripture call or deſcribe the glorious God, בתואר מגונה אשר כזה *by an epithet, or name of ſo ill a ſignification as this?* Nor doth it ſatisfy him that by Others it is from the ſame root rendred מנצח *Menatſeach*, *victor*, *or conqueror*, God not waging war with any creature, nor any creature with him; the attributes of, *potent*, *ruler*, *guide*, *governor*, are attributes more convenient to be appropriated to him, and not either *ſhoded* or *Menatſeach*, and therefore he prefers to have ſome other derivation aſſigned for the word in this uſe, and in that kind he ſeems to like of the opinion of *R. Saadiah* [i] who would have the word to import מי שאמר לעולם די *he that ſaid to the world, enough*, or *ſufficient*; which though *Aben Ezra* ſeems to ſay he underſtands not the meaning of

[d] Pet. à Fig. [e] As here, ſo more at large on Jer. ii. 24. and Hoſea v. 7. whence he reckons up ſeveral evil things that happened to them on that day. [f] As he takes it to be Joſ. vii. 5. in כשלשים. [g] And ſo Ar. Montanus. [h] On Exod. vi. 3. and ſee Buxtorf de nomin. Dei. [i] Which is alſo ſaid by Some before him in the Talmud. Buxt.

of, yet he looks on, as denoting that he at his good will and pleaſure, by which, and not by any neceſſity, he created all things, ſet bounds and meaſures to them, which they ſhould neither exceed, nor come ſhort of, ſaying, when they came to that proportion, *It is enough* (here ſtop, go no farther.) He alſo approves of what Others ſay that it ſignifies, *which is ſufficient*, viz. *Allſufficient to and in himſelf*, having his being of himſelf, and never receiving it from any other, as he with Some interprets it, or as Others, *he that is ſufficient for performing all things*, or, *who hath* [k] *in him what is ſufficient for all creatures*, or is ſufficient for ſupplying all their defects. This derivation from, די, ſufficient, with the letter *ſhin* added to it, *Maimonides* ſeems to prefer (*Moreh*, p. 1. *chap.* 63.) The ſame appears the Author of the MS. *Arabick* to take, rendring מתל [l] אלנאהב מן אלכאפי, *as ſpoil from the ſufficient*, or *allſufficient*; others he thinks not ſo convenient, it ſeems, to mention, though from Others we meet with them, as namely, that this name ſhould be derived from שד *ſhad*, a breaſt or dug (and שדים *ſhadaim*, *the dugs*,) as if he did from his plenty, as it were from breaſts and dugs, fill with good and nouriſh all things; again from Others that it is from שדא *Shada*, (in *Chaldee* anſwerable to אשד *Aſhad* in *Hebrew*) to pour forth; as if it denoted the plentiful effuſion of good on all his creatures, and ſupplying them with all things neceſſary for them. But ſure among all theſe (though for meaning they are good, and much concur in one) there ſeems none ſo regular as the firſt mentioned referring it to שדד *Shadad*, and therefore we ſee that it is by ſeveral of as good authority as any among the *Jews* to it referred, and *Abarbinel*'s exceptions againſt it ſeem not to go on any good grounds; they are (as we ſaid) founded on this, that that root imports and implies only deſtructive violence, and ſomething of injurioufneſs, and that the word would ſignify if thence taken גולן מעול וחומץ, *a robber*, *perverſe or injurious*, *an oppreſſor*; things not fit to be ſpoken of God. But he is ſingular in his opinion of reſtraining the word to this harſh ſignification, going therein contrary to the authority of ſeveral Others who refer it to this root, and to the reaſon by which they are led. They take it to ſound, [m] عزيز جليل *potent*, *great*, [n] תקיף מנצח *potent*, *conquering*, *overruling*, (not as if this word, as he alſo would have it, did ſignify only a *conqueror in battle*, but *one who overrules and keeps under*,) and מתגבר *Mithgabber*, prevalent, אלקראר predominant, (as one of them renders it) in *Arabick*. Their reaſon for ſo rendring it ſeems to be taken from the uſe of it in the *Arabick* Tongue, in which that root شد *Shaddah* hath the notion of being ſtrong, firm, (not of waſting or deſtroying, as in *Hebrew* it hath) whence اشد *Aſhaddo*, ſignifies the *ſtrength*, or *ſtrongeſt part of a man's age*, and شديد *Shadid* (anſwering to שדי in *Hebrew*) *ſtrong*, *firm*, which I find alſo put among the attributes of God by an [p] Eaſtern Writer; and in *Syriack* rendred by ܚܣܝܢ; and in [q] *Arabick* made ſynonymous to عزيز *powerful*. Hence have we grounds to think that heretofore, when the *Hebrew* Tongue was in common uſe in its latitude, שדד was uſed not only in the notion of waſting and deſtroying, but of being ſtrong, firm, potent, as now in the *Arabick* it is; yea that that might be the primary notion, *viz.* of having power, and ſtrength in general, which ſtrength the being able to deſtroy ſeems alſo to require, and ſo came to be uſed in that notion, though it were not only to be limited to it, and may therefore, when attributed to God, ſo be underſtood as to denote in him all power, ſuch whereby he was able to make all things, and is alſo able to deſtroy them. And if it be ſpoken of any other but God, then will it alſo denote ſome in whom is great and not eaſily reſiſtible power. This I mention becauſe there are ſome who looking on this as the ſignification of this word, *viz.* חזק *ſtrong*, *and powerful*, *or mighty*, do not yet take it to be reſtrained, as Ours and moſt Others do, to the Almighty, to God, but to be an epithet, that may be attributed to any other of great power. So one of great note among the *Jews* cited both by *Aben Ezra* and *Kimchi* by the name of הנגיד *Hannagid (Prince)* ſaith that במקום הזה אינו שם הנכבר [r] *in this place it is not the name of the glorious God*, *but* תואר *an adjective common to others alſo*, and ſo denotes an irreſiſtible deſtruction brought on them by ſome of great power, from which is no eſcaping: and of this *Aben Ezra* ſaith that יפה אמר *he ſpeaks well in it*: among the *Latins* alſo *Ruffinus* ſo takes it, explaining it of ſuch a deſtruction, *quam potentiſſimus quiſque ultor inveheret*, as any the moſt powerful taker of vengeance could bring on them. But whatever good meaning this way may give, the moſt emphatical ſeems that which is given by taking the word to be as Ours and moſt Others take it, an attribute or name of God, denoting his almightineſs, and irreſiſtible power, and ſo giving to look on deſtruction by him ſent or brought on them, as ſuch as will certainly have its effect, and cannot be poſſibly reſiſted or eſcaped. To avoid all ambiguity in the word whereby it might ſeem ſpoken of any other, the *Chaldee* couples with it the name יהוה *(Jehovah)* and the *Syriack* renders it ſimply by the name of God, ܐܠܗܐ ܡܢ ܐܬܐ ܘܣܝܢ *and ſpoiling ſhall come from God*. All theſe that we have yet had to deal with manifeſtly read it שדי *Shaddai*, but the LXX. give ſuch an interpretation as makes ſome think that they did not ſo read, rendring, ὡς ταλαιπωρία

[k] R. Sol. Gen. xvii. 1. [l] I ſuppoſe it ought to be אלנהב as it is in him, Iſaiah xiii. 6. for as here written it ſignifies a ſpoiler. [m] Abu Walid. [n] Aben Ezra, Exod. vi. 3. and Kimchi in Radic. [o] So R. Samuel cited by Ab. Ezra. [p] Gloſſary Arab. and Syriack MS. and printed. [q] In the printed copy. [r] See in Tarnov. out of Mahana, vaſtitas à potente non ab omnipotente, quia non loquitur de Deo, ſed viro potenti, cujus vaſtationi nemo reſiſtat, which he laſtly rejects.

ἐκ ταλαιπωρίας ἥξει, *ſhall come as miſery from miſery*, (as the printed *Arabick* alſo following them, كمثل شقوة من شقوة ياتي) which makes *Capellus* conjecture that they read in the ſecond place alſo not as others שדי *Shaddai*, but only שד *Shod*, as in the firſt word, without the letter י *yod*, and ſo took both in the ſame ſignification. But it is obſervable that whereas the ſame words do occur in the *Hebrew*, Iſaiah xiii. 6. *Ceſhod Misſhaddai Yabo*, they do there render them in a very different manner, and more conſonant to others, καὶ συντριβὴ παρὰ τοῦ θεοῦ ἥξει (as likewiſe والانكسار ياتي من قبل الله) *and contrition ſhall come from God*, which ſeems an argument that theſe two books, or prophecies were not tranſlated by the ſame perſons. Whatever the occaſion was that moved them to do as they did, we need not be ſolicitous, having the true reading by all others agreed on.

16. *Is not the meat cut off before our eyes, yea, joy and gladneſs from the houſe of our God?*

Having told them that the day of the Lord was at hand, and threatned them with the terror of it, that they might not yet through their ſtupidity and ſenſeleſſneſs put it far from them, and defer their repentance, the only means by which it, and the farther ill conſequences thereof, might be removed; he proceeds to ſet the plague as already begun before them, and to deſcribe the nature and condition thereof to be ſuch, as already ought ſeriouſly to affect them, and threatned yet worſe things to come. Let them but open their eyes and they cannot but perceive it. How is it already with them? *Is not the meat cut off before our eyes? yea*, &c. The words ſo put interrogatively do more earneſtly and evidently affirm and aſſure the truth of the thing ſpoken, ſo that we cannot but look on the particle הלא *halo*, *nunquid*, *non*, or *nonne*, or *an non? what is not?* as having its due emphaſis: yet is it by the LXX. here left out, and the words ſimply rendred as affirmative: κατέναντι τῶν ὀφθαλμῶν ὑμῶν βρώματα ἐξωλοθρεύθη, *before your eyes meats are periſhed*, and ſo by the Author of the printed *Arabick* Verſion, to the loſs of that emphaſis. In the *Syriack* that that may not be, but the force of it ſhewed, it is changed into a demonſtrative, ܗܐ ho, *behold before your eyes meats are ceaſed*. There ſeem, according as the words are by Ours diſtinguiſhed, two things here affirmed; their being deprived of that ordinary food that they ſhould live upon in their own houſes, and of ſuch things as they ſhould offer up to God in his houſe; both which the earth with its fruits was wont to ſupply them with, and of which one depended upon the other, the latter on the former. For diſtinguiſhing theſe two, in our Tranſlation the particle, *yea*, is ſupplied, being not mentioned in the *Hebrew*, which makes Some ſo to render as if by both expreſſions were meant but the ſame thing, *viz.* by *meat* in the firſt place no other than the offerings, expreſſed by *joy and gladneſs of God's houſe*, with which they were accompanied in the ſecond. So the MS. *Arabick*, אלים עלי אעיננא אנקטע אלקרבן מן בית אלאהנא מע אלפרח ואלטרב *Is not before our eyes cut off the offering from the houſe of our God, with joy and gladneſs?* and that his meaning may be underſtood he inſerts a note, that he calls the offering אכל *Ocel*, *meat*, becauſe it is מאכול אלנאר *that which is eaten* (or devoured) *of the fire*. To much the ſame purpoſe are the words of the Vulgar Latin, *nunquid non coram oculis veſtris alimenta perierunt de domo Dei noſtri, lætitia & exultatio?* (which the *Doway* Tranſlation renders; *why, are not the victuals periſhed before your eyes, joy and exultation out of the houſe of our God?*) by ſeveral Expoſitors interpreted, while by *victuals*, &c. they underſtand thoſe [s] ſacrifices brought to the houſe of the Lord, from which the prieſts had their maintenance, from which was wont to be mutual joy, *tam offerentium quam ſacerdotum*, both of thoſe that brought them, and of the prieſts; yet are they by Others ſo underſtood, as of different things, viz. *meat*, more generally of all things [t] *quæ ad victum neceſſaria fuerunt*, which were neceſſary for their food and ſuſtenance, and by the other words, *joy and gladneſs*, quæ ad lætitiam & feſtorum celebritatem, *thoſe which pertained to mirth and the celebrity of their feſtivals*. So that [u] as one expreſſeth the ſame meaning, it is by the words declared, that God had apparently cut off from them not only thoſe things, *ex quibus vivamus*, by which we (the Prophet taking in his own perſon with them) *may live*, but alſo *quæ ſibi à nobis offerri juſſit ex terræ fructibus, ut cum eo lætaremur*, thoſe things which he commanded by us to be brought to him of the fruits of the earth, that we might rejoice with him. To the ſame purpoſe doth *Cyril* make the *Greek* of the LXX. to ſound, *viz.* that by the firſt, *(viz.* the *meat)* are to be underſtood the fruits of the earth now ripe, the corn now calling for the reaper, and the grapes fully ripe for the treader, which now before their eyes, and ſeeming to be at hand for their enjoyment, being by ſudden invaſion of the Locuſts devoured, he ſaith *their meat was cut off from before their eyes*, taken as it were out of their mouths, when they were juſt ready, when they were ready to eat it: and then by *joy and gladneſs*, which he ſaith were *cut off out of the houſe of their God*, thoſe offerings (or ſacrifices) which they offered with rejoicing, out of the great plenty which their fields afforded, as χαριστήρια, offerings of thankſgiving to him, for his bounty to them. So among the *Jews*, *David Kimchi* in very like manner diſtinguiſheth the words, and explains them as that by the firſt clauſe, *Is not the meat cut off before our eyes?* is meant, that when the fruits of the earth appeared now ripe, the Locuſts came up before their eyes, and cut them off, and by the ſecond, that after the meat was cut off, joy and glad-

[s] Sa, Menoch, Tirin. [t] Ar. Mont. [u] Tarnov.

gladneſs were alſo cut off from the houſe of their God, becauſe they brought their offerings, according to what was appointed, at the time of harveſt, and then rejoiced, great being the joy of harveſt, according to what is ſaid, *according to the joy in harveſt*, Iſaiah ix. 3. *Aben Ezra*, for diſtinguiſhing the clauſes or members of this verſe, looks upon the words הלא נכרת *is not there cut off*, as to belong to both the former and the latter words, and to be before them repeated, *Is not joy and gladneſs cut off from the houſe of our God?* In which way [w] ſome Others alſo follow him, and it appears to have been the meaning of the *Chaldee* Paraphraſt, who therefore gives two words of the like ſignification, one concluding the firſt clauſe, the other beginning the ſecond, rendring the firſt הלא עוד דאנחנא חזן עבורא סף *hath not, even we ſeeing, the corn failed*, and the ſecond פסק מבית מקדשא דאלהנא חדוא וביע *Is not* (for that is neceſſarily underſtood) *ceaſed from the ſanctuary of our God, joy and gladneſs? R. Tanchum* ſeems to doubt how the words muſt be diſtinguiſhed, and which of the two ways is to be taken; ſomething he ſuppoſeth neceſſarily to be underſtood and ſupplied, and that to be the conjunction, *and*, but then looks on it as ambiguous to what word that ſhould be joined, whether שמחה *joy*, ſo as that the words ſhould ſound, *Is not the meat cut off before our eyes from the houſe of our God, and joy and gladneſs?* (which way the *Syriack* takes, rendring, *and behold before our eyes are ceaſed meats from the houſe of our God,* ܘܫܘܒܚܐ ܘܚܕܘܬܐ *and joy and exultation?*) or elſe with the word בית אלהינו *the houſe of our God*, ſo as to ſound, *Is not the meat cut off before your eyes, and from the houſe of our God joy and gladneſs?* which is that which our *Engliſh* follow, and more exactly the *Geneva*, which hath not, *yea*, but, *and joy and gladneſs from the houſe of our God.* The difference betwixt theſe is, that in the one by *meat*, is underſtood peculiarly ſuch offerings as were brought with rejoicing to the temple, but in the other by meat, more generally what they all of them had any where to live on: and then by joy and gladneſs, ſuch things diſtinctly as were brought into the temple for offerings to God, and ſerved for the maintenance of the prieſts: which of theſe ways be taken it will be much to the ſame purpoſe, as to the meaning of the words, which are a neceſſary declaration of great ſcarcity. If the fruits of the earth had not failed, neither would they have failed of proviſions for themſelves, neither would have ceaſed that joy, with which thoſe offerings by God required to be brought to his temple were to be eaten, according to his command, *Deut.* xii. 7. and xvi. 11. both of theſe failings are from the ſame cauſe, and one infers the other, the ceaſing of that joy, a failing of that from which it ſhould have aroſe. So that this expreſſion may we look on as agreeing with what is ſaid above, *ver.* 9, &c. *The meat-offering and the drink-offering is cut off from the houſe of the Lord*; ver. 7. *withholden from the houſe of the Lord, of your God*, ver. 13. *Aben Ezra* looks on it as more particularly denoting the defect of wine, which is ſaid to cheer (or make glad) both God and man, *Jud.* ix. 13. But that expreſſion ſeems no proof why this here ſhould be underſtood only of ſuch joy as proceeds only from the wine-offerings, as we before ſaw from *Kimchi* (eſpecially thoſe at harveſt) being ſuch as were to be accompanied with joy, and God himſelf accepting of them might be ſaid to [x] delight in them, as things of a ſweet [y] ſavour to him, according to the uſual expreſſion of Scripture. By what means theſe things, both the *meat*, and the *joy* and *gladneſs* mentioned, are (or [z] ſhall be farther) cut off, is not by all agreed: the ſame difference which we before obſerved is between them: [a] many think this to be done by the enemy, and the deſtruction by them brought on the land. [b] Others by the Locuſts and ſuch other noxious creatures before named. [c] Some look upon the matter ſo doubtful as to ſay, *dum Locuſta vel hoſtis, while either the Locuſt or the enemy, bereaves us of thoſe fruits of which we hoped even now to have received a plentiful crop*; and [d] there is who aſcribes it to the Locuſts, as the plaineſt, of which [e] One takes theſe words to be probable proof, *hic locus facere videtur pro illis qui veras locuſtas veniſſe intelligunt*; this place ſeems to make for them who underſtand what is ſaid of the coming of true (or real) Locuſts upon them. And the learned *Bochartus* argues from it againſt *Abarbinel*, who looks on the calamities deſcribed as brought upon them by, or after the deſtruction of the temple by the *Chaldees*, to prove that it manifeſtly deſcribes ſuch evils as befel them while the temple was yet ſtanding, to which they had not now their wonted offerings to carry, being by the Locuſts deprived of them, to which that it will be agreeable to add the unſeaſonable drought of the weather, the next words make manifeſt.

17. *The ſeed (or as in the Margin, grains) is (or are) rotten under their clods, the garners are laid deſolate, the barns are broken down; for the corn is withered.*

According to this rendring, which I ſuppoſe to be the moſt convenient of any given, and ſhall after endeavour to ſhew, this which is ſaid, is an heightning in the deſcription of the calamity that he ſpeaks of, in that not only ſuch fruits of the earth which were already grown up, and they had hoped to enjoy, were, as it were, taken out of their mouths for the preſent, but that there [f] was no appearance or expectation of any better condition for the future: that ſeed which ſhould have grown up to them into an harveſt for the next year, being grown rotten and withered under the clods in the earth, and nothing likely to ſpring from it: ſo that by reaſon of what they already

[w] Tigur. Pet. à Fig. [x] Mercer. [y] Levit. xxiii. 13. [z] So Some take it in the future tenſe. [a] Abarb. Ar. Mont. Ribera. [b] Jerome, Cyril, Kimchi. [c] Mercer. [d] Sanct. [e] Pet. à Fig. [f] Ar. Mont. Pet. à Fig.

already ſaw and felt, the villages were become deſolate, their garners and barns neglected, broken down, or ſuffered to fall, ſeeming to be of no uſe to them, as neither having, nor being likely to have any thing to put in them. This rendring and interpretation that we may juſtify againſt others, that are very different from it, it will be neceſſary to go over particularly the words, and adjuſt the ſignification of them: which that we may make way to, it will be convenient in the firſt place, to ſet before the readers eyes thoſe rendrings, which we ſay are ſo different from what Ours chooſe to follow, eſpecially ſuch as by their antiquity and authority ſeem to challenge reſpect, as,

1. That of the *Chaldee* Paraphraſt, who renders the former part of the verſe, אחמסיאו גרבי חמר תחות מנופתהון [g] by the *Latin* Tranſlation in the Polyglot Bibles put, *computruerunt* [h] *dolia vini ſub operculis ſuis*, the wine veſſels are grown rotten under their coverings, as by *Mercer*, *Soluta ſunt ſub ſuis operculis dolia vinaria*, the wine veſſels are looſed under, &c. (I ſuppoſe disjointed,) It is by *Abu Walid* explained خبجت دنان الخمر وعفنت من طول مكثها فارغة *the wine veſſels ſtink, or are become mouldy, or muſty, by reaſon of their ſtanding ſo long empty.*

2. That of the LXX. who render Εσκίρτησαν σαμάλεις ἐπὶ ταῖς φάτναις αὐτῶν. *The heifers leap* (or ſkip) *up and down in their ſtalls*; with whom the printed *Arab.* alſo agrees.

3. That of the *Syriack* ܐܫܬܡܡܘ ܒܥܠܬܐ ܒܡܪܥܝܬܗܘܢ which the *Latin* Tranſlator renders, *Incænatæ manſerunt juvencæ ſuper præſepibus ſuis*, and the heifers remain without meat in their ſtalls (although I ſuppoſe the word more plainly ſignifies *roaſted* than *without meat*, ſo that it might be rendred, are ſcorched, or parched with drought.)

4. That of the Vulgar Latin, *computruerunt jumenta in ſtercore ſuo*, the beaſts are rotted in their dung. Theſe, we ſee, do much differ from what Ours chooſe to follow, and in which they agree with moſt of the *Jews*, and more modern Interpreters among Chriſtians alſo. That which is the cauſe of ſuch difference appears to be three *Hebrew* words in this clauſe, which are no where elſe in Scripture found, and therefore were by Interpreters rendred by conjecture, as they thought moſt agreeable to the meaning of the place. The firſt of thoſe words, as they lie in order in the *Hebrew*, is עבשו *Abeſhu*, by Ours rendred, *is* (or are) *rotten*, which being not elſewhere found in Scripture, but another near unto it, *viz.* עפשו *Apheſhu*, being in uſe in their *Rabbins*, which differs from the root of this only by turning ב, *b*, into פ, *p*, [i] which is in other words alſo found done, [k] divers of the *Jew* Doctors take this to be of the ſame ſignification with that, which is *to grow muſty, mouldy, putrefied or rotten, muceſcere, mucidum fieri, putreſcere.* But that antient learned Grammarian [l] *Abu Walid* chooſeth to give the ſignification of it by comparing it with an *Arab.* word عبس *Abeſa*, as it ſignifies much the ſame with يبس *Yabeſa*, to grow dry, which he looks on as beſt befitting this place, *viz.* becauſe the hurt here ſpoken of is rather done by drought than moiſture, as we ſhall by and by ſee. The Author of the MS. *Arabick* renders it by עתרת *Oththat*, by which I ſuppoſe he means, *is worm-eaten*, (for in *Arabick* the word being uſed to denote worms, or moths eating of wools, and عثث *Athatho*, from the ſame root, الفساد *corruption*) noting that there is no derivation of the word found in the *Hebrew* Tongue, and that therefore they interpret עבשו *Abeſhu* by *Aththu*, من موضعه *as the place ſeems to require.* Theſe all that we have mentioned appear to concur in taking the word to import ſuch a corruption or marring of the thing ſpoken of, whereby it becomes unprofitable for that uſe or end, which otherwiſe ordinarily might be expected and found from it, and in this do agree with them the generality of Interpreters in *Latin* or other languages, rendring it, *computruerunt*, (as the Vulgar *Latin* doth) or ſomething equivalent. The *Chaldee* likewiſe as to the ſignification of the word ſuggeſts the ſame: but as for the *Greek* which renders it ἐσκίρτησαν, what ground they had for it I cannot perceive from any thing in the *Hebrew* word as now read, and as to the *Arabick* عبس *Abeſa*, which might ſeem to give ſome light to it, *Capellus* obſerves it to have a ſignification even contrary to that of the *Greek* σκιρτάω, *to leap or ſkip*, viz. *to be ſorrowful, or grieved*, although he ſaith that a word transferred from one tongue to another, may, as it often (he ſaith) happeneth, have a contrary ſignification in one language to what it had in the other, and ſo I ſuppoſe he means that *Abeſa*, ſignifying, *to be ſorry, or ſad* in *Arabick*, might be from עבש *Abaſh*, in *Hebrew* ſignifying to leap or ſkip for mirth. But we find no other proof for it, than that which perhaps he would have this of the *Greek*, rendring it ἐσκίρτησαν, to be. He might perhaps better have compared it to عبث *Abetha* by change of ש *ſh*, into ث, which is not unuſual in thoſe tongues, and there ſignifies *to play*; but that which he looks on as the main reaſon for their ſo rendring it, is, that they read otherwiſe in the *Hebrew* than is now read, *viz.* not עבשו *Abeſhu* but בעטו *Baetu* from a verb which ſignifies *to* [m] *kick, to be wanton*; but theſe words are ſo different in ſound and writing, as that it is ſcarce likely that in any corrected copy one ſhould be put for the other. As for the *Syriack*, if the word ܬܥܘ *Tavai*, be rendred as it is by the *Latin* Tranſlator of it, *incænatæ manſerunt*, they remained without meat; I know not to which of the ſignifications before by any aſcribed to the *Hebrew* עבשו, it will be well reduced: if it be according to the more uſual ſignification of the word

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[g] In R. Tanchum it is written איתמאסו. [h] Vaſa vinaria, Pet. à Fig. [i] See Kimchi, Druſ. Kimchi, R. Tanch. R. Sol. [k] Ab. Ez. [l] In the words עבש and פרך. [m] Deut. xxxii. 15.

(as we ſaid) rendred, *are ſcorched, or parched*, it will be reducible to that which *Abu Walid* looks on as proper to it, *To be dried*, which ſignification alſo the forementioned عبس *Abeſa* in *Arabick* hath. Of theſe rendrings of this word, and the meaning given it by theſe Interpreters, we ſhall the better judge, by ſeeing how they underſtand the next word with which this is joined in conſtruction, which is פרדות *Perudoth*, by Ours rendred, *the ſeed*, in which rendring they agree with the moſt, both of the *Jews* and modern Chriſtian Interpreters, who look on the words as ſo ſignifying, and ſeem to have reaſon ſo to do both from the ſignifications of the root in the *Hebrew*, and ſuch dialects as much agree with it, and from ſuch forms as are therein derived from it. The root פרד *Parad*, having both in *Hebrew*, *Chaldee* and *Arabick*, the notion of *ſeparating*, or being *ſeparate*, may well have derived from it ſuch nouns as may ſignify that which is ſingle and ſeparate, or divided from others, as grains of corn, and ſeed ſown and ſcattered in the earth, and ſo may this noun therefore in *Hebrew* here be well thought ſo to ſignify, though of form ſingle, not elſewhere [n] as a noun ſubſtantive uſed in Scripture, there being no occaſion for it, as well as פְּרֵדְתָּא *Pheredto* in the [o] *Syriack*, which is of known uſe in that ſignification, (in the verſion of the *New Teſtament*,) *viz.* of *grain or ſeed*, and in its plural, *grains*, *or ſeeds*, and therefore ſo ſeems it here with good reaſon rendred, as by ſome of the [p] *Jews* explained גרגרי החטה והשעורה *the grains of wheat and barley*, or גרגרי הורע, *&c.* [q] of ſeeds which are ſown, ſeparated, ſcattered under ground; and as *Abu Walid* in *Arabick* الحبوب المبذورة *or* المبذورات للزرعة *grains ſcattered for ſowing*, and *R. Tanchum*, الحبوب المعدودة للزراعة لانها تغرق في الارض *grains prepared for ſowing, ſo called becauſe they are ſcattered in the ground.* The Author of the MS. *Arabick* gives it the ſame ſignification, and looks on it as derived from the ſame root, rendring it المتفردات *Almotapharredatu* (literally ſignifying *ſeparated*) in a note explaining himſelf to mean, קמח אלבדאר אלדי הו קמח מתפרד ליס פיה זואן ſeed wheat, which is ſeparated wheat, in which are no tares mixed, לאן כאן רסם אלנאס יבדרו אלגל מן אלקמח *becauſe the cuſtom of men is to ſow the chief (or choiceſt) of wheat. Abarbinel* alſo looks on it as ſo called from the ſame ſignification of that root, though for a different reaſon, *viz.* not becauſe ſeparate and diſtinct one from another, or from being mixed with tares, but becauſe ſeparated (or hidden) from the ſight of men, as ſeed in its holes under the ground is. In all theſe we have the ſame ſignification, and the ſame root of the noun, though with ſome difference in giving the reaſon of the derivation of it; and the notion ſeems ſo probable and proper, that the modern Chriſtian Interpreters generally take it, rendring, *ſemina, grana, ſata,* [r] *ſemina diſperſa,* [s] *grana ſeminum.* But for thoſe other rendrings by thoſe ancient Interpreters which we have named, there is not that probable reaſon found, why the *Chaldee* Paraphraſt ſhould render the word by גרבי חמר *wine veſſels*, I find no reaſon aſſigned but his bare authority; how the word might in his time be uſed, I know not. As for the *Greek* δαμάλεις (and the like may be ſaid of the *Syriack* and *Arabick* following them) *heifers:* that that cannot be a ſignification of the word פרדות *Perudoth* ſeems acknowledged; and therefore do [t] ſeveral conjecture that they read it otherwiſe, *viz.* פרות (without the letter ד, *d*,) *Paroth*, which doth ſo ſignify. The ſame may be for the ſame reaſon [u] ſaid of the Vulgar *Latin* rendring it, *jumenta*, beaſts, but is by [w] Some thought to have read the words, though with all the ſame letters, yet with other vowels; as if the Author thereof took it to be the plural number, from פרדה *Pirdah* the feminine gender of פרד *Perid* a *Mule*; and one ſort of beaſt named to comprehend all the reſt of the like nature, beaſts or cattle in general. But this way of flying to conjectures of different readings is very uncertain: it muſt be proved that they did read ſo, and ſome reaſon why they ſhould read ſo, when that reading from which they vary will give as good or better meaning as, or than that which they ſubſtitute, as here it doth.

Concerning the third word which is here uſed, and not elſewhere in Scripture, there is no leſs difference betwixt Interpreters, and Expoſitors, it is מגרפתיהם *Megrephotehem*, rendred to us, *their clods*. In rendring of this have Ours alſo going before them, both the *Jewiſh*, and moſt of the modern Expoſitors, which as to the moſt part, do though ſomething in their expreſſions, yet not in their meaning, ſeem much (if at all) to differ, between themſelves. [x] *Abu Walid* whom we look on as among the ancienter of the *Jewiſh* Grammarians which we have, renders it خطوطها כטוטהא Catuteha, *the lines thereof*, and explains it اي الخطوط التي يخطها الزارع بالسكة بعد البذر *which the plower draweth with his plowſhare after* [y] *the corn is ſowed*, which, ſaith he, are as خدوش في الارض *ſcratches in the ground.* And ſo [z] again in another place to the ſame purpoſe, ſaying that they are ſo called تشبيها بالخدوش والخوش *for their likeneſs to ſcratchings or wounds made in the ſkin by ones nails, which are breakings of the ſkin.* The ſame words almoſt hath [a] *R. Tanchum*, viz. that تحت מגרפותיהם *tachath megrephotehem* is תחת חדושהא *under its ſcratches*, i. e. تحت الخطوط التي يحفرها المحراث التي كانها كسور في الارض *the lines which the plow diggeth, which are as it were breaches in the earth*, (which alſo are elſewhere *(Pſalm* lxv. 10.) for much like reaſon called גדודים Gedudim, *inciſions*,

[n] As a participle it is uſed, Ezek. i. 10. [o] And פרד in the Rabbins. [p] Ab. Ezra. [q] Kimchi, Rad. and Notes. [r] Tigur. [s] Munſt. [t] Merc. Capel. [u] Grotius. [w] Ribera, Chr. à Caſtr. [x] In the root גרף. [y] Which will be ſowing under furrow, except he mean a harrow. [z] In the root פרך. [a] Who in his Dictionary renders the words عفن الحب المبذور تحت خبب التراب المتراكم the ſeed is grown muſty (or putrefied) under the rows of earth, heaped up together.

incisions, (by Ours translated *furrows*) from גדד *Gedad*, to cut or make an incision. This signification they confirm from the word אגרוף *Egroph*, which is found, *Exod.* xxi. 18. and by Ours and most Others both *Jews* and *Christians* rendred *the fist*, but by them شادخ كاسر any thing that wounds or makes a [b] breach, كل شي يجرح او يشدخ به. Mean while it is apparent, that by these lines or scratches (as they call them) they must mean not the furrows laid hollow and open, but covered with the earth, which by the plow or harrow, is broken or drawn over them, the word תחרת *tachath*, *under*, joined to it, necessarily requires it so to be understood; and therefore *Aben Ezra* expounds it by העפר *the dust*, or earth, and *Kimchi* by חתיכות העפר *fragments* or portions *of dust*, (or earth) which Ours therefore render *clods*, and most other modern Interpreters *glebas*. For this [c] Some fetch confirmation from the *Arabick*, in which they say that جرف *Jarph* signifies a *clot of earth which the water sweeps* or carries *away* with it: so also that it may be used for *gleba quævis*, any clod of earth. The root of the word in the *Hebrew* גרף *garaph*, and in the *Arabick* جرف signifying in [d] both to *sweep*, and to *remove away* and disperse, may perhaps not unfitly afford a derivation to a noun that may signify the earth broken and cast, swept or drawn over the corn by the plow or harrow: the signification also of a *clot* or *clod* may be also confirmed by الجرفة signifying a piece of broken bread, and so perhaps any fragments or broken pieces of any other thing, as clods are of the earth. There is another rendring of the word made mention of by the Author of the MS. *Arabick* (although he render it by the very *Hebrew* word مجارفهم) *viz.* انادر which signifies either *corn floors*, or the *heaps of corn* in *the floors* التي منها بجرف القمح ويودا الي الصحرا *from which the wheat* (or seed) *is removed* (or swept, or taken away) *and carried into the field* to be sown; so making the notion of the root to be the same before mentioned, of taking or carrying away. This way seems also taken by some mentioned by *Grotius*, who render it *acervos*, as if it were said that the seed (or grain) were marred, and so made unfit for sowing, or uncapable of growing, being yet in the very floor laid up in heaps. All these, however else differing, agree in this that the mischief here described is such a marring of the seed from whence they were to expect an increase, that there was no hopes of a future harvest. But as to the other forementioned ancient Interpreters, as they are very wide from this exposition in the former words, so are they in this also; accommodating it as they thought best to the meaning that they give of those. The *Chaldee* renders מגופתהון Meguphathon *their coverings*, *viz.* of the *wine vessels*. The LXX. and agreeably to them the *Syriack* and printed *Arabick* ἐπὶ ταῖς φάτναις αὐτῶν, in *their stalls*, or *stables* (or by their mangers) The Vulgar *Latin*, *in stercore suo*, in their dung. In both which versions *Mercer* thinks relation may be had for the derivation of the word to the root גרף *Garaph*, as it signifies *to sweep*, as dung is swept away from under cattle, or out of their stables. But I know not how either of them will be so easily intelligible, or agreeable to the word, and the place, as that in the first place mentioned, as by Ours and many Others followed; and that therefore have we good reason to adhere to. But then doth occur here a question, which is by those, that embrace that way of interpretation, differently solved; and that is by what means the feed in the ground came to be marred, as it is here said to be. The reason is by Some given to be, from the [e] abundance of wet, or excessive plenty of rain. By Others from great drought and want of rain; there being no doubt but that either of these may be pernicious and destructive to the seed sown in the ground, the one by rotting it, the other by withering and shrinking, or drying it up, so that it shall not grow and spring up. Among those that attribute it to the abundance of rain, is by the learned [f] *Bochartus* reckoned *Kimchi*, whose words by him cited are only these יתעפשו גרגרי הורע מפני הגשמים, which he renders, *Putrescunt grana seminis propter pluvias*, the grains of the seed are perished by reason of the rains. But here is manifestly either a mistake in him, or defect in the copy that he followed. For in all the copies that I have seen printed and a MS. there are to the words by him quoted added others making up the full sentence with them, which shew him to be of a clean contrary mind, in which after מפני הגשמים *by reason of rains*, are שלא ירדו עליהם כי גם כן תהיה עצירה גדולה בשנים האלה *because they descended not on them, because there will be also a great drought* (or restraint of rain) *in those years*.

As for *Diodati* also, whom he cites as of that opinion, it is true the words which he cites are in [g] one edition found, *viz.* that the grains are so corrupted *du soverchie pioggi* by overmuch rain, but in [h] another later edition, which the *English* Translator follows, are found words to a clean contrary meaning, *viz.* that it could not bud (or spring up) *per lestreme joccita* by reason of extreme drought, as if he were in doubt, as Others seem to be, whether the hurt were by the one or the other of these causes, [i] *vel pluviarum frequentia*, *vel rarita tenimia*, whether by the excess, or by the defect of rain, or as [k] Some seem to join both, viz. *post diuturnos imbres*, *sævientem siccitatem*, *seu æstum solis*, after long rains, parching drought and scorching heat of the sun following. But *Kimchi*, as we said, manifestly attributes it not to the abundance, but to the defect or want of rain, which is manifestly the opinion of *Abu Walid*, whose words are that the meaning of the words *Abashu Perudoth*, the

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[b] Abu Wal. גרף. [c] Bochart. [d] Whence is מגרופה in the Rabbinical and Chaldee Dialect, and in Arab. مجرفة a shovel or like instrument to sweep away dirt or dust. [e] Jun. Trem. [f] P. 472. [g] In 4to Genev. 1607. [h] Genev. 1641. in Fol. [i] Pelican. [k] Danæus.

the grains are dried up, אלתשניץ ואלתעטים לאטר אלקחט אלדי נאלהם התי יבשת אלחבוב תחת אלארץ אד לא ינול עליהא מטר פלם תנבת *is to ſet forth the foulneſs and greatneſs of the matter of the famine which ſeized on them, ſo as that the ſeeds were dried up under the ground, by reaſon that no rain deſcended thereon, and ſo they could not ſpring up.* *R. Tanchum* alſo ſaith that this happened through extremity of drought, and this, ſaith he, ſheweth ان مع الجراد عدم الامطار *that together with the Locuſts there was defect of rain*, which alſo appears by what is ſaid in what follows, (*ver.* 20.) כי יבשו אפיקי מים *for the rivers of water are dried up.* This expreſſion (together with that, *ver.* 19. *the fire hath devoured the paſtures of the wilderneſs, the flame hath burnt up all the trees of the field*, and that which follows, *ver.* 20. *and the fire hath devoured the paſtures of the wilderneſs*) doth the forementioned learned man *Bochartus*, bring as an argument for proof, that it is extreme drought, and not exceſs of wet that is here intimated. For proof of the ſame he argues likewiſe, from that this calamity is joined to the deſtruction brought on the fruits of the earth by the Locuſts, and other noxious animals mentioned before, becauſe thoſe creatures do moſt abound when there is much heat and drought, not in times of wet and rain, which are deſtructive to them, as he proves out of ſuch [l] Authors as write of the nature of them, and in this way (as he obſerves) the ſeed will be ſaid, not ſo much *putreſcere*, to putrefy and rot, which will be from ſuperfluous moiſture, as *vaneſcere*, to vaniſh away, to come to nought, which will be when it is withered and ſhrunk up for want of moiſture, which we ſaw to be the notion by *Abu Walid* forementioned aſſigned to the word *Abaſh* עבש, *viz.* of being *dried up*. This tedious inſiſting on the words have we been forced to, by reaſon of the very great difference betwixt Interpreters in the rendring of them. As for the following words, which are a farther deſcription of the calamity befallen them, we ſhall find them though not at ſo great diſtance, yet not altogether to agree. They are, as by Ours tranſlated, *The garners are laid deſolate, the barns are broken down.* The garners אצרות *Otzhroth*, which ſignifies both things laid up for uſe, and the repoſitories or places, in which they are laid up, *Treaſures* or *Treaſuries*, as *Theſaurus* in *Latin*, and Θησαυροὶ in *Greek*, by which this is by [m] Some tranſlated. *R. Solomon* adding של יין ושל שמן *of wine and oil*, doth not expreſs whether he mean the ſtore of thoſe things, or the ſtore-houſes; but I ſuppoſe he means the latter. *Kimchi* more plainly expreſſeth himſelf ſo to do, while he explains it, *the treaſuries* התבואה *of the fruits of the earth* are deſolate (laid waſte, or forſaken) becauſe there is nothing to be *carried into them, and ſo they be or lye waſte.* And ſo is it manifeſt that for the moſt part, modern Interpreters take it, their words, though different, tending to the ſame thing, as *horrea, theſauri, cellæ, thecæ, apothecæ, reconditoria, granaria*; all taking it for repoſitories, in which things are laid up, or ſtored; though ſome more generally, of any ſort of things, others more peculiarly, of grain or corn, as Ours do, in rendring *garners*, as indeed the place ſeems here to require it to be underſtood, that being both in the words foregoing and following particularly ſpoken of. But the *Tigurin* Verſion, differently from them, underſtands it of the things laid up, rendring, *vaſtata ſunt quæ repoſita fuerunt*, which with the preceding words added, which according to it are, *computruerunt ſemina diſperſa ſubter glebas ſuas*, will ſound, *The ſeeds that were diſperſed* (or ſown) *are putrefied under their clods*, thoſe which were laid up or waſted (or deſtroyed.) Both theſe will concur in one meaning, to ſhew their being deprived of that ordinary plenty of corn which they were wont to enjoy, and had need of repoſitories to put it up in. If there be no corn, no need of garners, if the garners be laid deſolate, and let fall, it is a ſign there is no corn to be laid up, and taken care of. But I think it more agreeable to the place here, and with the following words, that it be underſtood of the garners, or repoſitories, wherein thoſe things ſpoken of were wont to be laid up, than of the things; and ſo I ſuppoſe it taken alſo by thoſe ancient Interpreters the *Chaldee* and the *Syriack*, which uſe words from the ſame root, and of the ſame ſignification with the *Hebrew* אוצריא *Otſraya*, tranſlated *cellaria*, or as *Mercer*, *Apothecæ* and ܐܘܨܪ̈ܐ *Autzre*, *horrea*, and ſo by the *Greek* Θησαυροὶ, treaſuries, as we before intimated, and again repeat, that we obſerve that in ſome [n] copies inſtead of it is read by a manifeſt error ταυροὶ, *bulls*, perhaps becauſe δαμάλεις, *heifers* went before in that tranſlation.

Much to the ſame purpoſe with theſe are the next following words, inſomuch that *Kimchi* ſaith that in them כפל הענין, *he doubles the ſenſe* (*i. e.* repeats the ſame thing, though in different words) inaſmuch as ממגורות *Memmeguroth* is the ſame ſignification with אצרות *Otſeroth*, both ſignifying repoſitories. *R. Solomon* ſeems to make this difference here, by *Otſeroth*, are meant ſuch in which wine or oil are ſtored up, by *Memeguroth*, ſuch in which *wheat* or corn is put. [o] Others ſeem to take it otherwiſe, as that by the firſt ſhould be ſignified a receptable of corn and like neceſſary proviſions, by the latter ſuch in which wine alſo is laid up. So ſeem the LXX. to take it, having rendred the firſt by Θησαυροὶ *treaſures*, the latter by ληνοὶ *wine preſſes*; as likewiſe the *Syriack*, who render the firſt by ܐܘܨܪ̈ܐ *barns*, this latter by ܡܥܨܪ̈ܘܬܐ *Maatzrotho*, wine preſſes (as the printed *Arabick* alſo by معاصر *Maaſer.*) All that we may gather from the difference between them, is that the words ſeem (as *Kimchi* obſerves) both of them, indefinitely to ſignify any repoſitory, or place, in which things for neceſſary uſe, whether corn, wine, or the like, are

[l] Pliny, Ariſtot. as alſo out of Tertullian, &c and Druſ. [o] See Ribera, and Pet. à Fig. [m] Pagn. [n] Baſil. in fol. 1597. and ſee Kimchi Concord.

are brought together and laid up. As for this latter word which we are ſpeaking of, ממגרות *Memguroth* (which is from the root גור *gur*, in that ſignification wherein it ſignifies to *gather together*) *Aben Ezra* ſaith of it that it is מלה ורה *a word of a ſtrange* or unuſual *form*, *viz.* becauſe of the letter מ, *m*, doubled at the beginning of it, whereas one ſingle *m* would have been more regular, and that it ſhould have been מגרות *Meguroth*, and ſo the plural number of [p] מגורה *Megurah*, which occurs, *Hagg.* ii. 19. and there ſignifies a barn: So ſaith *R. Tanchum*, حق جمعه ان يكون מגורות فزادوا على الميم المركبة منها اخري فصارت ממגורות *Its plural number ought to have been Meguroth, but by adding of another* m, *to that* m *which forms the noun, it is made Mammeguroth.* By adding of that according to him, and moſt of the other *Jewiſh* Expoſitors, and Chriſtians alſo generally, is there nothing altered, either in the ſignification or conſtruction, from what it would have been in that more regular and ſimple form. Only *Kimchi* obſerves, that his father thought otherwiſe, *viz.* that the firſt מ, *m*, was not eſſential to the word, but as a miniſterial particle, or prepoſition prefixed to it, ſignifying, *of*, that ſo the ſenſe ſhould be, *of the barns (ſome) are broken down*, though that letter *m*, hath not that vowel which in ſuch caſes it uſually hath, *viz.* the vowel, *i*, but *a*. *Abarbinel* alſo is of that opinion that the firſt letter is a particle prefixed, and in the ſignification of מן *min*, *from or by reaſon of*, and then gives another ſignification to the noun, *viz.* of *fear*, and would have it then with alteration of the order in conſtruction, to ſound, *that the garners were deſolate, and broken down, by reaſon of fear*, viz. *of the enemy*, in as much as through fear of him there was neither ſowing nor reaping. But the firſt way mentioned ſeems, as of the ſimpleſt in conſtruction, ſo of the plaineſt meaning, and is as by the moſt, ſo by Ours, with good reaſon taken. As for the verb נהרסו *Neherſu*, rendred, *are broken down:* of the ſignification of it there is no queſtion, it importing ruin and deſtruction. Yet doth *Kimchi* mollify the expreſſion by ſaying it may be underſtood, באלו נהרסו, *are as if they were broken down, or ruined*, becauſe there is nothing brought into them: but adding, that if it be properly taken, that they were actually deſtroyed, or ruined, that it was ſo becauſe there was none that would take care of them, or repair them from year to year according to their uſual cuſtom, as having no uſe of them, and ſo they fell down and periſhed. For what reaſon they were ſo neglected and ſuffered to fall, is expreſſed in the next words; *For the corn is withered.* This added to what he before ſaid, *that the ſeed was rotten (or withered) under the clods*, if it be not a repetition of the ſame in other words, ſeems to import, [q] *quod ſupererat ex illa ſemente*, All that was left or remained of that ſeed not quite marred, (or came from it) that was alſo withered above ground, ſo that none came to perfection, and ſo there was nothing left to put into the barns, and ſo no need or uſe of them, that they ſhould take care of keeping them up (which makes alſo for them who render the foregoing word, *barns*, as proper for corn, againſt them that take it for *cellars of wine.*)

The verb הביש *hobiſh*, rendred by Ours *withered*, we have had before occaſion to ſpeak of more than once, as on *ver.* 10, 11, 12. and obſerve it to be differently uſed and rendred, in the notion of two different roots, *viz.* of יבש Yabaſh, *to be dry, or dried*, and of בוש Boſh, *to be aſhamed, or confounded*, as the place where it occurs ſeems to require. Both are here attributed to it, the one by ſome, the other by others. The firſt is embraced, as by Ours, ſo by many others ancient and modern, ſo the LXX. renders it, ὅτι ἐξηράνθη σῖτος, *becauſe the wheat is withered.* So the *Syriack*, ܡܝܒܫ ܚܛܐ *Vibeſh oburo*, and the corn is dried up, (or withered.) The printed *Arabick* alſo, لان القمح جف becauſe, *&c.* Among modern Interpreters alſo many render it by [r] *aruit*, or [s] *exaruit*, *e ſecuto*, ſaith *Diodati*, *is dried up*, in one edition, or as in another [t] edition, *e periro per la ſiccita*, is periſhed through drought. But Others again take it in the other ſignification of being confounded, or aſhamed. So the Vulgar *Latin*, *quia confuſum eſt triticum*, becauſe the wheat is confounded, which [u] Others alſo more modern follow, uſing either the [w] ſame word, or ſuch other as is equivalent to it, *quod pudefactum ſit*, becauſe the wheat is made aſhamed, and it is that which among the learned *Jews* Some alſo take. So the MS. *Arabick* Verſion [x] خزي الدجن *the corn is confounded, or aſhamed, or put to ſhame.* So *R. Tanchum* excepting againſt the taking it here in the other ſignification of being dried, or withered, becauſe (ſaith he) لا معني لييبس البر مع رءي الجراد له *There is no convenient meaning in ſaying the corn is withered, with what was ſhewed that the Locuſts had eaten it.* But this exception of his I ſuppoſe is of no neceſſity, if the words be taken, as above we ſaid they may, for repeating of the foregoing words, ſhewing what befel the corn in the ground under the clods, or if it be underſtood, as we ſhewed by Some it is, for what did remain of the corn not devoured by the Locuſts, as it is probable ſome might, though they made great deſtruction. As for the meaning of the word in his way, he taketh it not in its proper ſignification of confuſion and ſhame, which cannot properly agree to corn, but in a figurative way, للعدم والانقطاع *for defect, or failing, or being cut off, or taken away*, which notion the *Chaldee* Paraphraſt takes it in, expreſſing it by סק, *defecit*, hath failed; and ſo as [y] One for making the reaſon of ſo uſing the word, and the meaning, plainer, ex-

[p] Grotius compares with it Meguria, by which the Phœnicians called their Cottages and country Villages. [q] Jun. Trem. [r] Pagn. [s] Munſter. [t] 4to, 1607. Gen. [u] Munſt. [w] Tig. Caſtalio, quippe fœdata frumenta, ſeem all agreeable. [x] He ſeems to retain the Hebrew name, which I think is not of known uſe in Arabick in that ſignification. [y] Pet. à Fig.

explains it, *defecit, & deficiendo homines confudit, pudefecit & ſpe fruſtratum eſt*, hath failed, and by failing hath put men to confuſion, and ſhame, and made them fruſtrate of their hope, which being taken for the meaning of the word, may alſo as well agree to the other ſignification of it, viz. *of withering or being dried up*. Whatever nicety be made otherwiſe in diſtinguiſhing between them, in this expreſſion hitherto, we look on the calamity ſo deſcribed, as brought on them by Locuſts, *&c.* and drought properly underſtood, which we take to be the plaineſt way. They that underſtand the enemies to be by thoſe figured out, as it hath been before ſaid that many do, look on all the miſchief here mentioned, as done by them: by them all the fruits of the land devoured, by them the ſeed in the ground [z] trampled under foot, by them the garners laid deſolate, by them the barns broken down, and ſo the corn that was above ground and laid up in [a] heaps, marred, and ſpilled, as not having any covering or ſhelter to defend it; ſo *Grotius* renders the laſt words, *ideo* [b] *fœtuit triticum*, therefore the wheat ſtinks, not as if the failing of that were the cauſe that the barns were let fall, but the want of the covert of the barn, and ſo its expoſing to the weather, the cauſe of its being marred, and made muſty. And ſo *Abarbinel* explains כי, *ci*, which Ours tranſlate, *for*, by ולכן velacen, *and therefore*, as it is [c] obſerved ſometimes elſewhere to ſignify, *Ideo*, *propterea*, therefore, *quare*, *quamobrem*, wherefore.

However in either of theſe ways, theſe emphatical and redoubled expreſſions, whereby the Prophet deſcribes the great calamity now fallen on the people, and to befal them, in that their land, in which before they lived in great pleaſure, and content, enjoying in great abundance all good things pertaining to the comforts of this life, and the ways and inſtruments by which they were brought on them, be underſtood, it appears by them, that they were ſuch, as, if they would at all conſider, and be ſenſible of their own condition, could not but make them ſee that God was highly provoked to diſpleaſure againſt them, and ſo excite them to a ſerious and ſpeedy repentance, and to return unto him in weeping, faſting, and praying, for averting his heavy judgments, before they were utterly conſumed by them. If they ſhould not ſo far conſider theſe things, but look on them as things by chance befallen them, and ſo might go off as they came on, or they might find other remedy againſt, it muſt needs argue them very ſtupid and brutiſh, yea leſs ſenſible than the brute beaſts that were among them, even which, for their better inſtruction, he ſeems to ſend them to in the next words, wherein he ſhews how they were affected by thoſe evils, which came on the land.

18. *How do the beaſts groan? the herds of cattle are perplexed, becauſe they have no paſture: yea the flocks of ſheep are made deſolate.*

How, [d] Some render, *why*, &c. but Others think that not right, but rather, *How*, &c. The firſt words being put by way of interrogation, argue the great meaſure of the thing affirmed, or vehemency in which it is done, and ſo therefore the *Chaldee* without interrogation affirmatively renders it, לחדא מתאנחא בעירא *greatly doth the beaſt groan*. The word rendred beaſts, is in the *Hebrew* alſo in the ſingular number, but taken [e] collectively in ſignification plural, as comprehending more, and the word alſo is [f] a general name, of which the particular kinds are after expreſſed, by *cattle, and ſheep*. For the noun *Behemah*, בהמה is of general comprehenſion, יקאל ען אלחיואן אלמאשי, *is ſpoken of ſuch living creatures as go on four feet*, as *Abu Walid* gives the proper ſignification of it: agreeable to which is بهيمة *Bahimah* in the *Arabick* dialect, [g] which is كل ذات اربع قوايم any four footed living creature, ولو في الما *even ſuch as live in the water alſo*, yea more generally yet, كل حي لا نفس *any living creature without diſtinction*. The forecited *Abu Walid* ſaith of it אן לפט בהמה יקע עלי נוע ואחד ועלי אנואע כתירה ויקע עלי אלשכץ אלואחד מנהא that the word בהמה Behemah, *is ſpoken ſometimes of one ſort* (of beaſts alone) *and ſometimes of many ſorts of them, and ſometimes of ſome one particular beaſt of them*. The [h] *Jewiſh* Rabbins are obſerved to diſtinguiſh between it and חיה *chaiyah* (which is found together with it, *Gen.* i. 25. and rendred one, *beaſt of the earth*, the other *cattle*) ſo as that (viz. *chaiyah*) ſhould be proper to wild beaſts, but this *Behemah*, to ſuch as are [i] tame, and made ordinarily uſe of for their ſervice. Under this more general name then will the following kinds, denoted by herds of cattle (or kine) and flocks of ſheep be comprehended, and thoſe words be well looked on as a particular explication of what ſorts of beaſts are here by it more peculiarly meant, according to *Kimchi*'s expoſition, and it ſeems a good expoſition. But the name, as appears by what we have ſeen, extending to other kinds of beaſts beſides them, as to horſes, aſſes, mules, and moſt commonly, as *Grotius* thinks, when nothing is added to it, both in *Hebrew*, *Chaldee*, and *Arabick* taken for them, it is by Others here tranſlated by a word more proper to them, viz. [k] *jumentum*, which peculiarly denotes ſuch beaſts as men make uſe of for carrying, drawing, or tillage, as if it were not uſed here as a general name, comprehending thoſe two kinds here named, kine and ſheep, but as a name of other different kinds; which being taken, I ſuppoſe the note of interrogation, or exclamation ought to be added, as well to the following clauſes as to the firſt, which is by [l] Some done, but by [m] Others put only to the firſt, the others being expreſſed by ſimple affirmation,

[z] See Ar. Mont. [a] In acervis ſuis congeſta, Grot. [b] Taking בוש to agree in ſignification with באש to ſtink. [c] See Noldius's Concordance. [d] Vulg. Pagn. Arab. MS. لماذا. [e] Piſc. [f] Kimchi, Pet. à Fig. [g] Kamus. [h] Buxtorf. Lex. Talmud. [i] Cicur domeſticum, and ſee Ar. Mont on this place. [k] Interlin. Tig. Munſt. Jun. Trem. [l] Jun. Trem. [m] As Ours; and Piſcator warneth that the two latter clauſes are not to be read with an interrogation.

firmation. The Vulgar *Latin* renders it by the general name of *animal*, the *Chaldee* and *Syriack* בעירא *Beira*, and ܒܥܝܪܐ· *Beiro*, which ſeems well to anſwer to the *Hebrew* Behemah. It is by the *Syriack* Lexicographers explained as ſignifying البهايم الانعام *Beaſts*, *Cattle*, among living creatures, ܕܐܝܟ ܕܐܝܟ ܕܡܢ ܕܐܝܟ ܕܡܢ ܕܐܝܟ ܕܡܢ *ſuch as eat graſs, of which ſome are for meat, ſome for neceſſary ſervice.* But between the LXX. (and the printed *Arabick* following them) there is a very ſtrange difference from the *Hebrew*, and thoſe who tranſlate from it. The LXX. rendring, Τί ἀποθήσομεν ἑαυτοῖς; which in the *Latin* from it in *Jerome* is, *quid reponamus nobis?* What ſhall we lay up for our ſelves? But this no way agreeing with the *Hebrew* as ordinarily read, have put Some, who have looked into ſuch things, to conjecture that they did read otherwiſe, and their conjecture is that inſtead of בהמה *Behemah*, they did read [n] בהמה *Behemmah*, or בהם *bahem*, and inſtead of נאנחה *Neenchah*, which is from אנח *Anach*, and ſignifies, *doth groan* ([o] ננחה *Ninnecha:* as it were from ינח *to put, or lay up*) but this being ſuppoſed, it doth not yet ſo reconcile the *Greek* to the *Hebrew* ſo read, but that they are forced to fly to the conjecture of a various reading in the *Greek* it ſelf, from what is uſually read in the ordinary copies thereof, *viz.* that inſtead of ἑαυτοῖς *to our ſelves*, ſhould be read either (according to Some) αὐτοῖς, *to, or for them*, or (according to Others) ἐν αὐτοῖς, *in them.* If the latter of theſe be received, then will it be referred [p] to the garners and barns before mentioned, laid deſolate and broken down, becauſe there was no need of them. *For what ſhall we, what have we to lay up in them?* If the firſt, then to the herds of cattle, and flocks of ſheep, perplexed and made deſolate, the mention of which follows, and ſo בהם, *in them*, may ſtand for [q] להם *lahem*, to, or for them, viz. [r] *what ſhall we lay up for them (where ſhall we find food for them?)* So have we here conjecture upon conjecture; which of them be the righteſt, or whether either of them be right, we need not be ſollicitous, having in the uſual reading of the *Hebrew* a far plainer and more appoſite meaning, which we have all reaſon to adhere to. It concerns not us to enquire what they read, ſo much as whether they had any reaſon to read ſo. How not only one, but ſeveral ſorts of beaſts are thus afflicted, he proceeds more particularly to ſhew, adding in the firſt place, *the herds of cattle*, בקר *of kine, and oxen*, and [s] ſuch as are of that kind, נבוכו Nabocu, *are perplexed*, the word is from the theme בוך *Boc*, which is not in its ſimple form found in Scripture; but ſuch forms or words as are derived from it, and occur therein, have manifeſtly in them that notion of perplexity, or being in confuſion, ſo *Exod.* xiv. 13. נבוכים הם בארץ, which Ours there render by a word of like ſignification, *are intangled in the land*, which *Ainſworth* likewiſe rendring it by, yet adds as the literal meaning of it, or perplexed, and ſo ſeveral *Latin*, [t] *perplexi ſunt*; ſo *Eſther* 3 *ult.* The city *Shuſhan* נבוכה *was perplexed*, and thence the noun מבוכה *perplexity*, Iſaiah xxii. 5. and *Micah* vii. 4. and this ſignification is well confirmed from the uſe of the ſame root in the *Arabick* Tongue, wherein from the root بوك *Bawaca*, باك *baca*, and انباك *Enbaca*, are ſpoken of men, whereas [u] رايهم اختلط عليهم فلم يجدوا مخرجا *their minds (or councils) are ſo confounded (or in ſuch confuſion) that they find no way to get out* (or diſtregue themſelves) whether to go or turn, which is much the ſame ſignification that *Kimchi* here gives of this word, that the ſignification of it is בלבול, *confuſion (perplexity)* כאדם המבולבל ברעתו ולא ידע מה יעשה *as when a man is perplexed in his mind* (or thoughts) *and knows not what to do.* So that there is no doubt, that Ours and ſuch other Interpreters, who here aſcribe to the word, as now in the *Hebrew* read, the notion of *perplexity*, do give to its due and proper ſignification. But the [w] LXX. rendring it ἔκλαυσαν βουκόλια βοῶν, *the herds of oxen wept*, hath given occaſion to [x] ſeveral learned men to conjecture that they did otherwiſe read it, *viz.* not *Nabocu*, (from בוך *Boc*, to be perplexed) but נבכו *Nibcu*, from בכה *to weep*, againſt which conceit of theirs is [y] objected, that as that word or form is not elſewhere found in Scripture, ſo if it were found would not regularly ſignify, *to weep*, or *bewail*, actively, but paſſively, *are wept for*, or bewailed. But indeed I think that this verſion of theirs doth not make it neceſſary to us to conjecture, that they did read it otherwiſe than now it is read; though ἔκλαυσαν doth not preciſely ſignify *being perplexed*, yet *weeping*, *wailing* and *lamenting*, being uſual ſigns, and effects of a perplexed, troubled mind, they might, I ſuppoſe, well enough think that by expreſſing this particular, they might not improperly comprehend whatſoever elſe perplexity of mind doth import, or diſcover it ſelf by. This, I imagine, is an eaſier and gentler way of reconciling what we find in them to what we find in the *Hebrew*, than to fly to ſuch a conjecture as ſhall violate the rules and propriety of the language by confounding active and paſſive forms in it; and the ſame way of reconciliation will alſo, I ſuppoſe, ſerve for reconciling to the *Hebrew* ſuch other tranſlations as are given, not having the ſtrict ſignification of perplexity, as, *viz.* that of the Vulgar *Latin*, *mugierunt*, have lowed, *viz.* we may well ſay, as expreſſing great perplexity; that alſo of *Munſter*, *oberrarunt*, wander up and down, and *Caſtalio*, *plorant*, *cry*. The reaſon of this perplexity in or to them is expreſſed, *becauſe they have no paſture*, all that they ſhould feed on being deſtroyed

[n] Merc. Druſ. Capel, beſtiis recondamus? Mercer. [o] Mercer. [p] In illis, viz the Syriack and printed Arabick. [q] Capel. [r] Quid illis [s] Armenta Bucera, Grot. [t] Tig. Jun. Tremel. [u] Kamus. [w] As likewiſe [x] Mercer, Druſ. Cap. [y] Buxt. Vindic.

ſtroyed and conſumed by ſuch means as have been before mentioned, and ſhall again be mentioned in the following verſes. For aggravating this calamity that he deſcribes, is added that this penury and want of paſture reacheth not only to the greater ſort of cattle, which require a greater plenty of graſs, or ſuch things as they ſhould feed on, but alſo to ſuch leſſer ſorts of them which might be ſatisfied with leſs, as even poor ſheep which might be ſatisfied with ſcantier food, and ſhorter graſs. So he ſaith, *yea the flocks of ſheep are made deſolate*, even they are in a ſad deſolate periſhing condition, not finding wherewith to ſuſtain themſelves. This import, or emphaſis, for ſetting forth the extremity of the calamity fallen on the land doth *Kimchi* obſerve to be in the particle גם *Gam*, by Ours rendred, *yea*, ſhewing it to be ſuch as that even thoſe leſſer cattle, which often feed to ſuffice them in places where thoſe of the bigger ſort cannot; could not now find what to feed on. The word הצאן *Hatſon*, by our Tranſlators rendred, as by ſeveral Others, *ovium*, ſheep, as if peculiar to that kind of leſſer cattle, is by the Vulgar *Latin* and Others rendred by a word of larger comprehenſion, *pecorum* (or *pecoris*) cattle: and it is noted by the learned Jew *Abu Walid* to be a name تعم الضان والمعز جميعا *that comprehends both ſheep and goats*, ſo that he thinks that in *Arabick* it ought to be rendred by غنم *Ganam*, which likewiſe ſignifies both thoſe kinds, and not by ضان *Ddan*, although in letters agreeing with it, becauſe that in the *Arabick* is a name peculiar to ſheep as diſtinct from goats. He obſerves likewiſe that ſometimes يخص به الضان من المعز *it is peculiarly ſpoken of ſheep as diſtinct from goats*. (as 1 *Sam.* xxv. 2. where it is ſaid that *Nabat* had three thouſand צאן *Tſon*, *ſheep*, and a thouſand עזים *goats*) The ſame is noted by *Kimchi* alſo, that it is a name common to הבהמה חרקה *leſſer cattle*, viz. הכבשים והעזים *ſheep and goats*, and that ſometimes כולל כלם it comprehends them [z] all, but ſometimes is attributed peculiarly to [a] one kind, viz. *ſheep*, as in the forecited, 1 *Sam.* xxv. 2. and on the contrary that ſometimes it comprehends both הבהמה הדקה והבקר not only thoſe leſſer kinds of beaſts, but thoſe bigger ſorts alſo that come under the name of בקר *Bakar*, kine, *&c.* In that latitude he thinks it to be taken, [b] 1 *Sam.* viii. 17. That it cannot be ſo here appears, it being put as contradiſtinct from what is under that name בקר *Bakar*, [c] ſignifying *bigger cattle* before mention'd, underſtood, but muſt either be taken peculiarly for *ſheep*, as it is by Ours, and ſeveral Others, or taking in with them goats alſo, as by them that render it by *pecus*, and the *Chaldee* and *Syriack* rendring it ענא *Ono*, and the *Arabick* غنم *Ganam*, which words ſeem common to both thoſe ſorts of ſmaller cattle: Of theſe it is here ſaid נאשמו *Neeſhamu*, which our laſt Tranſlators render, *are made deſolate*, the Others more ancient to the ſame import, *are deſtroyed*, agreeable to what alſo the *Greek* hath ἠφανίσθησαν, and the *Chaldee* צריאה; the *Syriack* ܫܒܝ; the *Arabick* MS. استوحشوا *(are made deſolate)* the printed انغرضت; the Vulgar Latin *diſperierunt*, are periſhed; Munſt. *damno affecti ſunt*; Caſtal. *mulctabantur*: *Grotius* looking on *deſolati ſunt* as literally anſwering the *Hebrew*, explains it by, *ad paucitatem redacti ſunt*, are become few in number. All theſe take the root אשם *Aſham* in that ſenſe as it agrees with שמם *Shamam*, which hath the notion of *deſolation*, *deſtruction*, *waſting*, which ſignification *R. Aben Ezra* and *D. Kimchi* alſo note it here to have; as it hath likewiſe, *Hoſea* xiii. 16. and *Iſaiah* xxiv. 6. But this root hath alſo another ſignification, *viz.* of *ſinning* and *being guilty* or *faulty*, and in that notion doth the *Tigurin* Verſion here take it, rendring *& greges ovium culpæ obnoxii facti ſunt*, and the flocks of ſheep are made (obnoxious to blame) guilty or faulty, by which I ſuppoſe he muſt neceſſarily mean obnoxious or liable to ſuch puniſhment, or ſuch evils and judgments, as their owners had by their ſins provoked God to ſend upon them; for it were they, that had ſinned, as for theſe poor ſheep, what had they done whereby to deſerve what is befallen them? and ſo underſtood, it will well agree with that explication of *R. Solom. Jarchi*, in which he ſeems to take in both thoſe ſignifications of the root *Aſham*, viz. נתקלקלו באשמתם, which *Mercer* renders *vaſtati ſunt delicto ſuo*, are waſted or deſtroyed by their ſin: for explaining which I ſuppoſe is well added by [d] a learned man, ſc. *Iſraelitarum*, *viz.* the ſin of the *Iſraelites*. Mean while they ſuffer as if they had been themſelves guilty, and the ſenſe of their ſufferings they teſtify by their lamentable moans, and groanings, which certainly ſhould have moved their owners, for whoſe ſake it was they ſuffered, to have looked into the cauſe thereof, which was their ſins, and ſo to have put up their ſupplications to God for removing his judgments, and thoſe calamities which for their ſakes had fallen on the poor cattle that belonged to them. We may well look on the words as including a reproof or upbraiding of their ſtupidity, which were not ſo ſenſible thereof, as theſe poor irrational creatures were. Even the cries of thoſe ought ſo far to have awakened them. And ſeeing they did not, and would not take notice of them, The Prophet by his example whom they could not but think fit to follow, proceeds to inſtruct them, and lead them the way in the next words.

19. *O Lord to thee will I cry: for the fire hath devoured the* [e] *paſtures of the wilderneſs, and the flame hath burnt all the trees of the field.*

Theſe

[z] As Levit. iii. 6. where Ours render it the flock. [a] Yet may the naming one kind give to underſtand what ſhall be to the other, though the word do not ſignify them. [b] Where yet Ours render it ſheep. [c] Which Some look on not as proper only to kine, but other bigger cattle, as horſes, aſſes, and camels alſo, Druſ. [d] Jo. Leuſden. [e] Margin, or habitations.

Theſe words are by [f] Some looked on as ſtill ſuch as were by the Prophet preſcribed to the prieſts, to utter in their lamentations for thoſe calamities which had befallen them, continued all along from *ver.* 15. But by [g] Others, as ſuch wherein the Prophet, having in the former ſet forth the terribleneſs of the judgments that were befallen them, whereby to move them to a due conſideration of the miſerable condition they had brought on themſeves, and all belonging to them, their land, and their cattle, he now declares what he himſelf doth, and will do (and ſo by his example incites them to do) for averting thoſe heavy calamities, *viz.* by prayer and ſupplication making his addreſſes to God, that he would have mercy on them, and remove thoſe evils from them, which by again particularly deſcribing he ſhews himſelf, as he would have them alſo, the people, all with whom he hath to deal, to be duly ſenſible of, and to acknowledge as puniſhments by him for their ill deſerts ſent upon them. *O Lord, to thee will I cry.* This is the only remedy that he ſeeth for removing thoſe great evils which he deſcribes, *viz.* earneſt prayer to God who ſent them, and who only can remove them; and that only to the true God, whom he deſcribes therefore by that glorious name proper only to him, *viz.* יהוה, which is therefore by ſome of the modern Interpreters retained as a proper name, and written in its own proper letters, [h] *Jehovah*; but by Ours and Others, and generally all the more ancient, rendred in the ſignification of *Lord*; and that not only here, but for the moſt part whereſoever elſe it occurs: for (to ſpeak only of our own Tranſlation) in very few places, among the many in which it is found, it is ſo expreſſed. We find it ſet down, *Exod.* vi. 3. where we read, *by my name Jehovah, was I not known to them*, and ſo *Pſalm* lxxxiii. 18. *Thou alone whoſe name is* Jehovah, and *Iſaiah* xii. 2. *The Lord* Jehovah *is my ſtrength*, and xxvi. 4. *in the Lord Jehovah is everlaſting ſtrength:* but I believe no where elſe except in ſome compounded names, as *Jehovah-jireh*, Gen. xxii. 14. and *Jehovah-niſſi*, Exod. xvii. 15. and *Jehovah ſhalom*, Jud. vi. 24. Their expreſſing it in thoſe places to be read according to its proper letters and vowels, ſhews that they did not think it a thing unlawful ſo to pronounce it, nor ſuperſtitiouſly abſtain from it; but give us withal to think, that they thought it could not by any one word, which ſhould fully expreſs the force and import of it, in Ours or any other language be rendred, no ſuch one word do we find. St. *John* by the Holy Ghoſt himſelf inſpired, being in another language to expreſs it, doth it in more words, *Rev.* i. 4. ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, *he which is, and which was, and which is to come,* (or ὁ ἐσόμενος, as *Rev.* xvi. 5. *which ſhall be*) The form of the word in it including the characteriſtical letters or ſigns of all thoſe three tenſes, or times, preſent, paſt, and future, denoting ſuch a one as ever was, ſtill is, and ſhall ever be, one and the ſame everlaſting being. But in that they do not frequently ſo expreſs it, but tranſlate it in the notion of another name, that of denoting abſolute ſovereignty and dominion (Lord) they ſeem to follow the authority and example of other ancienter Interpreters, who ſo have done before them, as the LXX. who do not at all read it, according to its letters, but generally render it by Κύριος, *Lord*; yet that when they ſo render it, they took that word in a ſingular and higher meaning, than when in ordinary uſe it is ſpoken of men in the greateſt power, may appear by what is [i] obſerved, that *Origen* in his copies of the LXX. did over-againſt it in the Margin ſtill write the letters *J. H. V. H.* יהוה in *Hebrew*, to warn the reader whom he was in that place to underſtand, ſeeming to intimate withal that the name was in it ſelf, to them ἀνεκφώνητον, as they call it, and many ſo do, only becauſe they have no proper letters according to their way of pronunciation to expreſs the right ſound of it, and again no one word by which to give the full meaning of it. No leſs cautious is the Author of the Vulgar *Latin* in abſtaining from the expreſſing that name in its proper letters, uſually rendring it *Dominus*, The Lord, except in one or two places where he thought it better to expreſs it, as that it might appear to be a proper name of God peculiar to him, yet neither then doth he ſo expreſs it, but put in place of it another *Hebrew* name of God, viz. *Adonai*, as *Exod.* vi. 3. where what is in the *Hebrew*, my name יהוה *Jehovah*, he renders *nomen meum Adonai*, my name *Adonai*, which he puts likewiſe in the apocryphal book of *Judith*, chap. xvi. 16. It appears that he thought fit out of reverence to it, altogether to abſtain from pronouncing it in the proper ſound of its letters, and this may he ſeem perhaps to have taken from the *Jews*, who do altogether abſtain from ſo pronouncing it, but in lieu of it ſtill read אדני *Adonai*, which ſignifies alſo Lord, except where that word is joined with it, and then read inſtead of it אלהים Elohim, *God:* (in which caſe Ours alſo with ſeveral Others render it, *God:*) the reaſon why they abſtain from pronouncing it according to its letters by the *Jews* pretended, is becauſe they think the right pronunciation of it, which was of old under the firſt temple, and for ſome time alſo under the ſecond, well known and uſed, to be long ſince loſt, ſo that they dare not commonly ad-

[f] Grot. [g] Calvin, Merc. Tarn. Ab. Ezra, דברי הנביא the words of the Prophet. [h] Pagni. Jun. Trem. [i] See the Preface to an Arabick Pentateuch in Bodly's Library, and ſee Procopius by Curterius on Iſaiah. The putting of which letters, at firſt done out of reverence, and for good intentions, afterwards proved, as that Arabick Tranſlator of the Pentateuch ſhews, an occaſion of a great error to ſome Greeks, who being ignorant of the Hebrew language, miſtook them for Greek letters, and reading them the wrong way took them for ΠΙΠΙ, which they ſeemed to reſemble, and ſo took Pipi for a name of God; and ſo ſome Syrians following expreſſed it by ܦܝܦܝ Phiphi, which they thought to ſignify الرب the Lord, or الرب السمايي Alrabbo ſſamaio, the heavenly Lord, as in Bar. Bahlul's Syrian Lexicon rendred.

adventure on it for fear of prophaning it, or calling God out of his right name. But divers learned men of late think this rather a piece of ſuperſtition, and needleſs fear, and that it may ſtill rightly be pronounced, and do therefore, according to its letters and vowels with which it is written, read and expreſs it. Ours, as we have ſeen, ſhew that they account it no way unlawful to expreſs it, yet out of reſpect to it, and following, as we ſaid, the authority and example of thoſe more ancient, do abſtain from frequent uſe of it, and chooſe to render it by *Lord*; and ſo whereas [k] Others here render, *Unto thee, O Jehovah*, Ours read, *O Lord, to thee will I cry.*

Mean while the word in the original uſed is by all confeſſed the name of God, proper to him, and incommunicable to any other, his *memorial*, as he calls it [l] *Hoſea* xii. 5. by it therefore the Prophet calling on him, ſhews that on him, and him only, the true God, he looked, as only able to remove the great calamities which were come upon them, and who, he truſted, being ſought to, would remove them for his name's ſake. *Unto thee, O Lord,* כי אין מושיע זולתך, becauſe there is no Saviour beſides thee. Theſe [m] calamities he had before deſcribed to his hearers; yet doth he here again, as the cauſe of his crying unto God, in pathetical terms lay open before God the ſame; we may ſuppoſe as to ſhew how ſenſible, he is himſelf of them as judgments from him, ſo to ſtir up the people to the like conſiderations, and withal to move God to compaſſion on them by the ſenſe that they had of them. *For* (ſaith he) *the fire hath devoured the paſtures of the wilderneſs*, &c. How dreadful the effects of the raging element of fire are, in devouring and conſuming any combuſtible matters on which it ſeizeth, is a thing ſo well known, that to compare any other thing and the effects of it thereto, is the higheſt expreſſion of much miſchief thereby done to, and utter deſtruction brought on thoſe things, by that which is ſo compared to fire, or called by its name; ſo that it may well be thought [n] *nomen generale adverſitatum*, a general name of all adverſities, or things that do miſchief, and a deſcription of very great miſchief brought by them. This I note, becauſe by moſt Expoſitors the name *fire* is not here taken in its proper notion, but underſtood of other things thereto likened for their force and the miſchief that they do. What thing it is that is here ſo called becauſe of its power in doing miſchief, is not by them agreed on. [o] Some take thereby to be underſtood thoſe Locuſts and other noxious vermin before ſpoken of, which are obſerved to have in them a malignity like that of fire in deſtroying of ſuch things which they light on; ſo is [p] cited from *Pliny* that expreſſion, ſaying of Locuſts, *multa contactu adurunt, they do by their touch burn (or parch)* many things: and in this way doth *Kimchi* comparatively expound the words באלו אש ולהבה עברה בהם כאשר עבר הארבה בהם *As it were fire and flame paſſed (or ſeized on) thoſe things, when the Locuſts paſſed or ſeized on them.* [q] Others underſtand that extremity of drought and heat which (as above we obſerved) Some think to have happened to them, and to have parched up all things in the land. So they look on the [r] immoderate ſcorching of the ſun to be called fire, *Pſalm* lxxxiii. 14. where he ſaith, *As the fire burneth the wood, and the flame ſetteth the mountains on fire*, and *loca ſolis ardore torrida, places* ſcorched or parched by the heat of the ſun, to be called חררים *Chararim*, burnt places, *Jer.* xvii. 6. If theſe two, *viz.* Locuſts and extreme heat of the ſun came both together, as we have above ſeen Some to think, and it is probable that they did, they may then be both well comprehended under the ſame name of *fire*, and they need not be looked on as two different expoſitions, nor will that of the *Chaldee* be much different from the laſt, which renders it קדום תקיף כאשר *a violent eaſt wind like fire.*

Others think it to be underſtood of their enemies, and miſchief by them brought on the land; ſo *Abarbinel* ſaith that he ſpeaks על צרת האיב *of the calamity from the enemy*, not from the Locuſts: and to this purpoſe [s] Some among Chriſtians, *hoc tropo pictam belli imaginem volunt*, will by this figurative expreſſion have to be (as it were) painted out the face of war; and ſo *Munſter* thinks this way it may be underſtood, *hoſtes per ignem & gladium omnia devaſtaverunt*, the enemies have by fire and ſword deſtroyed all things. (And ſo [t] fire will be taken in its proper ſignification) as well as in the former way, that *paſcua ſunt vermibus corroſa ac ſi ignis exuſſiſſet ea*, the paſtures were gnawn by worms (or Locuſts, *&c.*) as if fire had burnt them up. Whichſoever of theſe things before-mentioned be underſtood as the inſtrument of working thoſe ſad effects here deſcribed, there is no queſtion but that by God impowered and ſet to work, it would have force to produce them, as great as that of fire let looſe to the moſt combuſtible matter; mean while it is but his inſtrument, and worketh as by commiſſion or order from him kindled, and therefore by this fire here doth a learned [u] Commentator think it more convenient to underſtand it more generally of the fire of his burning wrath, which is called *the fire of his jealouſy*, Ezek. xxxvi. 5. and *fiery indignation*, rather than to name any particular which he choſe whereby to exerciſe the fury thereof. Whatever it was that is here called *fire*, it was by that kindled, and what dreadful effects it wrought, the following words deſcribe. It hath (ſaith he) devoured

[k] Pagnin. Jun. Trem. [l] See notes on that place. [m] Kimchi. [n] Flacius Illyr. that ſometimes ponitur pro re quavis valde lædente. [o] Druſ. [p] Againſt this interpretation may lay that objection mentioned by Ab. Ez. againſt R. Japhet from what is ſaid ver. 20. that the rivers of waters are dried up. (Which may ſeem not to be done by Locuſts.) [q] Jun. Trem. Lively, Piſcat. Bochart. [r] Lively, Bochart. [s] See Mercer. [t] Hoſtilis ignis, Ar. Mont. Incendio Chaldæorum, Ribera. Bellum cum incendio confertur quod omnia vaſtat, Tarnov. ex Winkel. [u] Tarnov. ſo Gualter. iſtis vero hoſtilem rabiem, vel potius horribilem Dei vindictam denotat.

נאות *Neoth*, the paſtures, (or as it is in the Margin, *habitations*) *of the wilderneſs*, which divers reading ſheweth the word ſo rendred to be ambiguous. That ſo it is, appears by the different rendrings of it both among the ancient and modern Interpreters. The LXX. rendring it τὰ ὡραῖα, τῆς ἐρήμου, as alſo the printed *Arabick*. The Vulgar Latin [w] *ſpecioſa deſerti*, the beautiful things of the deſert; agreeably the *Tigurin* Verſion, *amæniſſima loca deſerti*, the moſt pleaſant places of the wilderneſs; with which may well enough be joined that which [x] Others have, *paſcua*, paſtures, and [y] *loca herbifera*, places that bring herbs. Theſe all may we look on as agreeing with what we have in the Text, *paſtures*. But the *Chaldee* Paraphraſt hath for it דרות מדברא *Diroth Madbera*, *habitacula* (*manſiones*, ſo *Mercer*) *deſerti*, the habitations or manſion places of the deſert. The *Syriack* likewiſe ܒܝܬܐ ܕܡܕܒܪܐ, and the MS. *Arabick* مواطن البراري, to the very ſame Senſe; *The habitations of the deſert*. So among the modern, Caſtal. *Stationes* (or *Manſiones* in the following verſe) *ſaltuum*. *Junius* and *Tremellius*, *habitacula deſerti*. Druſ. *habitacula*, or *habitationes deſerti*. Others, *caulas*, *the ſheep cotes*, which is the ſame that the *Jewiſh* Expoſitors alſo take; as *R. Sol. Jarchi*, *Aben Ezra*, and *Kimchi*, who in other words expreſſeth it by אהלי הרועים the *ſhepherds* tents: and *Rabi Tanchum*, who in *Arabick* renders it مساكن *dwelling places*. The LXX. who here render it as we have ſeen, do, *Pſalm* xxiii. (or according to them xxii.) 2. render it τόπον, a place. I do not doubt but that any of theſe mentioned did know and acknowledge the word to have both the mentioned ſignifications, as referrible, and by the Grammarians referred to ſuch [z] roots, of which ſome have one, and ſome another, as either נאה, *to be fair or beautiful*, or אוה, [a] *to deſire*, or נוה Navah, *to inhabit*, to each one of which the noun in this form is looked on as referrible; but that every one of them, in the place where he found it (as in many places it occurs) gave to it that ſignification, which he thought moſt proper for the place. Mean while theſe ſignifications here given, though as to the literal notion they differ, yet do ſeem to concur in the meaning of the place, and to be comprehended in it; inaſmuch as the pleaſanteſt places and moſt abounding with herbage and graſs in the wilderneſs and open fields, were by thoſe that looked after their herds and flocks often choſen, there to ſet up cotes and cottages for ſhelter and habitation to themſelves, as being remote from any towns or cities, ſo that naming one, the other would neceſſarily be underſtood, the paſtures or feeding places, together with the manſions or ſhepherds houſes in them. So ſaith *Kimchi* on the following verſe, where the ſame words are repeated, that by the word נאות *Neoth*, he means, *graſſy places* (מקומות הדשא שהיו במדבר) *which were in the wilderneſs*, and calls them Neoth, *caulas*, or *ſhepherds habitations*, *becauſe the ſhepherds, who inhabit the deſert, do there pitch their tents*, though they were remote from any other habitations. *R. Tanchum* ſomething differently, he looking on the word as ſignifying مساكن *habitations*, or dwelling places, yet ſeeing in the wilderneſs there are not places of habitation, thinks to be meant the trees, التي تاوي اليها الوحوش ويستظل بها عبار الطرق *to which the wild beaſts repair for covert, and travellers for ſhade and ſhelter*. According to this the following words, *and the flame hath burnt up all the trees of the field*, are a more particular explication of what is ſaid in theſe. And by what hath been ſaid will it appear eaſy to reconcile the difference betwixt Interpreters mentioned, and that whether the word be rendred by *paſtures*, *pleaſant places*, *beautiful things*, or *habitations*, all which the word may ſignify, the meaning will be ſtill the ſame, and ſuch as comprehends them all; and ſo ſheweth that as well as in the cities, ſo in the fields and wilderneſs alſo, all things conducing to neceſſity, convenience or pleaſure, whether to man or beaſt, were deſtroyed by that which in one clauſe is called fire, in the other flame, all that might afford ſhelter to men, or covert and food for beaſts, all which the name of paſtures, habitations of the wilderneſs, and all the trees of the field, which he mentions likewiſe, do manifeſtly comprehend. In farther explication of the calamity he adds in the next verſe,

20. *The beaſts of the field cry alſo unto thee: for the rivers of water are dried up, and the fire hath devoured the paſtures of the wilderneſs.*

The Prophet doth not only himſelf out of conſideration of the miſerable condition of things cry unto the Lord, but hath to bear him company out of the ſenſe thereof, even the beaſts of the field, even thoſe that live abroad, and ſo were not [b] tamed by men, and find food on the mountains, where Locuſts do not uſually come. The word by which their crying is expreſſed, is תערוג *taarog*, which word is ſpoken of the heart, *Pſalm* xliv. 1. כאיל תערוג *As the heart panteth* (or brayeth, as in the Margin of one tranſlation) *after the water brooks*. The word is therefore looked upon as proper to the noiſe or cry by them made, but manifeſtly here uſed to expreſs the noiſe or cry of other beaſts alſo, and therefore it is by ſeveral Interpreters rendred by a word of one general ſignification, as *vociferari*, *clamare*, to make a noiſe and cry, [c] or the like. The LXX. in a different notion of the word (though to the ſame meaning) render

[w] Which Munſter retains. [x] Pagn. [y] Interlin. ſo Ours render נאות דשא Neoth Deſhe, green paſtures, Pſalm xxiii. 2. [z] See Note on Hoſea ix. 13. [a] To which the Hebrew Concord. refers the word; ſo in Arabick اوي Awah, is to Take for an habitation, and then ماوي mawa, an habitation. [b] Kimchi, feræ, wild beaſts, Grot. as the Syr. ܚܝܘܬܐ: Arab. MS. تعيج. [c] Caſtal. Mugire.

der it ἀνέβλεψαν, and the printed *Arabick* تنظر اليك denote, as likewiſe the Vulgar Latin, *ſuſpexerunt*, look up unto thee; agreeably likewiſe to that of the *Chaldee* מסברא קדמך *Meſabro Kadamac*, *ſpectant coram te*, expect or wait before thee, or as *Mercer* renders it, *in te ſperant*, hope in thee. Theſe all fall in one meaning, their cry ſeeming to imply expectation and hope for help. But the Vulgar *Latin* inſerts here ſome words, which neither in the *Hebrew*, nor any tranſlation are found, viz. *quaſi area ſitiens imbrem*, which the *Doway* renders, *as a garden bed thirſting for a ſhower*. The learned *Grotius* conjectures that inſtead of *area*, a garden bed, might at firſt be written, and is to be read *cerva*, an hart, viz. *as an hart thirſting for a ſhower*; which if ſo, then there needs no more to be ſaid, than that he laboured to expreſs the proper meaning of the word תערוג as properly ſignifying the cry or noiſe [d] of the hart, crying out, or braying through thirſt after water, to ſet forth the earneſt crying of the thirſting beaſts, that it was as [e] earneſt as that of the thirſty hart: otherwiſe it may be thought that he had reſpect to the notion of ערוגה as it ſignifies *a furrow* in the earth, made for ſowing of ſeeds in it. The words here, as to the conſtruction, being the noun in the plural number בהמות, Behemoth, *beaſts*, and the verb תערוג taarog, *cry*, in the ſingular, which literally ſound, *the beaſts doth cry*, which in the *Latin*, as Ours and ſome other languages, being no proper conſtruction, cauſeth ſome with a ſupply to render it, *beſtiarum agri quæque glocitat*, each one of the beaſts of the field *doth cry*, as in ſuch caſes they think it requires to be done, and ſo to ſound, as *Aben Ezra* alſo thinks, כל אחת ואחת *every one of them*. The *Arabick* Verſions, both the MS. and the printed, uſe the ſame conſtruction as the *Hebrew*, بهايم الصحرا تعج MS. *all the beaſts of the field doth cry*, (the printed تنظر *doth look up*) اليك *unto thee*, which in them yet, muſt properly ſound, *do cry*, and *do look up*; it being the general uſe of that tongue, ſo to join a verb ſingular of the feminine gender to a noun plural, without requiring any ſupply, or any alteration in the ſenſe at all, and perhaps that uſe may be thought alſo to have been known in the *Hebrew*; and ſo no other conſtruction need be made of it. This their cry, are theſe beaſts ſaid by the Prophet to direct to him, to whom he directed his, *viz. the one only true God:* They all (ſaith he) *cry unto thee*, as if that, even thoſe which were void of reaſon, and all diſtinct knowledge of God, and not capable of receiving it, or being inſtructed in it, yet by natural inſtinct guided, did acknowledge a dependence on his ſole providence, and to it ſeek for a removing of their ſufferings, and ſupply of their wants, in ſuch manner as they were able to do it, in loud cries, which were acceptable by him as ſupplications to him. This the expreſſion of *crying to him* ſeems to import, as likewiſe other like expreſſions elſewhere, as *Pſalm* civ. 21. where we read, *the young lions roar after their prey, and ſeek their meat from God:* again, *Pſalm* cxlvii. 9. *He giveth to the beaſt his food, and to the young ravens that cry* (i. e. *unto him*;) for though that be not expreſſed in the original, yet is it eaſily underſtood, and therefore in ſeveral tranſlations ſupplied, as in the *Greek* τοῖς ἐπικαλουμένοις αὐτὸν, *invocantibus eum*, which call upon him; and the printed *Arabick* الذي يصرخ اليه *which cry unto him*, and ſo in our ordinary ancienter *Engliſh* uſed in the Church Service, *that call upon him*, and ſo in *Job* xxxviii. 41. it is expreſly ſaid, *who provided for the raven his food? when his young ones cry* אל אל, *El El*, *unto God*. It is manifeſt, we ſee affirmed, that their cries are ſo heard and anſwered by God as if directly intended to him: yet is it in thoſe parallel places cited manifeſt, that thoſe irrational creatures are, as named, ſo, properly meant, and we doubt not but that here alſo we are ſo to underſtand the word in its proper notion of the beaſts of the field, who *as the ox is ſaid to know his owner, and the aſs his maſter's crib*, Iſaiah i. 3. may be ſaid after their manner, to know and acknowledge God, as him on whom they depend for their livelihood, their being, and well being, and by their moans and cries in their wants or ſufferings to teſtify it. Yet doth *Abarbinel* think this here to be taken otherwiſe, *viz.* by the term of *the beaſts of the field*, to be meant thoſe other nations, beſides the *Jews*, whom *Nebuchadnezzar* conquered and deſtroyed, and dried up their rivers, even all thoſe to whom the *cup of God's fury* was to be reached forth, *Jer.* xxxv. 15, *&c.* and him doth *Arias Montanus* follow in this, ſaying, *ut familiares & fidei domeſtici gregum & pecorum appellatione definiuntur, ſic gentes etiam harum animantium agri generibus componi aſſimilarique ſolent*; that is, thoſe that are of the family of God, and the houſhold of faith, are deſcribed by the name of flocks, and ſheep, ſo other people uſe to be likened and compared to other kinds of beaſts of the field. But againſt this a [f] learned Commentator objects, that thoſe heathen nations did not in their troubles look up unto the true God, or cry unto him as theſe beaſts of the field are here ſaid to do, but unto falſe Gods. But ſure there is no reaſon why we ſhould take this name of beaſts otherwiſe than in its proper notion. The Prophets joining the mention of their crying unto יהוה *the Lord* with his own, may well ſeem not only to ſet forth the greatneſs, and univerſality of the calamity which he is deſcribing, in that it extended both to men and beaſts, but to warn the people that he ſpake to, that they might take inſtruction, not only from him, but even from the beaſts of the field how to behave themſelves in the condition that they were in, *viz.* to addreſs themſeles in loud cries and ſupplications to the Lord, for removing thoſe evils, which either were come already on them, or were certain to come on them, if not by their repentance,

[d] Although Jerome on Pſalm xlii. explains it alſo area. [e] See Pet. à Fig. [f] Chr. à Caſtro.

pentance prevented, ſhewing that if they did not ſo, they [g] were more ſtupid than the very brute beaſts, which appeared more ſenſible than they in this kind, and teſtified it by their cries, of which they could not but take, certainly ought to take notice, and lay it to heart, and be aſhamed if they did not ſhew themſelves to have as much reſpect to God, as they ſhewed. The reaſon which moved both him and theſe beaſts, and ought to move all the inhabitants of the land to cry unto the Lord, is expreſſed in the following words. *For the rivers of water are dried up.* This may well confirm the opinions which we formerly mentioned, that the miſeries in this chapter deſcribed, did conſiſt as in the abundance of Caterpillers, Locuſts, and ſuch noxious vermin; ſo alſo in great drought, and parching heat, and want of rain, the proper effects of which, are the [h] drying up of rivers and brooks of water, which give drink to cattle and beaſts, and cauſeth them to ſuffer and periſh by thirſt. They that aſcribe this alſo to the miſchief done by the [i] enemy, ſtopping of ſprings or otherwiſe, may alledge what is ſaid, as in the name of *Sennacherib*, 2 Kings xix. 24. *with the ſole of my feet have I dried up all the rivers of the beſieged places. Abarbinel* thereby meant the overflowing of their kingdom by *Nebuchadnezzar*, but the former meaning ſeems plainer. However this ſhews that they ſuffered by thirſt having nothing to drink, and the following words ſhew that they had neither what they might eat, ſo he adds, *the fire hath devoured the paſtures of the wilderneſs.* Theſe are the very ſame words which we have in the foregoing verſe, and therefore what was there ſaid may ſuffice here, I ſhall only add from [k] *Kimchi* for explication of the word מדבר *Midbar*, tranſlated *the wilderneſs*, that it ſignifies מקום מרעת הבהמות, *the place where cattle* (or beaſts) *do feed*, רחוק מן העיר או סמוך לעיר *whether it were far from the city, or near the city*, any ſuch place, and not only wild, remote, deſolate, barren places were called by that name; and ſo the ſaying that the paſtures uſed to be found in ſuch places, or as others will, the habitations, or ſuch places, where ſhepherds were wont to find food for, or to feed their cattle, were deſtroyed as by fire, will import that there was nothing left, or to be found there, which they might feed on, and ſo were through want driven to ſend out their cries to God for ſupplies. And ſo have we in this chapter, the deſcription of a ſad famine, extending both to man and beaſt, and admonitions to them how to behave themſelves, and by what means to ſeek for the removal of ſo great calamity, though as to the inſtruments or means of bringing on them that calamity we have ſeen Interpreters to differ, and ſo the verbs, by which it is ſpoken of, to be differently underſtood, by Some as of a thing already done or come, by Others as of what was to come, though by reaſon of the certainty of it, ſpoken of as what was either already paſt, or in preſent being. The ſame matter in much the ſame method ſhall we find him to proſecute in the next chapter alſo.

CHAP. II.

VERSE 1. *Blow ye the trumpet in Zion* (Margin, *or cornet*) *and ſound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand.*

THAT for ſundry occaſions, and for ſeveral ends, the trumpets were wont to be ſounded of old among the *Jews*, and that by order from God himſelf, appears as by what we read elſewhere in Scripture, ſo by what we find, *Numb.* x. 2, &c. where we have both a command from God for making of them, and directions for the uſe of them, as, 1*ſt*, for calling together the congregation, for holy meetings, *ver.* 2, 3. 2*ly*, For giving a ſign to them for the journeying of their camps. 3*ly*, For giving warning by ſounding an alarm, in time of war, or when any ſhould oppreſs them, *ver.* 9. 4*ly*, In the day of gladneſs, and their ſolemn days, and the beginning of their months. According to the diſtinct ſounds given, they ſeem to have been given to underſtand, what kind the thing or occaſion, thereby given them to take notice of, was. This blowing here called on them for, ſeems to be referred to the third head, concerning which the [a] *Jewiſh* Maſters note that by the words in the Text הצר הצרר אתכם, *the enemy that oppreſſeth you* ([b] *or diſtreſſer that diſtreſſeth you*) is to be underſtood כל דבר שייצר להם *every thing that ſhall diſtreſs them*, as dearth, plague, or Locuſts (בצורת ודבר וארבה) or like things; ſo that whatever of ſuch kind be here looked on as inſtruments of the calamity here deſcribed, it will equally agree to them; and ſo do the words of the Prophet ſound, as a deſcription of ſome great diſtreſs, in ſome ſuch kind, which ſhould juſtly deſerve to be given notice of by ſuch ſign of blowing the trumpet to alarm the people, that they might be ſenſible of their miſerable condition, and ſeek ſome way how to free themſelves from it. And this warning of his to them ought as much to affect them, as if a watchman had ſet the trumpet to his mouth, and actually ſounded an alarm to them. This his warning he repeats in differing expreſſions, ſignifying the ſame thing, *viz.* תקעו and הריעו *blow* and *ſound* an alarm, the more to ſtir up their intentions and affections: לעורר הלבבות על התשובה *to ſtir up their hearts to repentance* (ſaith *Kimchi*). *Zion* alſo, and his holy mountain, are the ſame place, (as *Pſalm* ii. 6. *upon my holy hill of Sion*) the mentioning of which, being the place of their ſolemn meetings, ſhews of what concernment it was that they ſhould *all* have notice of the thing declared, and

[g] Calvin. Dan. [h] 1 Kings xvii. 7. [i] Ar. Mont. Rib. Grot. [k] In his roots. [a] Maimon. Yad in Taanioth, chap. i. 1. [b] Ainſworth.

and be admoniſhed of, as follows, *let all the inhabitants of the land tremble*, not only of *Jeruſalem*, but of all the country about. That was the uſual effect of ſuch ſounding of a trumpet to them, ſo ſaith he, *Amos* iii. 6. *Shall a trumpet be blown in the city, and the people not be afraid?* It did ordinarily in ſuch a tune ſounded, give warning of ſome ſuch great evil appearing as might deſervedly put them in great fear. That the matter here ſpoken of was of ſuch nature as might require ſuch a ſounding, and ſuch effect of it, appears by the deſcription of it in the following words, *for the day of the Lord cometh, for it is nigh at hand. The day of the Lord, i. e.* a day in which he will ſend very terrible judgments on the land, and take vengeance on them for their ſins. It is ſo called likewiſe, *chap.* i. 15. (where more hath been ſpoken of the expreſſion.) But though ſuch were threatned to them, they might perhaps continue ſecure, as thinking he might defer his coming, and be ſlack in it: that they might not ſo deceive themſelves and *put far away the evil day* (*Amos* vi. 3.) he adds, *it cometh, it is nigh at hand*; ſo that if they will prevent it, or ſecure themſelves from the danger of it, they muſt not delay their betaking themſelves without delay to ſuch means whereby they may do it. [c] *For who may abide the day of his coming, and who ſhall withſtand when he appeareth?* (Malachi iii. 2.) To make them duly ſenſible therefore of the danger of their condition, and to awaken them from ſecurity, he proceeds to deſcribe the terror of that day.

2. *A day of darkneſs and gloomineſs, a day of clouds and of thick darkneſs, as the morning ſpread upon the mountains: a great people and a ſtrong, there hath not been ever the like, neither ſhall be any more after it, even to the years of many generations.*

A day of darkneſs and gloomineſs, &c.] A very calamitous day bringing with it much miſchief and diſtreſs, it being a known expreſſion, by [d] darkneſs to ſet forth figuratively a ſtate of miſery and calamity: and on the contrary by [e] light a time, or ſtate of proſperity. Although by ſome darkneſs be otherwiſe here taken, *viz.* properly for darkneſs of the air, cauſed by what ſhall then befal them in their land. So *Kimchi* הצרה נמשלת לחשך כמו שהשמחה נמשלת לאורה *affliction is likened to darkneſs, as joy is likened to light*, or *elſe*, ſaith he, *the expoſition is* כי מרוב הארבה חשכה הארץ *that through the multitude of the* [f] *Locuſts the land is darkened*, as it is ſaid, Exod. x. 15. *For they covered the face of the whole earth, ſo that the land was darkened.* This latter way is by *Piſcator* thought to be moſt agreeable to the words, as *appears*, he ſaith, *by what after follows*, of which the reader, when he hath ſeen that, will the better judge. Mean while I think it moſt convenient to take the firſt, as moſt applicable and agreeable to all expoſitions, whether they take by God's inſtruments in bringing the calamity ſpoken of on them, to be meant, either Locuſts and the like hurtful creatures, or the *Chaldeans*, or other enemies, as in this we have above in the firſt chapter ſeen them much to differ, and ſhall in what follows have occaſion to take notice of. This which he farther here ſaith, He adds in deſcription of the condition of that calamitous day, according to the diſtinction of the words in our Bibles of the laſt tranſlations, and ſeveral others, joining theſe words to the preceding, or according to that by many [g] Others made, joining them with the following, wherein he deſcribes that people, as he calls them by whom that calamity ſhall be brought on them, *A great people and a ſtrong*. It will be all one as to the meaning which of the [h] two ways we follow, either underſtanding that [i] *day* or that *people* to be, as שחר Shachar, *the morning ſpread upon the mountains*. In the expreſſions given of theſe words is as much difference as betwixt light and darkneſs, ſome underſtanding by the one, *viz.* light, and the other, viz. *darkneſs*. If שחר *ſhachar* be rendred as moſt generally, and I ſuppoſe aptly is, *the morning*, and the light thereof meant, then the meaning thereof ſeems to expreſs the ſudden coming, and the wide ſpreading of the thing ſpoken of, and ſo as not to be hindred, in that reſembling the morning light, which in a moment diſcovers itſelf on the tops of the mountains (on which it firſt appeareth) though at never ſo great a diſtance one from another. So *Iſaiah* lviii. 8. [k] To expreſs ſuddenneſs, is ſaid, *Then ſhall thy light break forth as the morning, and thy health ſhall ſpring forth ſpeedily*. But although this be a very appoſite and perſpicuous meaning; and a known and moſt uſual ſignification of the word שחר *ſhachar* be, *the morning*, as in the *Arabick* سحر *ſahar*; yet are there who have preferred to give to it here a clean contrary notion of darkneſs. So *Arias Montanus*, of whom *Chriſtopher à Caſtro* ſaith, *ſolus Montanus intelligit de tenebris*, only *Montanus* underſtands it of darkneſs. So perhaps among the *Latin* Expoſitors before his time: but it is plain that all that *Montanus* hath is found in *Abarbinel*, and I ſuppoſe from him taken, for confirming this opinion, he obſerving that the ſame root hath the ſignification of blackneſs or darkneſs; and that thence the morning itſelf hath that name *ſhachar*, becauſe it is the *antelucanum tempus*, the time juſt before the day break, and the darkneſs gathered together is thicker than before, as *Montanus* expreſſeth it, or as *Abarbinel*, becauſe the blackneſs of the darkneſs is not yet gone, nor diſperſed by the light coming forth on the earth. But this interpretation is much ancienter than him too. That ancient Grammarian *Abu Walid* puts it as his opinion, and ſaith he prefers it before that which Others give of light; his words, becauſe

[c] See ver. 11. of this chap. [d] Amos v. 18, &c. [e] Eſt. viii. 16. [f] See R. Sol. and Ab. Ezra. [g] LXX. printed Arab. Caſtalio. [h] See Mercer. [i] Some refer it to both, dies ille, & exercitus locuſtarum vel Babyloniorum. Pet. à Fig. [k] Druſ.

cauſe the book is not printed, I will give, *that it is the expoſition of Others that in the words* כשחר פרוש על ההרים *Caſhachar paruſh al haharim*, שברא אנחשאר אלגראר פי אלבלאד באנחשאר אלצו פי אלנו הדא קול גירנא ותשביהה באנחשאר אלטלאם אולא, i. e. *He likens the ſpreading of the Locuſts in the country, to the ſpreading of the light in the air; this is that which Others ſay; but the likening it to the ſpreading of the darkneſs is more convenient. As it is ſaid*, Exod. x. 15. *They covered the face of the whole earth, ſo that the land was darkened.* But *R. Tanchum*, who had ſeen him, and, I ſuppoſe, well conſidered his opinion, thinks otherwiſe, who having given for the meaning that he likens אנחשאר אלגראר באנחשאר אלצו ענד אלצבאח *the ſpreading of the Locuſts to the ſpreading of the light in the morning*, adds, וקיל אן שחר הנא אלטלאם משתק מן שחור אי אנה יחגב אלצו לכתרתה פיצ'יר אלטלאם מבסוטא עלי אלגבאל כמא קאל, &c. *and it is ſaid* (by Some) *that* ſhachar *here is darkneſs, being derived from* ſhachor, *black*, viz. *becauſe they hinder (or vail) the light through their multitude, ſo that darkneſs is thereby ſpread on the mountains, according to what he ſaith before, a day of darkneſs and gloomineſs, a day of clouds and thick darkneſs*, agreeably to what he ſaith (Exod. x. 15.) *they covered the face of the earth.* But (ſaith he) אלאול אטהר ואנסב *the former meaning is more perſpicuous and more pertinent.* Yet among modern Interpreters *Junius* and *Tremellius*, though they differ not from thoſe who render *ſhachar* by *morning*, as to the ſignification of that word, ſeem, as to the meaning, to agree with thoſe others, who take it in the contrary notion of darkneſs, while with a ſupply of a word, which they think underſtood, they render it, *ut nubes auroræ panditur ſuper montes*, ſo that according to them the words run, *a day of darkneſs and gloomineſs, a day of clouds and thick darkneſs, as a morning cloud is ſpread upon the mountains*, which is by them expounded, *tempus tam injucundum atque difficile*, &c. *a time as unpleaſant and difficult, as uſeth* to be the day, at the dawning of which very thick clouds riſe up to the mountains, which hide the ſun and the heavens, at the morning light, and darken the air and threaten the certain coming of ſhowers. But [l] Others do wonder at them for ſo departing from the more uſual tranſlation, which is ſo agreeable to the words; and *Piſcator* ſaith he rather chuſeth, leaving out *nubes* a cloud, to render it, *Ut aurora*, as the morning, *i. e.* (ſaith he) *ſplendor ſolis orientis, the light of the ſun riſing*. According to one of theſe interpretations, the words deſcribe, as we ſaid, the ſudden coming and wide ſpreading of the calamity ſpoken of; according to the other the greatneſs, or grievouſneſs of it, and may be (as we have ſeen Some to take one way, Some another) joined either to the preceding words, wherein the calamity it ſelf is deſcribed, or to the following, wherein is deſcribed the quality of thoſe by whom it is to be brought on them. They are ſaid to be, *a great people, and a ſtrong.* [m] The ſame, that are above, *chap.* i. 6. called *a nation*, ſeem here called *a people.* That they that are called by one of thoſe names, may, they ſignifying but the ſame thing, be called by the other is no queſtion; but who they are, as there above we ſaw, is betwixt Expoſitors a difference not eaſy to be reconciled, ſome thinking thereby to be meant Locuſts and thoſe other like creatures above, *chap.* i. named; others, enemies, as *Aſſyrians* or *Babylonians*, Others thinking the Locuſts to be named but the *Aſſyrians* meant. Among the *Jews* the [n] moſt take the Locuſts to be meant, but *Abarbinel* the enemies, to whoſe coming upon them, ſpoiling them and carrying them captive, he refers all that is ſaid in this and the foregoing, and ſome of the following verſes. In that expreſſion, *blow the trumpet*, &c. he looks on as alluded to the blowing of the trumpet in the year of Jubilee, *Levit.* xxv. though for a contrary end, that being to give notice to every one to go to his own poſſeſſion, but this to warn them to depart from it into captivity, [o] שיצאו איש מאחזתו ואיש ממשפחתו ילכו בגלות, *that they ſhould every man go out of his poſſeſſion, and every one depart from his family to go into captivity.* The [p] day of darkneſs ſpoken of, and the ſeveral words by which it is deſcribed he takes to be כנוי לחרבן בית ראשון והצרות שיהיו בו *a title or denomination of the deſtruction of the firſt temple, and of the afflictions that were at that time, by the great people*, &c. thoſe that *Nebuchadnezzar* brought with him againſt *Jeruſalem.* From of old hath the like difference been betwixt Chriſtians alſo and not yet decided. *Jerome* ſeems to be at a doubt which opinion to take, while he looks on the words as ſo properly denoting the Locuſts, as figuratively to deſcribe the *Chaldeans*, as that *dum locuſtas legimus Babylonios cogitemus*, while we read of the Locuſts we cannot but think of the *Babylonians. Per metaphoram locuſtarum deſcribitur impetus Chaldæorum*, ſaith he, *by a metaphor of Locuſts is deſcribed the force of the Chaldeans. Cyril* alſo ſeems to be in doubt of which it ſhould be underſtood, of *Locuſts*, or ἐξ ὁμοιότητος αὐτῶν *by likeneſs or compariſon to them*, of the *Aſſyrians*, and that it is ἐπ' ἀμφοῖν ἀληθὲς *true of both.* So *Theodoret* ſaith that by what is here ſaid he deſcribes both, *both the Locuſts and cloud of the enemies. Ruffinus* looks on it as peculiarly ſpoken of Locuſts. Among more modern Interpreters [q] there are, and thoſe of note, who are peremptory for underſtanding the *enemies*, *Aſſyrians* or *Babylonians:* [r] Others are as poſitive for underſtanding *the Locuſts.* 'Twill be hard to decide the controverſy where are ſuch authorities on both ſides. I ſhall endeavour ſo to explain the words according to their literal meaning,

[l] Lively. [m] Yet Danæus thinks otherwiſe. [n] Abu Walid, R. Sol. Aben Ezra, Kimchi, R. Tanchum. [o] Ar. Mont. differently explains this. [p] By which he looks on particularly declared the ninth of the month Ab. [q] Calvin. Munſt. Grot. Danæ, Genev. notes. [r] Jun. Trem. Piſc. Bochart. &c.

meaning, as that though I apply them to the Locuſts, which opinion, I think, moſt agreeable to them to embrace, as that yet if any chuſe rather to apply them otherwiſe, he may have the genuine ſignification of them. Theſe ſpoken of and called *a people*, have added to them the epithets of רב *Rab*, great, and עצום Atſum, *ſtrong: great, i. e.* in number; ſo great, it is ſaid of them, as we have ſeen, *chap.* i. 6. that אין מספר *they are without number*; and *ſtrong* though not ſingly and ſimply in themſelves, [s] yet by the might of him that employs them, ſo ſtrong as to bring deſtruction on the whole land; *for he is ſtrong that executeth his word* (by them) as it is ſaid below, *ver.* 11. It is added in deſcription of them. *There hath not been ever the like, neither ſhall be any more after it, even to the years of many generations.* Much the ſame concerning this people (as they are called) ſpoken of have we been given to underſtand above in *chap.* i. 2, 3. where he puts the queſtion to them, whether the like to what he now ſhould ſpeak of had ever been *in their days, or in the days of their fathers, and bids them to tell their children, and their children again to tell their children, and their children alſo another generation*; which is plainly to ſhew the ſame that is here ſaid, that there had neither been the like to what is now ſeen (or ſhould be ſeen) in former generations, and that the like ſhould not again be ſeen in many generations; but that they, when they were told of it, ſhould look on it as a miraculous and ſtrange thing, not uſually heard of, nor by themſelves ever ſeen. In both theſe places ſeems to be ground for the ſame queſtion, *viz.* (the nation or people being underſtood of Locuſts) How what is in either of them may agree with what is ſaid, *Exod.* x. 14. concerning thoſe Locuſts ſent by God on the land of *Egypt*, that before them there were no ſuch Locuſts as they, neither after them ſhall be ſuch? What ſolutions are given of this difficulty we have already ſeen on thoſe words, which may, I ſuppoſe, ſuffice for clearing theſe alſo: yet if it may not be tedious to the reader, as being but a repetition of the ſame things, I ſhall here give him a tranſlation of *R. Tanchum*'s note on this place. *If this* (ſaith he) *be taken as a narration of the coming of real Locuſts, it will be contradictory to what God ſaith of thoſe Locuſts, which were among the plagues of* Egypt, *before them there were no ſuch Locuſts as they, neither after them ſhall be ſuch.* This contradiction [t] ſome learned men ſolve by conſidering the places, *viz.* that that ſaying (in *Exodus*) was in reſpect of the land of *Egypt*, only concerning the Locuſts that were there, and which ſhould be never after them in it: but this here in reſpect to the land of *Iſrael* alone in like manner alſo. And it is by [u] Others ſaid that the meaning is, that there had not been the like in regard that there were four ſorts of them together (*viz.* thoſe named, *chap.* i. 4.) whereas in the firſt (*viz.* what was in *Egypt*) were only Locuſts. But Some do ſay, that this and the like expreſſions in the prophecies, or books of the Prophets כלה מבאלנאת פי אללפט are all hyperbolical language, וליס יראר בה אל תחקיק, *and that it is not meant that the truth of things ſhould exactly anſwer to the preciſe ſignification of the word*, (but by words denoting what is exceſſive, meant what is very great, and exceeding the ordinary courſe of nature, or what is uſually ſeen.) What is rendred in the Text in our Bibles, *Of many generations*, in the Margin is noted to ſignify literally, of *generation and generation*, viz. דור ודור, and ſo it is according to the letter tranſlated by many both of ancient and modern Interpreters. So by the *Chaldee* retaining almoſt the ſame words with the *Hebrew*. So by the Vulgar *Latin*, *uſque in annos generationis & generationis*. So the MS. *Arabick* الي سنين جيل وجيل and many *Latin* Verſions. Nor do the LXX. much differ, ἕως ἐτῶν εἰς γενεὰς γενεῶν: nor the printed *Arabick* الي سنين الي جيل جيال الا unto years to generation of generations: the *Syr.* ܥܕ ܫܢܝܢ ܕܕܪ ܘܕܪ until years of generation after generation. *Junius* and *Tremellius* render it as, Ours in the Text do, *ad annos multarum generationum*, which ſeems a proper and genuine explication of the words literally ſounding, *to the years of generation and generation*, the repetition of the word *generation* twice implying *contrariety, multitude* or *plurality*, [w] not only the two next generations, but a diſtance of long time after the preſent generation, though unlimited and undetermined, as to the preciſe number, yet terminated by bounds of time, as much as to ſay, not in haſte or ordinarily in [x] every generation; not till after many years, years of more than the preſent and next following, and perhaps more be paſſed, *i. e.* not for a long time, ſuch as God ſhall ſee fit, ſo indefinitely. Mean while the [y] word *years* here added ſeems to imply that in proceſs of time ſuch may or ſhall again be, and [z] not to be an utter denial that the like ſhall ever again be, as Some ſeem to underſtand, explaining it by [a] *nunquam ultra*, or [b] *neque ullis ſæculorum annis futurus eſt*, never hereafter, or not in any years of ages. Thoſe that think here meant the Locuſts, take it for a long time indefinitely as we ſaid, but they that underſtand it of enemies reſtrain it to the time of the coming of the *Romans* many years after the *Chaldeans*, as among the Jews *Abarbinel*, and of Chriſtians ſeveral.

3. *A fire devoureth before them, and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a deſolate wilderneſs, yea nothing ſhall eſcape them.*

In this and ſome following verſes proceeding to deſcribe in ſeveral high and figurative ex-

[s] See note on chap. i. 6. [t] This way Bochartus takes. [u] See R. Sol. Aben Ezra, Kimchi. [w] Ne duas tantum generationes accipe, ſed pro ſcripturæ uſu multas, Merc. [x] Cujuſque generationis, Lively. [y] Ar. Mont. [z] Theodoret, Rib. Caſtr. [a] Vat. [b] Caſtr.

expreſſions the ſad circumſtances and effects which ſhould attend the coming of that great and ſtrong, numerous and miſchievous people in the foregoing words mentioned and deſcribed, he in the firſt place, ſaith *a fire devoureth before them*, or as in the ancient *Geneva* Engliſh, and moſt *Latin* Tranſlators, as it is in the *Hebrew* in the ſingular number לפניו *lephanau*, *before him:* but it being referred to the noun *people* going before, which is a name of multitude, though in form ſingular, what is referred thereunto may indifferently be put in either number לפניו lephanau, *before him*, or *them*. This word is firſt in order in the original, and ſo ſignifies *before*, as to admit of ſome ambiguity, whether it be here to be underſtood of precedency in reſpect to time or place, as being elſewhere indifferently uſed for both, and is here therefore differently underſtood, by ſome in the one way, by others in the other, and in either ſeeming to make a good and perſpicuous meaning, whatever be by that people underſtood: which is likewiſe to be ſaid of the word ואחריו *Veeccherau*, which follows, *and after him or them*, that it may be referred either to place and poſition, what was behind hand, or to time, what was remaining after them. Among thoſe who refer it to order of *place* ſeem to be the LXX. who render [c] τὰ ἔμπροσθεν αὐτῦ πῦρ ἀναλίσκον, κ᾽ τὰ ὀπίσω αὐτῦ ἀναπλομμήν φλόξ. *The things that are before him a conſuming fire, and behind him a kindled flame*, which *Cyril* underſtanding of the Locuſts, ſaith to be ſpoken becauſe ταῖς τῶν ἀκρίδων ἐμβολαῖς, *by the incurſion of the Locuſts whatſoever comes in their way is ſtraigtway conſumed*, and if there be any thing left behind them ἔργον κ᾽ αὐτὸ ἔσαι τῶν ἑπομμένων ταῖς πρωταῖς, *that will be the work of thoſe that follow thoſe former* (to conſume that likewiſe.) The like miſchief he ſuppoſeth may alſo be ſaid to be done by enemies. The Vulgar *Latin* alſo plainly ſo takes it here to be meant, rendring, *ante faciem ejus ignis vorans, & poſt eum exurens flamma*, [d] *Before the face thereof a devouring fire, and after it a burning flame.* St. *Jerome* gives for the meaning of it, *Quicquid attigerit quaſi vorax flamma conſumet, nihilque poſt ſe integrum derelinquet*, whatſoever he ſeizeth on he ſhall conſume as a devouring flame, and ſhall leave nothing ſound behind it. To the like ſenſe R. Solomon, *they conſume all things as if a fire devoured before them, and a flame burnt after them. Kimchi* alſo not much different, *In the place whereſoever they ſettle, it looks before them and behind them, as if fire had devoured and burnt up every green thing before them*, ſaith he, *and behind them, becauſe the place on which they are is covered* (at the preſent) *by them.* According to theſe (the words before and behind being thus taken) there is a compariſon of the Locuſts, and what is by them done, to fire, and what miſchief is by it when it ſeizeth on things, uſually done; and the ſimilitude is looked on as very agreeable to the nature of Locuſts, which by reaſon of that noxious quality which is in them, are ſaid to [e] burn ſuch things as they light on, as hath been above obſerved on *chap.* i. 7. But the learned *Bochartus*, though he thinks the Locuſts here ſpoken of, and meant by that *people* mentioned, doth not think them compared to fire, and their doings to the effects thereof; but by the fire to be meant another thing, *viz.* great drought and parching heat, which precede their coming, before likewiſe ſpoken of in the foregoing chapter, *ver.* 17, 19. according to what we there mentioned concerning the opinion of him and Others. And then taking the word לפניו, *before him* to denote not order of place but of time he ſaith, *utrobique agi de ſumma ſiccitate quæ locuſtarum adventum præceſſerat, & ſecuta ſit*, in both places to be ſpoken of [f] extreme drought, which both went before and followed (or continued) after the coming of the Locuſts among them, whereby together with what miſchief was by them done, all things that grew on the earth, were ſo ſcorched and conſumed, as by fire and flame; [g] which either of theſe ways we take, it comes to paſs (he ſaith) *the land is as the garden of Eden before them, and behind them a deſolate wilderneſs.* Here again the words *before and behind*, are capable of being referred, either to order of place, or time, as that it may ſound, either that part of the land which they were not come to, and that which in their going farther on, they left behind them. So *Jerome*, *quaſi hortus & paradiſus voluptatis omnis terra eſt quam non tetigerit: quaſi ſolitudo & deſertum quicquid fuerit prædatus*, As a garden and paradiſe of pleaſure (ſuch as was of old the garden of *Eden*, Gen. ii. 8, *&c.* called alſo the garden of God, and uſed upon compariſon whereby to ſet forth extraordinary pleaſant and delightſome places, as *Gen.* xiii. 10. *Ezek.* xxxvi. 35.) is all the country that they (this *people*) have not touched, and as a wilderneſs or deſert all that they have preyed upon, or elſe [h] *before their coming, and after their departing, viz.* that that land which before their coming was ſo pleaſant as is deſcribed, after they had been there, was left wholly deſolate. This meaning is here taken even by [i] Some who in the former underſtood the words of order and place, and it may ſeem indifferent which way it be taken, as to the thing intended, *viz.* the deſcription of great miſchief, the extent and generality of which to expreſs is added, *yea and nothing ſhall eſcape them*, ſo Ours well render the meaning of the words וגם פליטה לא היתה לו *vegam pelitah lo haytah lo*, which literally ſound, *and alſo there ſhall be no eſcaping to him* (or [k] *from him.*) So the word פליטה *Pelitah*, properly ſounds [l] *evaſio*, eſcaping, but withal is often ſo uſed as to ſignify not only the [m] act of eſcaping,

[c] In the printed Arab. [d] Doway Tranſlation. [e] So that Some will have the name Locuſts, to be derived from loca uſta, ſee Bochart. who ſlights it. [f] Tarnov. underſtands by fire, Zelus Dei, the zeal (or burning wrath) of God. [g] But thoſe that underſtand not the Locuſts but enemies to be here ſpoken of, look on by fire and flame to be denoted, their ſetting all things every where on fire. [h] Bochart. [i] Mercer. [k] Mercer ei, to him, that is, ab eo, from him. [l] Druſ. [m] Actio & res, Schindler. So it is in other words, as, captivity, for captives, &c. Druſ. ſo ver. 32. the ſame word.

eſcaping, but alſo the things or perſons that eſcape, and remain. So as that, *there ſhall be no eſcaping to him*, will mean, [n] no eſcaper, or nothing ſhall eſcape, no [o] remainder left. So *Aben Ezra* explains it, אין דבר שנמלט ממנו *there is nothing which hath eſcaped*, (or may eſcape) *from him or them.* And ſo *Kimchi*, שלא הניח דבר מן הצומח שלא אכל *becauſe they have left nothing of ſuch things as grow, which, he ſaith, they have not devoured.* Now there is betwixt Interpreters a little difference, in that, what Ours with theſe that we have mentioned, and Others, attribute to things, they attribute to perſons; ſo the LXX. καὶ ἀνασωζόμενον οὐκ ἔσται αὐτῷ, *& qui ſalvetur non erit ei*, and the [p] printed *Arabick* following, ولَيس من يَنجو, *and there is none that can eſcape:* So the Vulgar *Latin* alſo, *nec eſt qui effugiat eum*, neither is there any one that can eſcape him, which *Jerome* explains, *neque ullus poterit inveniri, qui illius effugiat manus*, neither can any be found which may eſcape his hands. The *Syriack* ܘܠܝܬ ܕܢܫܬܙܒ ܡܢܗ ܐܠܐ ܕܢܫܬܙܒ (may indifferently be referred to perſon or thing) *and there is not that may be delivered from him.* The *Chaldee* plainly refers it to the perſon, ואף שובא לית ליה לרשיעיא, *and alſo there is no eſcaping to him (or from him, or becauſe of him) for the wicked.* Among more modern Interpreters Some alſo render, not *nihil*, nothing, but [q] *nemo*, no body or perſon. Theſe that ſo by what *ſhall not eſcape*, underſtand men or perſons, may ſeem by thoſe, from whom they ſhall not eſcape, to underſtand, not Locuſts, and ſuch creatures, but enemies, who, and not thoſe ſorts of creatures, uſe to ſeize on the perſons of men; yet if any do ſo render the word, viz. *no man*, may it make alſo a convenient meaning, in as much as thoſe vermin, univerſally devouring all the growth of the earth whereby men ſubſiſt, they alſo may be lookt on as ſufferers in that general devaſtation, and none of them be ſaid to eſcape without miſchief to him, or be out of fear of ſuffering by a general famine. But the word פליטה being of the feminine gender, and ſignifying as we have above ſeen, doth ſeem rather here to favour the referring it to things in general, than particularly to perſons: and that will be a plainer interpretation, to render *nothing*, than *no man*, as taking in both. Among thoſe that think the people here ſpoken of to be meant enemies, and not Locuſts, the former words of fire and flame, which are ſaid to devour before and behind them, *Abarbinel*, by the *fire devouring before them*, underſtands, the vanguard, or fore part of the army, by the *flame burning behind them*, the hinder part thereof, which though in other armies it is uſually made up of women, and children, and old and weaker people, not fit for fighting, yet in that army of the *Babylonians* was not ſo, but conſiſted of ſuch who deſerved alſo to be compared to a flame that burnt up all things upon the earth; and by what is ſaid, *there ſhould be to him none that ſhould eſcape*, he thinks intimated that which befel *Gedaliah* the ſon of *Ahikam*, and thoſe that the King of *Babylon* left with him in the land of *Judah*, where after a ſhort time [r] *Iſhmael* the ſon of *Nethaniah* came and ſlew them, ſo that there was none of them, that *Nebuchadnezzar* had ſpared, left remaining.

By that *fire before them* [s] a learned *Latin* Commentator would have to be underſtood, and alluded to that fire which was by the *Chaldeans* (who worſhipped that element as a deity) carried before their arraies to direct them in the way and threaten their enemies; and that behind them, that with which they ſhould ſet on fire ſuch things as they met with. This conceit though he ſeem much to pleaſe himſelf with, and may ſeem a nice obſervation, yet is by [t] Some thought not to be here much to the purpoſe. The plaineſt meaning, if it be underſtood of the enemies, will be, their ſetting [u] on fire round about all things, and ſo deſtroying all that they meet with. But I rather think thoſe to be in the right who underſtand it of the Locuſts, and ſuch other vermin before mentioned, which, and what they did or ſhould do, we take likewiſe to be farther deſcribed in the following words.

4. *The appearance of them is as the appearance of horſes, and as horſemen ſo ſhall they run.*

מראהו Marehu, *viſio, vultus, ſpecies,* [w] *forma, facies*, the ſight, countenance, (or viſage) the form of them, is like that [x] of horſes. That it was no unknown compariſon to liken Locuſts to horſes, appears by what is ſaid of theſe Locuſts, *Rev.* ix. 7. (whoever are meant by them) that the ſhapes (or likeneſſes) of them were like unto horſes prepared to battle, which reſemblance in whatever elſe it may conſiſt, we may think by what is by Others obſerved to be chiefly in their look, their head and face. So *Theodoret* on this place ſaith, that if any ſhall accurately conſider the head of a Locuſt he ſhall find it σφόδρα τῇ τοῦ ἵππου ἐοικυῖαν, *very like to that of an horſe*, which *Bochartus* obſerves to be noted by other later writers. The *Arabians*, who are well acquainted with thoſe kinds of creatures, obſerve the ſame of them, as in the words by him cited out of *Damirie*'s hiſtory of living creatures, wherein the Locuſts being ſaid, though a weak creature, yet in the make of its body, and ſeveral parts thereof, to reſemble ten ſorts of creatures of ſtronger kind, there is put in the [y] firſt

[n] Non erit evaſor, Pag. [o] Reliquiæ, reſiduum, nempe quod quaſi effugio ſuperſtes remanſit, Full. Cap. Conc. [p] The MS. Arabick literally according to the Hebrew, ولا يكن له فليطة. [q] Fig. [r] Jer. xli. 23. [s] Sanctius. [t] Aſſemblies notes Engliſh. [u] Grot. Quaqua ibit omnia lucebunt incendiis. [w] Full. Cap. Conc. [x] Schindler. [y] 2. The eyes of an Elephant. 3. The neck of a Bull. 4. The horn of a Hart. 5. The breaſt of a Lion. 6. The belly of عقرب a Scorpion, (ſo it is in my copy as well as in that of Bochartus, for which he thinks ſhould be read غقاب which is a ſort of Eagle.) 7. The wings of an Eagle. 8. The thighs of a Camel. 9. The feet of an Oſtrich. 10. The tail of a Serpent.

place وجه فرس *The face of an horſe*, and a Poet among them in particular manner expreſſeth the ſame ſaying, وانعمت عليها جياد الخيل الراس والغم *nimble horſes have conferred on them the head and mouth*; ſo that aptly we may look on the Locuſts in this expreſſion in the firſt clauſe to be compared to horſes, in reſpect to their looks and appearance, and to the very make and form of them, to which may be added what [z] Others take it to conſiſt of, *viz.* their fierceneſs, boldneſs, and undauntedneſs, deſcribed, *Job* xxxix. 19, &c. Then in the following clauſe have we them again compared to them, in reſpect to their undaunted ſpeed and boldneſs in their progreſs, when put to it by their riders: *and as horſemen ſo ſhall they run.* For 'tis ſtill the horſe that runs, though pricked forward by the horſeman; with ſuch ſwiftneſs ſhall they overturn all before them, not to be ſtopped or ſtayed; and here it ſeems to many a very convincing argument, that the words are to be underſtood properly of Locuſts, not of the *Chaldeans* or enemies, in regard that they are ſaid to be like horſes, and like horſemen. For the enemies were really horſemen riding on horſes, not only like ſuch, they nor their horſes. Some of them therefore that will have it underſtood of enemies, for eluding this ſay, that the letter כ, *c*, rendred in *Greek* ὡς, in Latin *ſicut*, uſually put as a particle of likeneſs, is yet ſo put, not παραβολικῶς, by way of compariſon, or ſimilitude, but, as elſewhere ſometimes it is, ἐπιτατικῶς, as *Theodoret* ſpeaks, *ad intenſionem ſignificandam*, for the heightning of the thing ſpoken of, and to ſhew that it is eminently ſuch as it is ſaid to be; ſo that his ſaying, *their appearance is as the appearance of horſes*, will be as much as to ſay, [a] that their horſes appear to be indeed gallant horſes: and as horſemen they ſhall run, as much as to ſay, they ſhall ſhew themſelves to be gallant expert horſemen. Others retaining the comparative ſignification will have it to be underſtood of the foot or infantry of the army, as that even they of them appeared as fierce as horſes, and were as bold and ſwift as horſemen. *Pedites iſti erunt velociſſimi*, ſaith *Grotius*, Their very footmen ſhall be ſo ſwift. And *Abarbinel*, after an impertinent ſtory, as if they were likened to Centaurs, which were thought to be half men and half horſes, which he thinks might here be alluded to, ſaith that elſe it may be, that their faces were great, and their members ſtrong like the appearance of horſes, and that their footmen ran with as great ſwiftneſs, as horſemen with horſes. But *Bochartus*'s cenſure of this is, *Pedites cum equitibus conferri novum eſt, & inauditum*, It is a new unheard of thing that footmen ſhould be compared to horſemen, and, *quis Aſſyrios dixerit ut equites fuiſſe, cum revera equites fuerint, iique magno numero?* who ſhall ſay that the *Aſſyrians* were as horſemen, when they were indeed horſemen, and they in great number, and as ſo elſewhere deſcribed, as *Ezek.* xxiii. 6, 12, 23. and xxvi. 7, 10, 11. *Habak.* i. 8, &c. yet find we [b] another to ſay, *nec mirum eſt viros bellicoſos comparari equis generoſis, pedites equitibus, ad indicandum fortitudinem & celeritatem eorum*, It is no wonder that warlike men ſhould be compared to generous horſes, and footmen to horſemen, for ſetting forth their valour and ſwiftneſs. But, I think, the moſt perſpicuous meaning to be had, by likening the Locuſts and other like inſects with them, being employed by God for executing his judgments, though otherwiſe ſeeming weak and contemptible creatures, to ſuch as are of greateſt ſtrength and power. To them likewiſe will the other comparative expreſſions in the following words, by which other circumſtances attending their coming and behaviour for the ſame reaſon, aptly agree; as firſt, that whereby the tumult and great noiſe which they ſhall make, in the next words compared to that of chariots ratling on the tops of mountains, and to the noiſe of crackling fire among ſtubble, or dry combuſtible matter, and to that of a ſtrong people ſet in battle aray.

5. *Like the noiſe of chariots on the tops of mountains ſhall they leap, like the noiſe of a flame of fire that devoureth the ſtubble, as a ſtrong people ſet in battle aray.*

The words קול מרכבות על ראשי ההרים ירקדון *Cekol Marcaboth al roſhe haharim Yerakkedun*, ſeem capable of a double conſtruction, either ſo as to ſound, that the Locuſts ſhall leap (which is a proper term for their way of motion) on the tops of mountains with ſuch a noiſe as that of chariots jumping, and are therefore by *Junius* and *Tremellius* rendred, *Quaſi ſtrepitu curruum ſuper cacumina* (or [c] *cacuminibus*) *montium ſalient*, as with the noiſe of chariots on the tops of mountains ſhall they leap, as likewiſe the *Tigurian* Verſion before them, *Irruent ſtrepitu quodam per cacumina montium ut currus*, they ſhall ruſh (or go on) with a certain noiſe on the tops of the mountains as chariots; or elſe, ſecondly, *as the noiſe of chariots which leap*, (or when they leap) *on the tops of mountains*, with an ellipſis underſtanding to be ſupplied either, *which*, or *when they leap on the tops of mountains:* So that whereas the words, *ſhall leap on the tops of the mountains*, are in the firſt referred to the Locuſts, or who elſe are ſpoken of likened to chariots, in the latter way they are referred to the chariots, to which they are likened. This latter way doth *Druſius* mention, and it is that which the *Syriack* takes rendring, ܐܝܟ ܩܠܐ ܕܡܪܟܒ̈ܬܐ ܕܥܠ ܪܝܫ̈ܐ ܕܛܘܪ̈ܐ ܕܡܬܪܓܫ̈ܢ *like the voice of chariots, which make a noiſe on the tops of mountains.* But the former way

[z] Merc. Pet. à Fig. Ribera. [a] Revera præ ſe ferunt equorum aſpectum & ut vere equites current, Chriſt. à Caſtro, who obſerves ὡς, as, in Greek ſo to denote, John i. 14. ſo in our ordinary ſpeech we ſay, he quitted himſelf as, or like a man, i. e. ſhewed himſelf truly ſo to be. [b] Brentius. [c] Piſcator.

way is more by other Interpreters followed. So the LXX. ὡς φονὴ ἁρμάτων ἐπὶ τὰς κορυφὰς τῶν ὀρέων ἐξαλοῦνται; and ſo the printed and MS. *Arabick*, and the Vulgar *Latin*, *ſicut ſonitus quadrigarum ſuper capita montium exilient*, as the ſound of chariots upon the tops of mountains they ſhall leap, and ſo moſt of the modern; yet not without ſome difference again, whether only the word *they*, or all thoſe words, *on the tops of the mountains ſhall they leap*, be to be referred to the Locuſts, *or only they ſhall leap*, to them, and, *on the tops of the mountains to the chariots*. *Mercer* obſerves it as the opinion of ſeveral [d] *Jews*, that all are to be underſtood of the Locuſts, which get up to the tops of mountains, whither chariots cannot climb: ſo that though for the noiſe and leaping, they be compared to chariots, and that be common to them both, yet the doing this upon the tops of mountains be proper to them; but himſelf prefers rather to take a middle way and part the words, ſo as, *to join on the tops of mountains*, to the preceding, like the noiſe of chariots, and then to refer, *they ſhall leap*, to the Locuſts underſtood in the word *they*; ſo that the words ſhall ſound, *ſuch a noiſe as chariots make when they are driven over the tops of mountains, ſuch do theſe Locuſts leaping* (or in their leaping) *make*: for though it be not uſual to drive chariots in ſuch places, yet if they be there driven, they will make a very great noiſe, and ſo the compariſon is by that heightned. But whatever difference be between theſe Expoſitors mentioned, as to the conſtruction of the words; it will be indifferent as to the ſcope and meaning which we take, it being ſtill a compariſon brought to expreſs the horrid noiſe, which thoſe ſpoken of ſhall make in their approach, and thereby ſtrike terror into the people, by their coming in ſo dreadful a manner. How great a noiſe Locuſts uſe to make where they go, may be gueſſed by what *Remigius* reports of them, from ſuch whoſe territories uſed to be infeſted by them, *viz.* that it is ſuch, *ut a ſexto milliari audiri poſſit ſonitus eorum*, that it may be heard ſix miles off. But it may be ſufficient for illuſtrating the preſent words (if underſtood of Locuſts) to add thoſe of much like ſound, *Rev.* ix. 9. where of thoſe Locuſts there ſpoken of, it is ſaid that the ſound of their wings was as the ſound of chariots, of many horſes running to battle. The joining together theſe two places, ſhews that it was looked on as a proper, and uſually received compariſon, to liken the noiſe made by the Locuſts in their motions to that of horſes trampling, and chariots jumping, which is known to be great. There follows in the next words another compariſon, whereby the frightful noiſe that they ſhall make is expreſſed, *like the noiſe of a flame of fire that devoureth the ſtubble*, and [e] ſuch noiſe as is of ſtubble burned by fire, which is known to make a great crackling noiſe. The noiſe may be ſaid to proceed from the ſtubble and from the fire, when ſuch [f] combuſtible things, as ſtubble and ſmall ſticks, are ſet on fire, there is a great noiſe made; with which expreſſion is much agreeable what is ſaid, *Eccleſ.* vii. 6. *as the crackling of thorns under a pot*, &c. The noiſe in the former compariſon ſeems to be made by their motion, leaping or flying; this probably meant of that which is made by their chawing, or eating. So *Cyril* appears to have underſtood it, who ſaith, they report that their falling on the field is not without a noiſe, and that they make alſo [g] a great noiſe with their teeth, while they chaw the corn caſt down before them, like that of the wind driving the flame of fire. And ſo *Mercer* explains the words, as the noiſe of flaming fire conſuming the moſt combuſtible matter, *talis eſt & ejus plantas erodentis ſtrepitus*, ſo is the noiſe of them gnawing of the plants, (or things that it feeds on) ſo *Pet. à Fig. Devorantium Locuſtarum ſtrepitum declarat*, he declares the noiſe of the Locuſts devouring things, [h] *magno ſtrepitu volant, & in agros decidunt, & ſegetes dentibus commolunt*, with great noiſe they fly, and fall down on the fields, and grind the corn with their teeth. Theſe words may be jointly conſidered with thoſe preceding, *ver.* 3. according to thoſe who there take likewiſe a compariſon to be made of Locuſts to fire (as we have ſeen,) and ſo both will direct us to look on the Locuſts, and thoſe other inſects with them comprehended, under the name of that great and ſtrong people (*ver.* 2.) as carrying along with them fire and the ſad effects thereof, wherever they go. There follows another compariſon of them, *As a ſtrong people ſet in battle aray*, for connecting of which words with the preceding, [i] Some will have to be underſtood, and repeated from them, either ירקדון *yerakkedun*, *they ſhall leap as*, &c. or elſe קול Kol, *the noiſe*, *as the noiſe of a ſtrong people*, &c. ſo ſhall the noiſe of theſe be, leaving to be inferred the latter part of the ſimilitude from the firſt being alone expreſſed, it being the uſual cuſtom of ſuch, who are ſo ordered to encounter their enemies, to make a great noiſe and ſhouting, thereby to ſtrike terror into them (as *Kimchi* ſo underſtanding the words explains them.) It ſeems to [k] Others enough to underſtand, *they are as*, &c. *eſt ut populus validus ad pugnam inſtructus*, this people (or theſe people ſpoken of) are as a ſtrong people ſet in battle aray; as if from ſpeaking of the noiſe they made, he paſſed to deſcribe the order in which they went on in executing their work. Here is obſervable the alteration of this expreſſion from that before in *ver.* 2. there thoſe ſpoken of are called *a great people and ſtrong*, here the ſame ſaid to be *as a ſtrong people*; which is an argument that in that firſt place they are called a people [l] not properly, but

[d] So of Ab. Ezra, Kimchi, and ſo of ſome among Chriſtians, Qualem ſtrepitum in bellico tumultu edunt currus ſaltitantes, talem hæ beſtiæ edent ſuper cacumina montium ſalientes, Lively. [e] Druſ. [f] Kimchi. [g] ἠχὼ βλωχρὰν, which word ſignifies both weak and ſtrong, the laſt ſeems here moſt apt, though Bochart renders it tenuem ſmall, but Others, non tenuem, not ſmall. [h] Bochart. [i] Druſ. [k] Bochart. [l] Bochart.

but figuratively, becauſe like, or as a people, ſo reſembling them in ſuch or ſuch reſpects, that they deſerve in that regard even to be called by their name, which ſeems an evident proof, that [m] neither the *Babylonians*, or any other, that as enemies ſhould invade the land, are here meant, but really Locuſts and ſuch worms ſent by God to execute his judgments on them, it being uſual for amplifying, or extolling leſſer things, to compare them to greater; not on the contrary greater things to leſſer, except by way of diminution or vilifying them, [n] unleſs in ſuch particulars where they do exceed them, though in others inferior to them. The reſpects for which theſe here, (according to this way of underſtanding theſe words, *they are*, &c.) are ſaid to reſemble a ſtrong people ſet in battle aray, pointed out, ſeem to be, 1. their number and power of doing hurt; for their number, *they are as a people*, for their power, *ſtrong:* ſuch by experience they are acknowledged to be, [o] *Quid locuſtis innumerabilius & fortius, quibus humana induſtria reſiſtere non poteſt?* what doth more exceed number, and what is ſtronger than Locuſts, which no induſtry of man can reſiſt? ſo *Cyril* ſaith of them, that they are devouring things, and διὰ πληθὼ ἀμέτρητον ἔκ δικαταγώνιςον, μᾶλλον δὲ κ᾽ δυσάντητον, *by reaſon of their innumerable multitude not eaſy to be encountred, but rather very dangerous and unlucky to be met with*, and that their breaking in is χρῆμα ἄμαχον καὶ δυσκαταγώνιςον παντελῶς ἀνθρώποις, *an irreſiſtible thing and altogether inſuperable by men.*

2. Their order and reſoluteneſs (if I may ſo ſpeak) in their progreſs and poſture, in that he adds in deſcription of thoſe *ſtrong people*, to whom he likens them, *ſet in battle aray*; well diſciplined ſoldiers ſo and on ſuch occaſion ordered, conſtantly keep their ranks and places, and maintain their ſtations. His comparing theſe creatures that he ſpeaks of to ſuch, ſhews that they alſo did ſo keep order in their motions. That ſo they are obſerved to do, ſeems intimated by what is ſaid of them, [p] *Prov.* xxx. 26. (according to our Tranſlation) *that they go forth all of them by bands*, and more plainly by what the *Greek* ſaith in rendring that place, *that they go on as in battle aray guided by one alarm*, εὐτάκτως, *in good order*, and what the printed *Arabick* Verſion there, that all their carriage بعسكره in their army is بحسن ترتيب in excellent order. [q] By other Authors it is obſerved of them, that they keep as conſtant in their places, when they fly, as the ſtone ſquares in a chequered pavement, without any moving out of them; ſo by *Jerome* as an eye witneſs: their ſtedfaſt keeping their order, and not by any means ſuffering themſelves to be put out of it, is obſerved by *Theodoret* and *Cyril*. [r] *Arabian* Authors, who were well acquainted with them, obſerve likewiſe their framing themſelves into a body كالعسكر *like an army*, in which, when the firſt or leader moveth, the reſt all move, and when he ſettles the reſt all ſettle together; and therefore they call a company of them [s] منظوم *Mandhum*, which ſignifies a thing ſet or joined together in order: ſo exact are they reported to be in ſetting themſelves therein and keeping it, that they may ſeem to be as expert in, and as obſervant of military diſcipline, as the beſt martialled ſoldiers. In this regard the compariſon of them to ſoldiers ſet in battle aray ſeems very apt; if we take in alſo, with Others, the noiſe that they make like to ſuch, it will make for amplifying the terror of their coming. A dreadful thing certainly muſt it be to hear and ſee ſuch circumſtances by which it is here ſaid to be accompanied. How people ſhould therefore be neceſſarily affected with it, he deſcribes in the next words.

6. *Before their face the people ſhall be much pained: all faces ſhall gather blackneſs.*

מפניו Mippanau, *before his face*, *i. e.* at the very ſight of them, or as *Vatablus*, *præ metu ejus*, through fear of them appearing, the people, יחילו Yachilu, *ſhall be much pained*, *viz.* with great [t] pain, as thoſe of women in travail. The word, though of greater latitude, is uſually applied to the ſignifying of thoſe, and ſo where it is otherwiſe uſed may be looked on as denoting no ordinary pains, but ſuch as are very grievous and hard to be ſuffered: and therefore do Ours add for giving height to the ſignification of it, the word *much*, as if it were in the notion of the verb neceſſarily included, although not by others ſo fully and diſtinctly expreſſed, they contenting themſelves with one bare verb of more general ſignification, as [u] *dolebunt*, [w] *cruciabuntur*, [x] *horrent*, (or [y] *contremiſcent.*)

How much they ſhould be pained, how greatly diſturbed, ſhould be diſcovered by their looks; ſo he adds, *All faces ſhall gather blackneſs*, or as in the Margin, *pot*, which is by many looked on as the proper ſignification of the word פארור *Parur*, as if it were altogether the ſame with פרור *Parur*, without the letter א, *a*, which occurs, *Numb.* xi. 8. where it is by Ours rendred *pannes*, by Others χύτρα, and *olla*, [z] a *pot*, or *cacabus*, a *kettle*, all to the ſame purpoſe, *viz.* ſuch a veſſel as things are boiled in over the fire, and it being therefore taken as the ſame with that, is literally rendred, *olla*, pot. So the Vulgar *Latin*, *redigentur in ollam*, ſhall be made a pot, or turned to a pot, by which, what is meant is manifeſt, and by Others generally ſhewed, *viz.* to be made in colour [a] like a pot. So the *Doway* Tranſlation, which very literally uſed to render the *Latin*, expreſſeth it, adding that par-

[m] Pet. à Fig. [n] As when great armies are compared to Locuſts in reſpect of their number, Bochart. part poſter. p. 467. [o] Jerome on chap. i. 5, 6. [p] Of the ſeveral interpretations of that place ſee Bochart. part poſt. p. 459. [q] See Bochart. [r] Aldamiri. [s] Kamus, as likewiſe نظام in Aſap. [t] Druſ. Tarn. [u] Jun. Trem. [w] LXX. [x] Chald. [y] Merc. the ordinary Verſion of the Chald. Syr. Bochart. [z] And Judges vi. 29. 1 Sam. ii. 14. [a] Kimchi.

particle of ſimilitude in this place, *all viſages ſhall be made like a pot*. The LXX. πᾶν πρόσωπον ὡς πρόσκαυμα χύτρας, (as likewiſe the printed *Arabick* which follows them كل وجه كسخام القدر *every face is* (or ſhall be) *like the burntneſs, or blackneſs of a pot*. The MS. *Arabick* likewiſe all faces, قبضوا سخام الطنجير have gathered the blackneſs of a pot. The *Chaldee*. All faces are covered אברום אוכמין כקדירא, with ſoot, black as a pot. The *Syriack* ܟܠ ܐܦܝ ܢܬܟܢܫ ܘܟ ܐܦ ܣܡܘ ܐܝܟ ܩܕܪܐ *and all faces ſhall be black like the blackneſs of a pot*. All theſe, it's manifeſt, underſtand alike, a compariſon here to be drawn from the colour of the pot, and not the matter or metal of the pot to be meant, although from that alſo in other reſpects a compariſon between that and the face may be drawn, as *Iſaiah* xlviii. 4. there he ſaith, *their brow was braſs*, but here it is otherwiſe; and therefore as in thoſe tranſlations which we have ſeen, ſo generally in moſt of the modern, in the rendring, reſpect had not ſo much to the pot as to the colour, as Ours in the Text renders *blackneſs*, without mention at all of the pot which the word properly ſignifies. So [b] Some render it only, *nigredinem*, or *nigrorem*, blackneſs. [c] Some *luridum ollæ colorem*, pale pot colour. [d] Some *pallorem*, *paleneſs*, which the learned Mr. *Lively* prefers among the reſt, as proper to the meaning of this place, even though it ſhould be granted that the word did more properly ſignify blackneſs; and ſeems to approve *Mercer*'s explaining it, *nigricantem pallorem*, a black paleneſs, or wanneſs. All of them agreeing in this, that by it is meant ſuch alteration as is cauſed in the face and looks, through much fear and perplexity, and is a ſign of it, which likewiſe is the ſcope of another interpretation, which is clean contrary to this, as to the rendring of the noun *Parur*, making it not to ſignify *blackneſs* but *beauty* (both here, and *Nahum* ii. 10. where the ſame expreſſion occurs) as from פאר *peer*, *beauty*, *ſhining comlineſs*, (by doubling the laſt radical letter) ſo that the words may ſound, *All faces have gathered in, contracted, or withdrawn their beauty*, which way take ſeveral of great note among the *Jews*, as *Abu Walid* and *R. Tanchum*, rendring in *Arabick* جمعت جمالها وقبضته [e] *have gathered in and contracted their beauty:* So looking on the affixe *their* as underſtood with the noun. *Aben Ezra* alſo looks on the noun ſo to ſignify, viz. the ſame that *Peer*, *beauty or comlineſs*, and the ſenſe of the verb to be שיתקבץ ויתאסף that it contracts or gathers it ſelf, [f] contrary to יתפשט *Yithpaſhet*, which is ſpoken of a thing when it openly ſhews it ſelf (or lays it ſelf open,) and for illuſtration of this expreſſion they bring, that where it is ſaid וכוכבים אספו נגהם, and the ſtars ſhall withdraw their ſhining, (*ver.* 10. of this *chap.* and *chap.* iii. 15.) as looking on אסף *Aſaph*, and קבץ *Kabats*, being of the ſame ſignification, *viz.* of *gathering*, or *gathering up*, both alike to denote *withdrawing*,) or *taking up*, or *gathering in*. But here *Kimchi* tells us that his father excepts againſt this interpretation, as not proper, in regard that (as he thinks) the verb קבץ *Kabats*, is not uſed for *gathering up together*, or *gathering in a thing* that is already preſent, as אסף *Aſaph* is, but of *gathering together* that which is diſperſed, or not preſent; But for all this nicety, that he will have to be in the diſtinct ſignification of theſe verbs, *Rab-Tanchum* comparing both ſignifications of the words, this laſt mentioned *ſhall draw in or withdraw their beauty*, and the former, *viz. gather blackneſs*, or *paleneſs*, ſaith that this, احسن واقوم بالمعني, i. e. *makes a better and righter ſenſe*. Mean while whatever difference and even contrariety there be in the literal rendring of the words, they meet in one meaning, *viz.* to ſhew a great change and alteration in the countenance, from beauty to what is contrary to it; and to ſay a face hath loſt its beauty, or that it hath gathered paleneſs or blackneſs, is much the ſame thing, the receding of the one introducing the other. Ours we ſee in rendring it as they do, have the opinion and authority of the moſt Interpreters and Expoſitors on their ſide.

What juſt cauſe of ſuch conſternation, and effects and ſigns thereof there ſhould be to them, ſufficiently appears from the preceding words, wherein the approach of thoſe executioners of God's judgments by him ſent on them, ſo full of terror, is deſcribed. The ſame is yet farther amplified in ſome following verſes, by declaring the terror of their acting, being come and ſet on their work. So *ver.* 7.

7. *They ſhall run like mighty men, they ſhall climb the wall like men of war, and ſhall march every one on his ways, and they ſhall not break their ranks.*

They ſhall run like mighty men] *i. e.* they ſhall go on with reſolution, ſpeed, and conſtancy, not fearing, failing, or fainting in their way. Such a conſtant unwearied proceeding in their courſe to be denoted by this expreſſion we may perceive, by comparing it with the like, *Pſalm* xix. 5. where it is ſaid of the ſun, *that he rejoiceth as a ſtrong man to run a race*, the word is the ſame in both places, *viz.* גבור *Gibbor* (there in the ſingular, and here in the plural *Gibborim*) ſignifying a mighty or ſtrong man; and in both places by Some rendred *Giant*, a known appellation of a man of ſuch condition. The verb alſo in both places is the ſame רוץ, *ruts*, donoting *running apace*, importing [g] ſpeed and ſtrength. Both concurring in theſe ſo deſcribed, ſhews that they ſhould go on [h] throughly in their work, as farther appears by what is added, *they ſhall climb the wall like men of war*, nothing ſhall ſtop them

Jun. Trem. [c] Tig. [d] Caſt. [e] i. e. ſaith he, زال رونقها منها لشدة الزمع والخوف. [f] So in Arabick قبض Kabada is contrary to بسط Baſata, to ſpread or lay open. [g] Conjuncta eſt enim cum fortitudine velocitas, Rib. Tarnov. [h] Strenue munus ſuum obeunt, Mercer.

in their proceedings, no fence ſecure any thing from them. If they meet with any ſuch they ſhall ὄχνʋ ἀμελίαʋ καὶ δειμάτων ὑπάρχʋσαι (as *Cyril* ſpeaks) being above ſloth and fear, and like reſolute ſoldiers ſcaling the walls of ſuch places as are thereby defended, climb and paſs over them, ſo that any immured [i] gardens in incloſures ſhall be devoured by them, as well as open the fields; and in ſuch their proceeding he ſaith, *they ſhall march every one on his ways, and they ſhall not break their ranks*, they will not be ſtopped or put out of order, but keep themſelves in battle aray, as above, *ver.* 5. where what is ſaid will agree to theſe words alſo. What Ours render, *they ſhall march every one on his ways*, in the Vulgar *Latin* is read, *Viri in viis ſuis gradientur*, which thoſe of *Doway* render, *the men ſhall march in their ways*, but *Ribera* thinks it to be an error of the ſcribe, who ſeeing the verb plural, *gradientur*, they ſhall march, to follow, thought that the noun was therefore to be of the plural number, and made it *viri*, men, inſtead of *vir*, which literally anſwers to the *Hebrew* איש *Iſh*, which ſignifies indeed *a man*, but in ſuch conſtructions imports as much as, *ſinguli*, they every one of them; ſo that the [k] verb is to be in the plural, though the noun be ſingular, by reaſon of, *they*, which contain as many ſingulars, each of which did ſo, underſtood. Evrey one of them ſhould in ſuch ſteady order march on in his way, that none of them ſhould in the left violate it; ſo he adds, *and they ſhall not break their ranks.* Which words in our language as they are of a clear meaning, ſo I doubt not but they give the proper meaning of the words in the *Hebrew*; yet becauſe there is a difference betwixt Interpreters in their tranſlations, as concerning the literal meaning of the verb by Ours rendred, *break*, it will be convenient to look ſomething into it, that ſo we may ſee, how they and ours may be reconciled one with another, and all with the original, which they labour to expreſs. That verb in *Hebrew* is יעבטון *yeabbetun*, of which [l] *R. Sol. Jarchi*, and [m] *Kimchi* note, that it is not elſewhere in the Scripture found ſo uſed, which makes it neceſſary to enquire more diligently in what ſenſe it is here uſed, and upon what grounds Expoſitors do or may go. For this end the *Hebrew* Grammarians look on theſe as the moſt probable ways. Firſt, that in giving the ſignification, reſpect may be had to a known and uſual ſignification of the root עבט *abat*, which is *to give a thing*, or *take a thing in pawn*, or *for a pledge*, which thing is called עבוט *Abot*, and that becauſe a thing ſo given is retained and held back till it be redeemed by him that pawned it, this verb עבט *Ibbet* ſhould ſignify *to ſtop*, or *ſtay*, or *retard* and *withhold.* To this notion the *Chaldee* Paraphraſt renders it ולא מעכבין ארחתהון, *and they do not retard their way*, or make ſtop in their way. In which way ſeveral Others follow him, ſo *Abu Walid* لا يحتبسون في طرقهم *they do not retard themſelves*, or make ſtop *in their ways:* which rendring is alſo mentioned by *R. Tanchum*, and by *Kimchi* (although they mention Others alſo) and the reaſon for this uſe of it which we have mentioned is in *R. Tanchum*'s words, משתמ מן לעבוט עבוטו והו אלרהן לאן אלרהון מחבוס מעאק עלי קימה פנאכרה, *it is derived from abot (in leabot aboto*, Deut. xxiv. 10.) *which ſignifies a pledge* (or pawn) *inaſmuch as what is pawned* (or given for a pledge) *is reſtrained and ſtopped for the value of that by which it is to be redeemed* (or till the value of what it is pawned for be paid.) Hence they look on it as evident that the root hath in it the notion of *reſtraining*, *ſtopping*, or *keeping back*, and in this notion is it, as by the *Chaldee*, ſo by ſeveral modern Interpreters taken, as *Pagnin. neque retardabuut itinera ſua*, and *Munſter*, *nec tardi erunt in ſemitis ſuis*; and in our ancienter *Engliſh* Tranſlation, that was in common uſe, it is read, and they ſhall *not linger in their paths*; and in that from *Geneva*, *and they ſhall not ſtay in their paths.*

2. There are who do likewiſe look on the meaning of the word here to be taken from that of *a pledge or pawn*, but in a reſpect different ſomewhat from that before mentioned, *viz.* in regard that in giving a pledge, a thing is borrowed and ſo transferred by loan from one to another, as if it ſounded (as *Kimchi*, in his book of roots, gives that way of meaning) ולא ישאילו אורחותם זה לזה, *and they ſhall not lend their way one to another*, as *Mercer* well obſerves his words to mean, and not as by [n] Some they are rendred, *they ſhall not aſk one another the way*, as *Vatablus* alſo reports it from Some, *non interrogabunt iſte ab illo de ſemitis ſuis*, as if they ſhould not ſtand ſo much as to enquire of one another the way.) In this acceptance of pawning or lending the MS. *Arabick* may ſeem to take it, rendring وكل واحد في طريقه يسيرون ولا يرتهنون سبلهم *and every one ſhall go on in his way, and ſhall not give* (to *take*) *in pawn their ways*, *viz.* they ſhall not recede from their ways, or part with them one to another, but every one keep conſtantly their own. And the word being taken in this notion, a learned [o] Commentator looks on it as an elegant expreſſion, by which is denoted, *quod non permutent inter ſe, vel non mutuent vias ſuas unus alteri*, that they do not change among themſelves, or lend as it were one to another their ways, but every one hold their own, keeping every one their place which they firſt occupied.

3. There is yet a way different from this, and not having reſpect to that ſignification of a pledge, but looking on it as ſignifying the ſame that עורת *Ivvet* (with which it agrees in ſound with a change of letters) doth, *viz.* to *pervert*, *wry*, or *make crooked*, as *Aben Ezra* and *Kimchi* ſay the word likewiſe to ſignify in the *Arabick* Tongue. I think it well obſerved by

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[i] Pet. à Fig. [k] As likewiſe ſometimes in Latin. [l] אין לו דמיון it hath no like: none is like it in the Scripture. [m] אין לו חבר במקרא Pagnin. Lex. [n] Tarnov.

by the [p] learned *L. de Dieu*, that that word is not in the *Arabick* Lexicographers given properly in that ſignification, however *Aben Ezra* might find it in his time uſed, and though ſome other notions of it reducible thereto may be found in it, as of *cleaving*, &c. But however, it is thought ſo probable that the word in *Hebrew* hath that notion, that we find moſt to follow it, both ancient, and modern Interpreters. The LXX. ſeem to take it, rendring, καὶ ὃ μὴ ἐκκλίνωσι πὰς τρίβυς αὐτῶν. The printed *Arabick* follows them, ولا يميلون عن سبلهم: the *Syriack* alſo ولا تنحرف عن سكك: and in the Vulgar *Latin*, *non declinabunt à ſemitis ſuis*, all to the ſame purpoſe, *they ſhall not decline, turn or go aſide from their paths.* Several among the more modern alſo, among whom we find theſe and the like rendrings, [q] *Neque de ſemitis ſuis deflectunt*, neither do they go aſide from their paths. [r] *Nullus à ſemita ſua deflectit*, none, &c. [s] *Non pervertent ſemitas ſuas*, they ſhall not pervert (or make [t] crooked) [u] *non obturbabunt itinera illorum*, they ſhall not diſturb their ways. Theſe and the like all appear to take the word in that ſignification as agreeing with עות *Ivvet*, as we ſaid, *to pervert*; and their meaning doth our laſt tranſlation, in language proper to the thing ſpoken of, ſo expreſs, as that likewiſe it is appliable to either of the other rendrings, and all of thoſe ways in them mentioned, either the ſtopping of any when they ſhould not, or their going, or thruſting others out of their places, or their not keeping ſtraight in their ways, or even with others, but thwarting and croſſing them, being, or cauſing, a breaking of their ranks. By this is their orderly proceeding denoted, which is farther expreſſed alſo in the next words.

8. *Neither ſhall one thruſt another, they ſhall walk every one in his path: and when they fall upon the ſword they ſhall not be wounded.*

So ſteadily ſhall they keep their ranks and their places which they at firſt take, that though they be ſo exceeding many, yet they ſhall not throng, or juſtle, or take away their room one from another, but keep every one exactly in his own path. Such accurate order being requiſite to be obſerved in great armies, leſt their number rather bring confuſion to themſelves, than hurt to their enemies: it is that wherein the ſkill of military diſcipline conſiſts in bringing them to, as that without which things are not like to ſucceed with them, for [w] *exercitus incompoſitus res eſt turbulentiſſima, & hoſtibus captu facillima, & penitus inutilis*, a diſorderly army is a very troubleſome thing, eaſy to be conquered, and altogether uſeleſs; while they hinder one another by their diſorder, how ſhall they fight? *Exercitus vero pulchre diſpoſitus, & ordine collocatus, & amicis pulcherrimus videtur, & hoſtibus propemodum invictus, & inexpugnabilis*, but an army well compoſed, and ranked in good order, is both a very fair ſhew to their friends, and a terror to their enemies, and almoſt invincible, and hardly conquered by them; ſuch well ordered armies have at all times and places done great things. If the words here then ſhould be applied to enemies, as by ſome they are, they would in an high manner expreſs both their courage and ſkill in war, and repreſent them as very terrible. Being applied to Locuſts and like vermin, as with others we apply them, who having no king, no commander to ſet them in order, yet go forth all of them in bands ſo exactly ordered, what leſs ſhall they give to be thought of them? the great hand of God, *ex cujus jubentis diſpoſitione volitant*, as *Jerome* ſpeaks, by whoſe command (or ordering) they proceed, muſt needs be acknowledged in them: they muſt needs be acknowledged as his great army by him inſtructed and ſent among them (as he ſpeaks, *ver.* 25.) for performance of ſome great work, and their appearance muſt needs ſtrike ſuch terror into them, as hath been deſcribed, *ver.* 6. eſpecially, when it ſhall be conſidered with what undaunted reſolution and ſucceſs, not by any means to be fruſtrated, they ſhall in ſuch their order and unretarded courſe proceed; which in the next words is ſhewed by his ſaying, *and when they fall upon the ſword they ſhall not be wounded.* Their boldneſs and reſolution is ſhewed in that they ſhall not fear the ſword, but dare to light even upon that; and their ſucceſs in that, though they do ſo, yet they ſhall not be wounded. So [x] *Kimchi* expounds theſe words אין החיל הזה כשאר אויבים, &c. *this army is not like other enemies, whom you may hinder with the ſword from coming upon you*, but theſe light even upon the very ſwords, and are not wounded, *viz.* ſaith he, לקלותם, *by reaſon of their lightneſs.* This might ſuffice for giving the meaning of this verſe, according to our Tranſlation which we look on as moſt agreeable to the *Hebrew*; yet becauſe we find very different rendrings among ancient Tranſlators, as to ſeveral of the words, it may be convenient a little more narrowly to ſearch into the ſignification of them. And, firſt, as to theſe words by Ours rendred, *neither ſhall one thruſt another*, which are in *Hebrew* ואיש אחיו לא ידחקון *veiſh achieu lo yidchakun*, and by moſt tranſlated into the ſame meaning, as by Ours, giving to the verb the ſignification of [y] *preſſing* or *thruſting*, the LXX. uſes a word ſeeming different in ſenſe, rendring ἕκας ἀπὸ τοῦ ἀδελφοῦ αὐτοῦ οὐκ ἀφέξεται, *every one ſhall not recede from his brother*, and the printed *Arabick* following them, وكل واحد من اخيه لا يهرب, *and each of them ſhall not fly from his brother*, *viz.* they ſhall not one part from another. This rendring of the *Greek* makes [z] Some to conjecture that

[p] Who thinks it may be illuſtrated rather from the Ethiopick Tongue. [q] Caſt. [r] Tig. [s] Jun. Trem. [t] Non obliquent, Merc. [u] Oecol. ſee Diodati Edit. in 4to. [w] Lively out of Xenoph. [x] And ſo Abu Walid. [y] Vulg. Lat. coarctavit. The Chaldee and Syriack having the ſame word with the Hebrew; other Latin Verſions, prement, urgebunt, impellent, all to the ſame purpoſe. [z] Schindler, Capel.

that inſtead of *yidchakun*, they read ירחקון *irchakun*, with ר inſtead of *d*, from רחק *Rachak*, to *be diſtant*, or *far from*, to *remove from*. But perhaps it may not be neceſſary to ſay, that they read otherwiſe in the *Hebrew* than we now do, but only took the word רחק *Dachack* in a larger ſignification than is uſually given it, of *preſſing* or *thruſting*, *viz.* that, which in the *Chaldee* and *Syriack* it hath, of *repellere*, *propellere*, &c. to drive, or put off, or *thruſt away*, and ſo might think it well enough expreſſed by a word that ſignifies to abſtain, to fly, or keep himſelf from Others, which will be of like import with putting that from himſelf. As to the next words *they ſhall walk every one in his path*, they are in the *Hebrew* גבר במסלתו ילכון *Geber bimſellato yelecun:* there is likewiſe very great and ſcarce reconcileable differences betwixt ancient and modern Interpreters. The firſt word, גבר *Geber*, doth uſually ſignify a man, one of power, ſtrength, or authority, שיש לו גבורה על האישה, *who hath power over the woman*, [a] as *Kimchi* explains it, and is properly ſpoken על בני אדם of mankind; yet as the ſame Author obſerves, here attributed to Locuſts, or ſuch creatures as he had before compared to גבורים *Gibborim*, ſtrong men, (*ver.* 7.) and uſed as איש Iſh, *a man*, foregoing, is to denote every one of them ſingly. The ſecond word, [b] מסלה *Meſillah*, ſignifies properly, a way caſt up, or paved, from סלל *ſalal* to *pave* or *caſt up*, yet uſed for *a way* or *path* in general. Theſe being the known and undoubted ſignification of the words; How comes it to paſs that in the *Greek* there is nothing like to either of them? for in that we read, καταβαρυνόμενοι ἐν τοῖς ὅπλοις αὐτῶν πορεύσονται, *they ſhall go laden in their arms* (or with their weapons) what is in this reconcileable with the *Hebrew? Capellus*, that he may make ſomething towards it, ſaith, that inſtead of גבר Geber *a man* (or each one) they read with change of letters כבד *Cabed*, which ſignifies *heavy*; but how then ſhall מסלתו *Meſillato* ſignify *his armour*, or what word ſo ſignifying doth he think was read by them in place of it? Perhaps it might be eaſy to ſay that they read the firſt word *Geber*, as it now is, but looking on it in its notion of a ſtrong, great, robuſt man (as elſewhere they render *Gibber* of the ſame note) πολεμιστὴς, *a man of might*, think it here to import *a man of arms or in armour*, and that inſtead of ἐν τοῖς ὅπλοις, in arms (which was included in that former word) was by them put ἐν ταῖς ὁδοῖς, *in their ways*, ſo that the change was made by the ſcribe, not in the *Hebrew* Text, but in their tranſlation, except we ſhould think that for מסלתו they read משלחו, or משלחתו Miſhlacatho, *his armour*. This I do not mention as placing any ſtreſs in it, but as ſeeming almoſt as probable as the other: as for the whole clauſe we ſay with *Mercer*, that the *Greek* reading *ad Hebræum contextum applicari non poteſt*, cannot be made agree with the *Hebrew* Text, *niſi ſenſum eos potius ſecutos dicamus*, unleſs we ſay that they followed rather the ſenſe, *quaſi etiam graviore armatura induti, non propterea impediantur quo minus in armis ſuis via ſua vadant*, as if, though theſe that ſhould ſo run like mighty men, &c, were clad in heavy armour, yet they ſhould not thereby be hindred from going on even in their arms, with expedition in their way. But what may be their intention in their ſo rendring we need not put our ſelves on uncertain conjectures, having ſo plain a meaning from the *Hebrew*, both in our own and other tranſlations agreeable with it, and with the plain meaning both of the preceding and following words, as we have. Among Others we have in the verbal rendring of this clauſe on our ſide, the Vulgar *Latin*, which is, *ſinguli in calle ſuo vadent*; but in the next clauſe he is farther diſtant from us, than either the *Greek*, or any other ancient or modern tranſlations that we have, as will by a brief view of it and ſome of them appear. The words in *Hebrew* being, ובעד השלח יפלו לא יבצעו *Ubead haſſhelach yippolu lo yibtſau*, which Ours very well render, *and when they fall upon the ſword* (or *dart*, as in the Margin) *they ſhall not be wounded.* The *Latin* renders, *& per feneſtras cadent, & non demolientur*, which the *Doway* renders, *and through the windows they ſhall fall, and ſhall not* [c] *demoliſh* (or ſhall take no harm, as the Margin hath it.) A very great difference is here, we ſee, in the rendring the word *ſhelach*, from what is in Ours found, while what we render *ſword*, he renders *feneſtras*, *windows*; which ſignification why he gives to the word I know not: a known ſignification of it, and by all received, is a *ſword*, *dart*, or other like arms, and in it elſewhere in the ſame Vulgar *Latin* ſeveral times uſed. Of the ſame notion is likewiſe سلاح *Salaho* in the *Arabick* Tongue, and שלחא *ſhalca* in the *Chaldee*, but the ſignification of it for a window, I ſuppoſe is not elſewhere given; nor for the rendring it ſo doth St. *Jerome* himſelf give any reaſon, or alledge any authority; yet doth he take notice of the difference of it from the LXX. who render ἐν βέλεσιν on *darts*, and whom he cenſures for their tranſlation of this verſe, as if it did not at all, *expoſitionis ordini convenire*, agree to the order of the expoſition: but his cenſures, I ſuppoſe, may rather agree to them in reſpect of the preceding words, which we have already conſidered, than of this word which they take in a known ſignification, although he faſten the ground of their error on their ſo underſtanding this word: but ſure as to this ſingle word, they give no improper notion. The fault that is, and occaſion of difficulty, muſt be from the other words that they join with it, as beſides thoſe that precede, ſo from their ſubjoining to it αὐτῶν *theirs*, *their darts*, which is not found in the *Hebrew*, and clean alters the ſenſe from what it would be without it; for whereas without it the words ſound, that they ſhould fall or caſt themſelves on any weapons that ſhould be held out againſt them, this muſt either ſound, that

[a] In radic. [b] Druſ. [c] Others think it ought to be rendred paſſively, ſhall not be demoliſhed, or hurt.

they ſhould fall [d] with *their own weapons*, ſtill keeping them about them, when they light or reſt any where, which ſeems *Theodoret*'s opinion: or that others ſhall fall by *their weapons*, which ſeems *Cyril*'s, as if by their conſuming the fruits of the earth, and like proviſions, with their teeth, which he takes to be underſtood by their darts, or weapons, people fell, *i. e.* were killed through famine: and then in their rendring the laſt words לא יבצעו *lô yibtſau*, by οὐ μὴ σωτελεσθῶσι, *& non conſumentur*, they ſhall not be conſumed, ſeems ſome difficulty, *Theodoret*, underſtanding it, they ſhall not be ſatisfied, *viz.* in exerciſing hoſtility; and *Cyril*, that they (*viz.* the people) ſhall not be yet at an end, (*viz.* in their ſuffering what they did by the loſs of the fruits of the earth, but muſt look for farther trouble and miſchief from them coming into their cities and houſes as follows,) but the printed *Arabick* done out of *Greek* renders the whole clauſe thus, وبسهامهم يسقطون ولا يكملون *jaculiſque ſuis corruent, & rem ad exitum non perducent. And ſhall fall with their own darts, and ſhall not perfect or bring the matter to an end.* By which verſion it appears that he read, as it is obſerved in ſome copies to be read, σωτελέσωσι, actively, *perficient*, ſhall perfect or bring to perfection; which rendring may be confirmed by the rendring of the *Syriack* Interpreter in this place, ܒܣܗܡܗ ܢܬܪܡܘܢ ܘܠܐ ܢܫܠܡܘܢ ܥܒܕܐ, rendred in Latin, *præ armorum ſuorum pondere cadent, & rem ad exitum non perducent*, they ſhall fall through the weight of their arms, and ſhall not bring the matter to an head. But however theſe may agree one with another, they differ, which is that we are to ſhew, all from that which Ours take to be the true meaning, and ſo doth the *Chaldee* Paraphraſt alſo, who gives for the meaning of this laſt part of the verſe, גבר בכבישיה אולין לאתר דאנון שליחין קטלין ולא מקבלין ממון, *every one goeth in his path, to the place* (or at the place) *whither they are ſent,* [e] *they ſlay* (or fight) *and do not take money:* where it appears that he takes the word השלח *Haſhelach*, which the moſt render *arms*, or *weapons* (only the *Latin*, *windows*,) in the uſual ſignification of the root, *ſending*, as if it devoured the place whither it was ſent, [f] or that for which they were ſent; then he adds, *fighting* or *ſlaying*, which is not in the *Hebrew*; by his adding which *Pet. à Figuiero* thinks that he underſtood the words to be ſpoken not of Locuſts but of enemies; then the laſt word, יבצעו *Yebtſau*, he takes in a different ſenſe, from what the others that we have ſeen do, *viz.* of *taking money*, as if he ſhould ſay that they were not as other enemies, who would be ſatisfied, and taken off for money; but that was not it which theſe deſired. Yet are there among modern Interpreters, who follow him in the rendring of this, who in the other take the ſame way that Ours do, which gives us occaſion to enquire ſomething into the ſignification of that word. The root בצע *Batſa* therefore we ſhall find to have ſeveral ſignifications, as, 1. The notion of *coveting*, and ſeeking after gain or profit, as *Prov.* xv. 27. בוצע בצע, *he that is greedy after gain*, and *Habak.* ii. 9. בוצע בצע רע, *that coveteth an evil covetouſneſs*, and oft elſewhere; and in this way the *Chaldee*, we ſee, here takes it, and ſo the *Tig. nec lucro inhiant:* another (in *Vatab.*) *non ſtudebunt avaritiæ:* and ſo (in *Calvin*) *non concupiſcent:* the MS. *Arabick* alſo done out of the *Hebrew*, ورا السلاح يقعون ولا يطمعون, *They ſhall fall after the ſword* (or weapons) *and ſhall not covet.* 2. The notion of *perfecting*, or bringing to an end, as *Iſaiah* x. 12. כי יבצע יי את כל מעשהו, *when the Lord hath performed his whole work*, and *Lament.* ii. 17. בצע אמרתו *he hath fulfilled his word.* In this it is here, we ſee, taken by the *Greek*, printed *Arabick*, and *Syriack.*

3. The notion of *cutting*, *cutting off*, *wounding*, and the like, as *Job* vi. 9. ויבצעני *Vayibtſeni*, and *would cut me off*, and *Iſaiah* xxxviii. 12. יבצעני, *he will cut me off*, and *Amos* ix. 1. ובצעם *Ubetſaam*, and *cut them* (or *wound them*, as in the Margin.) In this ſignification it agrees with פצע *Patſa*, (*b* being changed into *p*) which ſignifies *to wound*, and as it is confirmed by *R. Tanchum* from the *Arabick* Tongue, in which بضع *Badaa* ſignifies *to cut*, *cleave*, or to *break in pieces*, as alſo in the *Chaldee*; and therefore is it by him, and by *Abu Walid*, here rendred by يتجرحون, viz. *they ſhall not be wounded.* In this notion we ſee Ours take it with many Others, among whom perhaps the Vulgar *Latin* may alſo be reckoned, as by [g] Some *demoliri* in him is intepreted by *concidere*, and the meaning ſaid to be *concident ſe, vulnerabunt ſe*, ſhall cut or wound themſelves. The verb, though in form active, and ſo alſo in other places uſed, yet is here obſerved by *Kimchi* to be עומד Omed, *intranſitive*, and to have a paſſive ſignification. It having manifeſtly theſe different ſignifications, and each of them having thoſe of good note that chuſe it and prefer it, we have, we ſee, liberty of choice, and take which way we will, we have ſuch as are of good credit and authority to bare us company. But as far as I am able to judge, that, which Ours with many Others take, is in this place ſo far more conſpicuous, (as agreeable to the undoubted ſignification of the *Hebrew* words) and of ſo good coherence with the preceding and following words, than either of the other, as that were it not in reſpect to the authority of thoſe that take them, I ſhould think all that we have ſaid in mention of them, to be but a digreſſion. To this way therefore we keep, and by it are directly led on to what follows in the next words, in which is farther deſcribed, what this army of God here ſpoken of, being of ſuch boldneſs and agility, as theſe and the foregoing words ſet forth, ſhall proceed to do, *viz.*

[d] Mercer otherwiſe, in ſua ipſorum ruunt jacula. trucidabuntur, Pet. à Fig. [e] Trucidant, though Some read trucidantur (Leuſden) or [f] R. Sol. [g] Ribera.

9. *They ſhall run to and fro in the city: they ſhall run upon the wall, they ſhall climb up upon the houſes: they ſhall enter in at the windows like a thief.*

They ſhall run to and fro, &c.] The word ſo rendred is ישקו *Yaſhokku*, and that it is properly ſo rendred I think may not be doubted, being from the root שקק *ſhakak*, and ſuch forms as are derived from it. [h] *Kimchi* notes the proper ſignification to be ההליכה בהתמדה, *a going with continuance* (or *continual going up and down*, as in his notes on this place התמדת ההליכה) and he (as likewiſe *Aben Ezra*) thinks it to have affinity with the word שוק *ſhok*, which ſignifies *a leg*; and that it is here properly ſpoken of Locuſts, who have long legs, and with them הולך תמיד ולא ינוח אלא מעט *are continually going, and ſeldom reſt.* But whatever may be thought of the nicety of that conceit, it is manifeſt enough that our word doth ſo ſignify, and that it is elſewhere alſo ſpoken of Locuſts, as *Iſaiah* xxxiii. 4. כמשק גבים שקק בו, which Ours render, *As the running to and fro of Locuſts ſhall he run upon them.* In this ſignification *of running up and down*, or *going*, is the word here by many Interpreters apparently taken; as by the Vulgar, rendring, *Ingredientur*, they ſhall enter the city; by Others alſo, *per urbem* [i] *gradientur*, or [k] *per civitatem ambulabunt*, or [l] *in civitate diſcurrunt*, or [m] *civitatem percurrent*, or [n] *per civitatem current*, or [o] *urbem pervadunt*. Theſe all manifeſtly take that ſignification of the word, nor need we to think that the *Greek* take it otherwiſe, rendring, τῆς πόλεως ἐπιλήψονται, and the printed *Arabick* following them, يأخذون المدينة *they ſhall take*, or, *ſeize on the city*; or the *Syriack* rendring ܢܣܬܘܢ ܠܩܪܝܬܐ, *they ſhall go up into the cities*; and the MS. *Arabick* في المدينة يغيصون, *they ſhall pour out themſelves* (or ruſh together) *in great multitudes in the city.* *R. Tanchum*, ירסון (or rather ידוסון) *they ſhall trample.* But the *Chaldee* Paraphraſt ſeems to go wider off from any ſuch ſignification, rendring בקרתא מדינין, *in urbe armantur*, or *in civitate armati*, &c. *they are armed in the city, they run*, &c. or as Others diſtinguiſh the clauſes, *In the city, being armed, they run upon the wall*, &c. ſo that according to him the verb *Yaſhakku* ſhould ſignify to be armed, as if it were from נשק, which ſignifies armour. *R. Sol. Jarchi* alſo goes as different from what Others follow, ſaying that the word ſignifies, השמעת הקול *to make a noiſe:* he doth indeed ſeem to take it for the ſignification of the word in the forecited *Iſaiah* xxxiii. 4. explaining it by נהם Nohem, [p] *roaring*, or *making a roaring noiſe*, of which, beſides his authority, I know no proof, as neither of the *Chaldees* rendring it, being armed; yet doth *Abarbinel* ſeem to like both theſe Interpreters, and to prefer them before the other, that in the firſt place, as taken by Others, whom Ours chooſe to follow, we mentioned, and looks on both of them as ישרות *right.* His reaſon why he doth ſo is plain from himſelf, *viz.* becauſe he thinks them better ſo to agree to thoſe of whom he thinks the words here ſpoken, *viz.* not of Locuſts, or ſuch creatures, but of the *Babylonians*, who having gotten over the walls into the city, ſhall ſhout for triumph, and not preſently ſet themſelves to eat and drink and take their pleaſure (as other enemies uſe to do) *but arm themſelves for farther fighting.* The expoſition of *R. Solomon* ſeems to follow *Arias Montanus*, in the Interlineary, putting in *urbe crepabunt armis*, in the city ſhall make a noiſe with their arms, (and *Grotius* himſelf rendring, *adverſus urbem concrepabunt arma*, their arms ſhall make a noiſe (or rattle) againſt the city) whereas *Pagnin* had before put, *per urbem incedent*, they ſhall go through the city. But the rendring, which Ours follow, ſeems much more agreeable to the words, and the known ſignification of them, and the following clearly agree with them, declaring, what, being got into any city, they ſhould there do in every part thereof, leaving none free or unaſſaulted, none being inacceſſible to them. *They ſhall run upon the wall.* Above, *ver.* 7. he ſaid, *they ſhall climb the walls*, here בחומה ירוצון Bachomah yerutſun, *they ſhall run upon the wall*, as having gotten poſſeſſion thereof, and not to be hindred from going from place to place, none being able to ſtay them; nor ſhall the houſes in the city be freer from them, *They ſhall climb up upon the houſes*; 'tis not the height of any of them that ſhall hinder them from getting into them, nor the ſhutting of the doors thereof againſt them, that ſhall keep them out, for if they find no other entrance, *they ſhall enter in at the windows like a thief.* That it is the practice of thieves ſo to make an entrance into houſes, that they find otherwiſe ſhut or barred, appears, as by common experience, ſo by that expreſſion of our Saviour, *John* x. 1. *that he that entreth not in by the door, but climbeth up ſome other way, is a thief:* [q] This ſeems not here ſaid as if they ſpoken of were afraid, as thieves often are, to be diſcovered, but to ſhew that they would not be hindred by any means of ſhutting doors, or the like, but would find out any way of entrance, were it never ſo high or uneaſy to be come to, and ſo by no means kept out. Theſe words, by which the bold carriage of thoſe in this and the former words ſpoken of, is deſcribed, might well agree to a ſtout victorious army, ſuch as that of the *Babylonians*, which *Abarbinel* and Others would have here to be deſcribed: yet that it may alſo be well ſpoken of Locuſts, or ſuch creatures which are God's army, may appear by what is ſaid of them, *Exod.* x. 5, 6. that they ſhould *cover the face of the earth, that one ſhould not be able to ſee the earth*, &c. and that they

[h] In his Notes. [i] Pag. Druſius. [k] Munſt. [l] Tig. [m] Jun. Trem. [n] Piſc. [o] Caſt. [p] Yet may it be here brought to the firſt mentioned notion, if it be underſtood of ſuch a noiſe as they make with their legs, as Mercer ſeems to underſtand it. [q] Merc. Tarnov.

they ſhould *fill Pharaoh's houſes, and the houſes of all his ſervants, and the houſes of all the Egyptians*, &c. Of them *Jerome* here ſaith, *nihil Locuſtis invium eſt*, that there is nothing inacceſſible to them, they not only ſeizing on the fields, corn, trees, but alſo, entring into cities, houſes, and the moſt private chambers. *Cyril* alſo to the ſame purpoſe: *Theodoret* likewiſe, that no height of walls can keep them from entring, for that they eaſily get over the walls, and like thieves enter into the houſes through the windows, which, ſaith he, as an eye-witneſs, οὐ μόνον ὑπὸ πολεμίων, ἀλλὰ καὶ ὑπὸ ἀκρίδων γεγενημένον πολλάκις ἐθεασάμεθα, *we have ſeen done not only by enemies, but by Locuſts*, &c. To the ſame, that are ſpoken of in theſe words, is reſpect had likewiſe in the following words, declaring what dreadful things ſhall attend or enſue on their coming with ſuch violence, and in ſuch great multitudes.

10. *The earth ſhall quake before them, the heavens ſhall tremble, the ſun and the moon ſhall be dark, and the ſtars ſhall withdraw their ſhining.*

רגזה ארץ *Rageza arets*, literally, *the earth hath quaked*, the verb, as likewiſe thoſe that follow, being of the præterperfect tenſe, and ſo by ſeveral tranſlated; ſo the Vulgar *Latin* renders, *Contremuit terra, moti ſunt cæli, Sol & Luna obtenebrati ſunt, & ſtellæ retraxerunt ſplendorem ſuum*, The earth *hath* trembled, the heavens *have* been moved, the Sun and Moon *have* been darkened, and the ſtars *have* withdrawn their ſhining, all in the preter tenſe; ſo are all alſo in the *Chaldee* Paraphraſe, and in the *Syriack* Verſion, and the MS. *Arabick*; and in ſome modern tranſlations, as the Interlineary, *movit ſe terra*, &c. Munſt. *contremuit terra, & commoti ſunt cæli*, &c. Druſ. *commota eſt terra:* yet do [s] Others render them in the preſent tenſe, *contremiſcit terra*, &c. and *Mercer* in his tranſlation of the *Chaldee*, though in that the verb be, as in the *Hebrew*, of the preter tenſe. [t] Others again, whom Ours chooſe to follow, put all in the future tenſe, and that they do well in doing ſo there is no queſtion, in regard that in the prophetick ſtile, the preter tenſe is uſually put to ſignify what is yet to come, it, which is ſpoken of, being (God having determined and ſaid it) as certain as if already done; and therefore in ſuch things, as are ſpoken by way of prophecy, as theſe are, are verbs, which according to their form ſeem to ſpeak of what is paſt, as well rendred by the future or preſent tenſe, as by the preter; and according as the matter requires, ſo is the time to be aſſigned. A greater difficulty will be to know, in what meaning the words ſhall be taken, whether in their proper ſignification, as that the earth ſhall really quake, the heavens tremble, the Sun and Moon be darkened, *&c.* or ſo as to give us to conceive ſome other thing, than what they do properly ſignify. For in this is no ſmall difference betwixt Expoſitors. Some will have the words to be properly underſtood as they ſound; that they ought ſo to be, *Theodoret* thinks it probable, though he thinks they may be otherwiſe underſtood. But *Arias Montanus* is very peremptory for it againſt other acceptions, ſaying, that he doth not interpret them hyperbolically, or ſpoken only of men, that by the army here ſpoken of (whether he underſtood it of Locuſts or *Aſſyrians*, as I ſuppoſe he did, will be all one, as to this matter) they ſhould be brought into ſuch a fear, as if the earth ſhould ſeem to them to tremble, the heavens to be ſhaken, the ſun and the moon not to give light, by which kind of expreſſions, Poets do uſe to ſet forth great fear in men and great diſturbance of things. What great fear and perplexity the people ſhould be in, he ſaith the Prophet had before expreſſed, *ver. 6. that before their face the people ſhould be much pained, all faces ſhould gather blackneſs*; but what things are here ſpoken of, he thinks are *ſimpliciter expectanda*, ſimply and really to be expected, like thoſe things by it foretold ([u] *Luke* xxi. 25.) *that there ſhould be ſigns in the Sun, and in the Moon, and in the Stars*, &c. Of the ſame mind with him ſeems to have been *Druſius*, in underſtanding it to denote, that together with the Locuſts ſhould be thunder, by which he ſhould ſhake the heaven, and an earthquake by which he ſhould cauſe the earth to quake, whether to ſhew that the army, with ſuch ſigns accompanied, was from him, or rather to ſtrike the greater terror into the ungodly people, to deter them from ſinning and bring them to repentance. But whatever reaſon there ſeems to be to theſe for ſuch a literal underſtanding of theſe words, yet do Others chooſe to embrace that way, which *Montanus* rejects, *viz.* that the words ſhould rather be looked on as an hyperbolical expreſſion, of what was not really ſo as the words ſound, but ſuch as might make men conceive things ſo to be, or as rare and great above what is ordinarily ſeen, as if they were ſo. This was anciently St. *Jerome*'s opinion, *viz.* that theſe things are ſpoken of *hyperbolically* (or above what was really done) *non quod Locuſtarum aut hoſtium tanta vis ſit, ut poſſit movere cælos & terram concutere*, &c. not as if there were ſo great force, either in Locuſts or enemies, as that they could move the heavens or ſhake the earth; but becauſe *adverſa patientibus præ terroris magnitudine, & cælum ruere, & terra fluctuare videntur*, to thoſe on whom any great calamity is fallen, through the greatneſs of the terror they are in, the heavens ſeem to fall, and the earth to rock up and down, and withal (as to the laſt words) by reaſon of the multitude of the Locuſts here ſpoken of, that ſhould cover the heavens, the Sun and the Moon ſhould (it is ſaid) be turned into darkneſs, and the ſtars withdraw their light, *viz.* while by a cloud of them interpoſed, the light of them ſhould be hindred from coming to the earth.

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[r] So Bochart. obſerves it is to be read. [s] Tig. Caſtal. [t] Pag. movebit, Jun. Trem. movebitur, &c.
[u] And ſee Mat. xxiv. 29.

earth. This is the meaning of the words by him given, the like to which *Theodoret*, beſides what we have already ſaid of him, mentions; *Cyril* appears to be of the ſame mind, underſtanding it of ſuch a confuſion made by Locuſts, ὡς ἤδη σοκεῖν καὶ αυτὸν σεσονῆϛ τὸν ὐρανὸν, &c. *as that even the very heaven ſhall ſeem to be ſhaken, and the ſun and moon and ſtars, as it were, to reſtrain their light*, and ſo with him alſo is this, ὑπερβολικὸς ὁ λόγος, *an hyperbolical ſpeech*, denoting an intolerable and very grievous calamity to the inhabitants of the land: which he ſaith will hold true, as well if underſtood of enemies, as Locuſts. The *Jewiſh* Expoſitors ſeem to be likewiſe of this mind, ſo *Kimchi*, הכל משל לרוב הצרה כי כן דרך הכתוב *that all the expreſſions are parabolical* (or figurative) *to ſet forth the greatneſs of a calamity*, it being the uſe of the Scripture ſo to ſpeak, as *Iſaiah* xiii. 10. *The ſtars of heaven, and the conſtellations thereof ſhall not give their light: the ſun ſhall be darkned in his going forth, and the moon ſhall not cauſe her light to ſhine*, and [w] elſewhere. *Abarbinel* to the like purpoſe, that by ſaying the earth ſhall quake, is meant, the inhabitants of the land of *Iſrael* ſhall quake by reaſon of them, and that לרוב הצרה becauſe of the great affliction it is ſaid, *The heavens tremble, the ſun and the moon are dark, and the ſtars withdraw their ſhining*, שהוא כלו משל לצרות בני יהודה, *which all is a parabolical expreſſion of the calamities of the Jews*, like to what *Solomon* ſpeaks in deſcription of ſuch accidents, as befal an old man (or, old age) [x] עד אשר לא תחשך השמש, *while the ſun is not darkned*, &c. So that the paſſions or effects wrought, whether by the coming of thoſe clouds of Locuſts, which *Kimchi* looks on as here ſpoken of, or of the great army of the *Babylonians*, of which *Abarbinel* underſtands them, [y] are in the people, the inhabitants of the land, and who were wont with comfort to enjoy the orderly courſe of the heavens, and the pleaſant light of the ſun, moon, and ſtars, are put into ſuch diſorder, as that all thoſe things ſeemed to them to be out of order, and their uſual courſe; and not in thoſe things themſelves: yet doth *Abarbinel* withal ſay that thoſe words, *the heavens tremble*, &c. may in his opinion be literally underſtood, ſo as to denote that the heavens and the powers therein, ſhould now have evil influence on *Iſrael*, who had cauſed God to hide his face from them. That the words are in ſuch parabolical, or hyperbolical meaning to be taken, is likewiſe the opinion of ſeveral (we may ſay moſt) modern Expoſitors among Chriſtians, whether ſuch as think Locuſts, or ſuch as think enemies here to be ſpoken of) *viz.* that men ſhould be in ſuch a conſternation through the clouds of Locuſts filling the air, and even darkning the heavens, or through the multitude and great tumults of the enemies putting all things into a great hurry, or confuſion; ſo that things ſhall be in as great diſorder to them, as if thoſe things, which are literally expreſſed, had been really done. So *Druſius* on the latter words (though different from what we ſaw of his opinion of the whole verſe) ita videtur metu conſternatis, *ſo it ſeems to thoſe that are aſtoniſhed with fear*. He alſo cites that place which expreſſeth the old man's dimneſs of ſight, by ſaying the ſun light and moon were grown dark to him, *Eccleſ.* xii. 2.

There is yet another interpretation of theſe words by Some taken, who looking upon the expreſſions as allegorical, will have by *the earth* to be underſtood men, or things of a lower degree, or ordinary rank; by the *ſun, moon, and ſtars*, ſuch as are more noble, or of higher degree, and ſo by ſaying what is ſpoken of as to both the one and the other, under the notions of *quaking, being darkened, and withdrawing their ſhining*, to be denoted ſuch great fear and calamities, as ſhould befal them all in their ſeveral conditions, none eſcaping fire. This way [z] Some approve of, and Dr. *Stokes* in his *Engliſh* Paraphraſe takes his words, being, "The terror of the lower and meaner "ſort of people may be conceived by the "fearful effects of an earthquake, ſo may the "ſad ruin of the nobles by the ſhaking of "the heavenly or higher powers, and the "woful confuſion of all order and command "(that followed upon that) by the darkning "of the ſun and moon, and the ſtars with-"drawing their wonted luſtre, to the aſtoniſh-"ment of all the ſpectators, as well as thoſe "eminent perſons, that will be moſt concern-"ed in that calamity." But however this allegory may otherwiſe be made good, and that which theſe ſay be alſo true as to matter of fact; yet I ſuppoſe it not ſo proper a meaning of this place, as the former, taking the words as hyperbolical, and expreſſing things more than ordinary in their kind, in terms agreeing properly to other of an higher nature. That ſuch inſtruments of miſchief as are ſpoken of, whether Locuſts, or even the ſtrongeſt enemies among men (as Others will have it) ſhould work ſuch dreadful effects, as the words ſeem to import, may ſeem ſtrange; but all the wonder will be taken off, if we ſhall conſider how and by whom they are ſet on work, by whoſe might and command they act, which the next words declare.

11. *And the Lord ſhall utter his voice before his army: for his camp is very great: for he is ſtrong that executeth his word, for the day of the Lord is great and very terrible, and who can abide it?*

Different expoſitions have we of theſe words, though all tending to the ſame ſcope. And the Lord (ſaith he) נתן קולו *Natan Kolo*, ſhall utter his voice, literally, *hath given* (or uttered)

[w] Ezek. xxxii. 7. [x] Eccleſ. xii. 2. which Aben Ezra alſo quotes. [y] Aben Ezra, רגשו אנשי ארץ, the men on earth tremble. [z] Oecolamp. Danæus, omnibus rebus eum pavorem denuntiat futurum Joel, cum minimis quæ terræ nomine deſignantur, tum etiam maximis ac eminentiſſimis quæ ſolis lunæ ac ſtellarum vocabulis hic comprehenduntur.

uttered) *his voice*; for the word is of the preter-tenſe, and is as ſo by ſeveral rendred, amongſt others by the Vulgar Latin, *& dominus dedit vocem ſuam*, and the Lord has given his voice. So ſeveral others both ancient and modern, as the *Syriack* ܝܗܒ ܩܠܗ ܝܗܒ Yahab Koleh, *hath given his voice* (though the *Latin* Interpreter renders it *dabit*, ſhall give.) The *Chaldee* ארים מימרה, *hath lifted up his word*, and agreeably to him the MS. *Arab.* رفع صوته *hath lifted up his voice*. So among the more modern the Interlineary and *Munſter*, &c. But the LXX. give it in the future-tenſe, καὶ κύριος δώσει φωνὴν αὐτοῦ, and the printed *Arabick* following them, والرب يعطي صوته, *and the Lord will give his voice*, and ſo ſome [a] more modern, which we ſee Ours chooſe to follow, rendring, *ſhall utter*, and it is by Some [b] noted that the preter-tenſe ſtands here for the future. [c] There be alſo who render it in the preſent-tenſe, *edit vocem ſuam*, or *ſonitum edit*, doth utter his voice, or give a ſound or alarm. Theſe all have to juſtify them the uſe, which we have formerly [d] obſerved, of the prophetic ſtile, in putting verbs, whether they ſpeak of things preſent, or yet to come, as well of things paſt, in that tenſe, by reaſon of their certainty, and neceſſary accompliſhment: ſo that whether we look on the judgment ſpoken of (if it be underſtood of Locuſts and ſuch like nouns above named) as already begun, and having ſeized on them, or as yet only menaced, as to the expreſſion it will be all one. *Junius* and *Tremellius* alſo leave it indifferent, in their rendring the word not in any of theſe tenſes, but in the participle, which will be to be underſtood as to the time, according as that to which it is connected is. *Jehovah autem edente vocem ſuam ante copias ſuas*, &c. *ecquis ſuſtinebit eum?* The Lord uttering his voice before his armies, *&c.* who ſhall abide that day? A greater difference betwixt Expoſitors is concerning that voice of his, which it is ſaid *the Lord ſhall utter before his army*; what is meant by it we have here in the firſt place the opinion of [e] ſeveral among the *Jews*, who by this *voice of the* Lord underſtand, *The word* of the Lord in the mouth of his Prophets, foretelling of the judgment here threatened, as if he had ſaid that theſe things came not (or were not to come) on them unawares, but ſuch as they were forewarned of by the miniſtry of the Prophets, that ſo they might turn by repentance. But this interpretation another of them (*Aben Ezra*) ſaith איננו על ררך הלשון *not to be agreeable to the language* or *letter of the words*, but the voice [f] to be the great noiſe by them made, God giving them power to make ſuch a noiſe, as that both the inhabitants of the land, and of the earth itſelf ſhould tremble at it, and [g] whereby they ſhould be incouraged and encourage one another [h] in their going on to execute God's command. But the firſt of theſe opinions *Mercer* cenſures as frigid. And the ſecond (that of *Aben Ezra*) to be *longe alienius*, much leſs to the purpoſe. In the ſecond place then among [i] Chriſtians there are, who by *his voice* will have to be underſtood thunder, with which the coming of theſe his forces ſpoken of ſhould, for teſtifying his preſence and ſtriking terror in men, be accompanied. For that the thunder is elſewhere called his voice is manifeſt. As *Pſalm* xviii. 13. and xxix. 5, *&c.* Yet do Others not think it neceſſary to underſtand it of any ſuch audible voice, but of God's ordering and ordaining ſuch his army and camp, as he calls it, and putting courage into them for executing his command or will, [k] which prevailed on them as much as the voice or words of a commander animating his ſoldiers: his ſo doing ſhewing them that he owned them as his forces; and they, his camp being very great and numerous, requiring that they ſhould be ſo directed and ordered by him, that they might all keep their rank and do their duty, which they accordingly with irreſiſtible force and courage ſhould do. *For he is ſtrong that executeth his word, i. e.* he that is employed by him in executing his word, and is ſet on work by him, ſhall by him be endued with power and ſtrength ſo as not to fail, nor poſſibly be hindred in performing what he is commanded to do: and by this means great calamity muſt needs befal them againſt whom they are by him ſent, *for the day of the Lord is great and very terrible, and who can abide it? The day of the Lord*] [l] The time when he ſhall make himſelf known, by executing ſuch his judgments on his enemies, ſhall be a very extraordinary day, and very terrible, by reaſon of the great calamities that he ſhall in it by the inſtruments of his wrath inflict upon them, ſo that none ſhall be *able to abide it*. The putting it by way of queſtion, *who ſhall*, &c. is a denying that any ſhall be able to do it. The learned *Bochartus* rendring the words, *Dominus dedit vocem ſuam ante exercitum ſuum, ut magna ſint caſtra ejus, & multus ſit*, &c. The Lord hath uttered his voice before his army, that his camp may be great, that there may be many to execute his word; *For great is the day of the Lord, and very terrible, and who can abide it*; explains them thus, *Dominus verbo ſuo multas conſcripſit copias, ut grave in peccatores judicium exerceat, quodque nemo ſuſtinere poſſit*. The Lord hath by his word liſted (or muſtered) great [m] or many forces, that he may execute heavy judgments on ſinners, ſuch as none ſhall be able to abide: and this he ſaith ſeems to him to be the meaning of the Prophet, *quamvis interpretes longe aliter ſentiunt*, although other Interpreters ſeem to think far otherwiſe. There are alſo different rendrings and expoſitions, as the firſt, ſo of either of the words; for whereas Ours render, *for he*

[a] Pagnin. [b] Vatab. Piſcat. [c] Tig. Merc. Caſtal. [d] See on chap. i. ver. 4. and the verſe before this. [e] R. Solomon, R. D. Kimchi, Abarbinel. [f] Verſe 1. [g] Verſe 10. [h] Druſ. [i] Lively, Druſ. [k] Mercer. [l] So above alſo called, chap. i. 15. and Maimonides obſerves any ſuch day, wherein the Lord manifeſts any ſignal deliverance or execution, to be ſo called in this place, part. 2. chap. 29. [m] Druſ. obſerves that ſtrong men be underſtood as well of number as ſtrength, or that they were many that executed his word.

he is ſtrong that executeth his word, the Vulgar read *quia fortia & facientia verbum ejus*, becauſe they (i. e. *caſtra ejus*, his camp) are ſtrong and doing his word. The *Greek* ὅτι ἰσχυρὰ ἔργα λόγων αὐτοῦ, *becauſe the works of his words are ſtrong*; as likewiſe the *Syriack* and printed *Arabick*, ومعمل جبرا هو قوي *and ſtrong is the work of his word*, ſo the printed *Arab.* اعمال كلماته قوية: But the MS. *Arab.* عظيم فاعل خطابه *he is great or ſtrong that doth his word*, as Ours. But which ſoever of thoſe rendrings or expoſitions of the words, that we find, we ſhall take, the ſcope of them ſtill ſeems the ſame, *viz.* that they are to make them duly ſenſible of the great danger of their condition, that they muſt certainly expect that thoſe heavy judgments, which have all along hitherto in this prophecy been threatned to them, ſhall fall upon them if not prevented, and that they cannot by any power of their own be prevented, however the inſtruments by which 'tis ſaid they ſhall be executed may ſeem in themſelves not of ſuch irreſiſtible force, ſeeing they act not of themſelves alone, but by the command of God who employs them, and by his might, which none can be able to reſiſt, and ſtand out againſt: ſo that there is no way for eſcaping the terror of their coming but by making peace with him, and being reconciled to him by repentance, that ſo he may recall his command to them, and repent him of the evil which he had employed them about; which way, as the former words all along have ſhewed what need they had to take, ſo the following exhort them to, giving hopes of good ſucceſs in it.

12. *Therefore alſo now, ſaith the Lord, turn ye even to me with all your heart, and with faſting, and with weeping, and with mourning.*

וגם עתה נאם יהוה שבו, literally, *and alſo now the ſaying of the Lord, Turn ye*, As to the conſtruction of theſe words, *Druſius* notes that the particles, *alſo now*, are not to be joined with the verb *return*, ſo as to ſound, *The Lord ſaith now* (or yet even now) *turn ye*; but with, *The Lord ſaith*, ſo as to ſound, *The Lord alſo now ſaith, turn ye unto me:* as he had before called upon them oft by his Prophets, ſo *even yet, now alſo*, he calls upon them that they would return. [n] Others ſeem to take rather the other conſtruction, as if that, which the Lord ſaid, were, *even now turn ye unto me:* which either be taken, the meaning will be much the ſame, that though the heavy judgments hitherto deſcribed and threatned were ſuch, as they could by no force reſiſt, nor be able to ſtand out againſt; and therefore the caſe ſeemed deſperate with them, yet there was a door of hope by God himſelf amidſt his threats opened unto them, which by himſelf, though by them provoked to ſo great wrath, they were invited and called upon to make uſe for their eſcape, either by preventing them before they were come, or averting them being come. As to aſſigning the time to which this call is to be adapted, *Abarbinel* ſeems to take it to belong to that which was after the deſtruction of the firſt temple, and the interim of their being captives in *Babylon*, [o] and to have reſpect to their return from captivity, and the building of the ſecond temple; as if he ſhould ſay, that though they had not repented before the coming of thoſe things on them, yet even now after that deſtruction and their captivity God did ſay to them, *Turn*, &c. With him in this agrees *Arias Montanus* ſaying, that *in hoc loco divina illa Judaicarum rerum reſtitutio prædicitur, quæ poſt certos annos, hoc eſt ſeptuaginta, contigit*, in this place is that prediction of the reſtoration of the *Jewiſh* affairs, which happened after a certain number of years, *viz.* ſeventy, which God ſo brought to paſs, that he might preſerve that nation, out of which the great Redeemer of the whole world was to ariſe, yet it not being convenient, that the greateſt benefits of God's mercy ſhould come on men without faith and repentance, *etiam in hoc tempore & in hac conditione conſtitutos Judæos*, even at that time he exhorts the *Jews*, being in that condition, to the exerciſe of repentance for that end. But this way of expoſition I look on as ſingular to them; Others, ſuch as look on the executioners of God's judgments before ſpoken of to be Locuſts, and ſuch creatures above mentioned, as we have ſeen, and whoſe opinion we think moſt probable, looking on theſe words as preſcribing the only way for preventing their coming, or removing them being come; and ſuch as look on them to be other enemies, taking them likewiſe to preſcribe the only way for preventing them; ſtill that way is the ſame, *viz.* ſuch repentance as is by the words deſcribed, by its nature and requiſite conditions, which will by viewing the words in order appear. *Turn ye* (ſaith he) *unto me.* The ways, it appears, that they had taken, and were now in, were wrong, and ſuch as led them away from God, and cauſed him to turn away his gracious preſence from them, and to threaten to, or ſend on them, all thoſe forementioned evils, for averting which it is neceſſary that they change their courſe, and turn from thoſe ways, that they might turn to him, and to ſuch as pleaſed him, עדי *to me*, ſaith he, *i. e.* ſaith the *Chaldee* לפולחני *lepulchani*, to *my* ſervice, as if they had forſaken his ſervice, yielded themſelves as ſervants to Others, whether idols or ſins be meant, or moſt probably both, both muſt they neceſſarily turn from, that they may turn as they ought to God, who calls on them, *Turn unto me*, עדי Adai, *even to me*; ſo Ours render it, adding, above what divers others have, the particle *even*, to ſhew that there is great emphaſy in the word for expreſſing the manner of the converſion which is required; that it be ſuch as do not only cauſe them to look back-

[n] Tamen ſi vel nunc ſaltem reſipueritis, &c. Lively, O that even now you would return. Dr. Stokes etiam in hoc ipſo temporis articulo ſpem veniæ reſtare clamitat. Tarnov. [o] הם רמז לפקידת בית שני.

backwards towards God, but to come fully home to him, and with what integrity and ſincerity that ought to be done, the next words ſhew, being בכל לבבכם *with all your heart*. With the heart it muſt be done, not in outward ſhew only, but with inward affection of the heart, and that of the whole heart שלא תיהה התשובה בלב ולב (ſaith *Kimchi*) ſo that their repentance be not with (or from) an heart, and an heart, [p] a double deceitful heart, an heart divided between God and their idols, or other ſins, which, while it makes ſhew of turning to God, yet hath affection to thoſe other things, ſo contrary to him as that he cannot be entirely loved and ſerved together with them. 'Tis that which he requires in our love and ſervice to him, that it be with all our heart, with all our ſoul, and with all our might, *Deut.* vi. 5. with all our mind, as our Saviour [q] adds in repeating that firſt and great commandment, (without obeying which no other can be duly obſerved) *Mark* xii. 30. In obſerving this the firſt mover and acter muſt be the heart, without whoſe ſetting on work, all performances of the outward man are inſufficient and vain, yea diſpleaſing. And therefore in their returning to him it is required in the firſt place, that it be with the heart in the inward man; but when this ſhall have duly performed its part, then is not the outward man left unconcerned, but hath his part to act alſo in performance of ſuch things whereby he may expreſs, how the inward man of the heart is really affected; and ſo by the joint concurrence of both is true converſion or repentance made up. So therefore to what is to be performed by the hidden man of the whole heart, he adds what it is to be expreſſed by, or accompanied with, in the outward man, *And with faſting, and with weeping, and with mourning*. 1. With *faſting*, which will make for the humbling of the heart, which pampering of the fleſh is apt to puff up, and make inſatiate and inſenſible of its own condition, and forgetful of God and his ſervice, as *Jeſurun*, who *being waxed fat kicked, and forſook God which made him, and lightly eſteemed the rock of his ſalvation* (Deut. xxxii. 15, *&c.*) To waiting therefore on God's ſervice and prayer, is it uſually joined in ſcripture, as almoſt a neceſſary concomitant, called for by God, and by holy men practiſed. 2. *And with weeping, and with mourning*, thoſe alſo are uſually ſigns by which an heart throughly affected with grief and ſorrow expreſſeth its paſſions, which, being by it ſtirred up, do alſo gain farther, by a reflexed act, ſtir up in it thoſe paſſions, and work in it more ſorrow, [r] and ſo have their effects on the perſon himſelf, for increaſe of his repentance, as well as for the ſhewing it: beſides the uſe of it for ſtirring up in Others like paſſions, and provoking them alſo to repentance; which in publick aſſemblies, or days of humiliation and penitence, ſuch as here ſeems called for, will be of great uſe, and a great help to devotion; [s] people by their example provoking one another. Of theſe things named (viz. *faſting*, *weeping*, and *mourning*) *Arias Montanus* well ſaith, *hæc enim, ſi pure ſanctèque fiant, non quidem converſio ipſa, ſed laudatiſſima ſunt converſionis argumenta*. For theſe things, if in ſincerity of heart, and in holy manner done, though they be not the very converſion, or turning to God itſelf, yet are they very commendable arguments or tokens of turning to him: what is required therefore in ſuch a turning to God, as ſhall be acceptable to him, he expreſſeth farther in the next words.

13. *And rent your heart and not your garments, and turn unto the Lord your God: for he is gracious, and mercifnl, ſlow to anger, and of great kindneſs, and repenteth him of the evil.*

That in token of great indignation, grief, and ſorrow of heart, and like paſſions, it was anciently a cuſtom among the *Jews* (not to ſpeak of other nations) to rent their clothes, is made manifeſt by many expreſſions and examples in ſcripture, as that it will be needleſs to give any particular inſtances of it. It being grown into a cuſtom, there is no doubt but that it might be as well done in hypocritical and feigned manner, as well as in real and ſincere, as well to make a ſhew of ſorrow only, as really to teſtify it. The Prophet therefore here exhorting to true and ſerious repentance, with hearty compunction and grief for ſins, and to expreſs the ſame by true ſigns and tokens of it, cautions together againſt ſuch hypocritical behaviour, whereby if they thought to deceive God, they would certainly deceive themſelves. He doth not forbid the uſe of ſuch outward behaviour, by which their repentance might be expreſſed; his calling on them for ſuch as are before expreſſed, ſheweth that he rather required them, and ſo his expreſſion here is not to prohibit that here mentioned, but only to require it to be done in acceptable manner, which is when it is not only done in outward ſhew, but accompanied with the inward affection and ſincere intention of the heart, which is called here, the renting of the heart, and not of the garment *(viz.)* only. What is meant by renting of the garments, is eaſily at the firſt hearing underſtood, being plain and proper language: but what by renting of the heart not ſo eaſily, as being a figurative expreſſion, and ſo ſomething by it meant, which the words do not properly ſound. For here is meant plainly ſomething, which may be for the bettering and rectifying of the heart, not the total deſtruction of it, as the rending of it would neceſſarily be. I ſuppoſe therefore it may be ſufficient to take by *rending of the heart* here, in oppoſition to the rending of the garments, to be underſtood, as required to be in the heart, that which by the rending of the garments they would make ſhew of, *viz.* an hearty ſorrow for their ſins, with a deſire of being rid of them, with which a penitent

[p] Pſalm xii. 3. 1 Chron. xii. 38. [q] Mat. xxii. 38. [r] Lament. iii. 51. Mine eye affecteth mine heart. [s] Kimchi.

nitent heart really affected is ſtiled a [t] broken and contrite heart, or agreeable to the expreſſion here a rent and torn heart; agreeably any greatly grieving thing in ordinary language is ſaid to cut ones heart, or cut him to the heart. To this purpoſe is the meaning of the words given by the *Chaldee* Paraphraſt, ואעדו רשע לבכון, *and remove* (or do away) *the wickedneſs of your heart*, taking the heart for things contained in or proceeding from the heart, *and* (that) *not with the rending of your garments* (*viz.* alone.) [u] For illuſtrating this expreſſion of *rending the heart*, [w] Some compare it with that other expreſſion of *circumciſing the foreſkin of the heart*, Deut. x. 16. which cannot likewiſe be underſtood of cutting the ſubſtance, or material part of the heart, but of the removing the corrupt affections thereof, the fooliſhneſs or groſſneſs thereof, as the *Chaldee* there renders it, which is the work of ſerious repentance, and to be wrought on, and in the inward man, without which any things wrought on the fleſh or garments of the outward man are but unprofitable ſhews, however with it ſignificant, and making both for ſtirring up and giving teſtimony of it. And as that is called *circumciſion made without hands* (Col. ii. 11.) ſo is this alſo a rending of the heart without hands; both being of the heart *in the ſpirit, and not in the letter* (as he ſpeaks of the one, *Rom.* ii. 29.) both conſiſting in *putting off the body of the ſins of the fleſh*, Col. ii. 11. The work of a truly penitent heart on itſelf, is cutting off from itſelf thoſe ſins which by long continuance were become as it were natural to it, and part of itſelf. When they ſhall have thus and for that end rent, and ript up by a narrow ſearch the receſſes of their hearts, to diſcover the abominations thereof, and waſhed them away with weeping and unfeigned repentance, reſolving not to continue in committing the like. Let them not (though they have by their former ſins ſo far provoked God as to threaten them with ſevere and ſeeming irrevocable judgments as have been mentioned) yet deſpair, as if there were no hope of eſcape, but turn unto the Lord their God, and yet beg mercy at his hands. *And turn* (ſaith he) *unto the Lord your God.* We have in the foregoing verſe the ſame exhortation, as from the mouth of God himſelf, ſpeaking in his own perſon. *Turn to me.* Here we have it as from the mouth of the Prophet ſpeaking from him, with addition of ſuch words as may give them [x] *boldneſs of acceſs* with confidence, to him, whom otherwiſe, conſidering how greatly they had provoked him, and with what terror of threats and judgments he had hitherto in this Prophecy revealed himſelf unto them, they might have feared to approach unto, and deſpair of finding mercy. The names, by which he is here called יהוה and *Elohim*, ſet him forth as a God of [y] judgment, ſo of mercy, as infinite in mercy alſo to pardon in the former he had ſhewed himſelf to them; his intent here of diſcovering himſelf to them, in the latter, *viz.* of mercy, is ſhewed ſufficiently in the affixe כם cem, *yours*, by his owning them yet for his people, and calling himſelf *their God*, for the Lord will not certainly forſake them whom he yet owneth for his. But this is much more fully yet declared, amplified, and aſcertained to them by thoſe other epithets and properties of his ſubjoined and added as a reaſon why they ſhould not doubt nor delay to turn unto him, *viz.* that he is, *gracious and merciful.* Theſe attributes of God here mentioned are agreeable to thoſe which he proclaimed, whereby to make his name known, *Exod.* xxxiv. 6. The very words, all the former of them (only with the change of order in the firſt two) are there found; though ſomething differently tranſlated by Ours, there read by Ours *merciful and gracious, long-ſuffering, and abundant in goodneſs and truth*, but here *gracious and merciful, ſlow to anger and of great kindneſs.* The words of all theſe in the *Hebrew* are the very ſame in both places, though it pleaſed our Tranſlators differently to engliſh them in the one from what they do in the other, of which one may ſerve for the explication of the other, the meaning being in both the ſame, but the laſt attribute ונחם על הרעה and *repenteth* him (or *repenting* which *Aben Ezra* obſerves a noun adjective) *of the evil*, it is not there in *Exodus* expreſly joined to them, though it may be well underſtood out of what there follows, *forgiving iniquity, tranſgreſſion and ſin*; for forgiving theſe will [z] include that which is meant by *repenting of the evil*, which he had threatned to ſend. The former of theſe attributes will to any conſidering man be, I ſuppoſe, as well underſtood of themſelves, as they would be by endeavouring to explain them in other words, but as for the laſt, *repenting of the evil*, it is not ſo eaſily intelligible; the meaning of the word repenting admitting of ſome ambiguity. For whereas here and elſewhere it is ſaid of God that he repenteth, as, *Gen.* vi. 6. *that it repented him that he had made man*, and 1 *Sam.* xv. 11. *that it repented him* that he had ſet up *Saul* to be king, and *Jonah.* iv. 2. as here, *that he repenteth him of the evil:* and when *Moſes* beſought the Lord that he would turn from his fierce wrath, *and repent of the evil* that he had pronounced againſt his people, *Exod.* xxxii. 12. and it is ſaid, *ver.* 14. *And the Lord repented of the evil which he thought to do unto unto his people*, it is elſewhere on the contrary ſaid that God *doth not*, or *cannot repent.* So *Numb.* xxiii. 19. *God is not a man that he ſhould lie, neither the ſon of man that he ſhould repent*; and 1 *Sam.* xv. 11. of which before cited it was ſaid *that he repented*, it is in *ver.* 29. ſaid, *The ſtrength of Iſrael will not lie, nor repent, for he is not a man that he ſhould repent.* From which ſeeming, at firſt hearing, contradictory places it is manifeſt, that *repenting* or *repentance*

[t] Pſalm li. 17. [u] Kimchi alſo ſo gives the meaning. If ye would rent your heart and remove from it evil thoughts, ye ſhould not need to rent your garments, as men uſe to do in time of ſorrow. [w] Aben Ezra. [x] Eph. iii. 12. [y] Elohim is obſerved to be nomen judicii, יהוה nomen gratiæ. Ar. Mont. Buxtorf. [z] Mercer.

tance is taken in different ſenſes; ſometimes ſo as to be properly and peculiarly ſpoken of men, but not of God, nor to be attributed to him: ſometimes ſo as that it is ſpoken of God alſo, and attributed to him. Properly therefore and in its ſtricter ſignification taken, it imports a change of mind in the perſons ſpoken of, with ſorrow for ſomething done, which proves or ſucceeds otherwiſe than they were aware of, or do now like and approve of, and could therefore wiſh it had not been done, and now ſeek, if it be in their power, to revoke and alter it, ſuch is uſual in men and their actions; but ſure of God and his dealings, no ſuch thing can properly be ſaid. He is unchangeable, and ſo are all his purpoſes, nor hath any thing that he doth, any other iſſue than he foreknew and foreſaw, and what alteration ſeems to men to be in any of them is not in reſpect of his determination, but in reſpect to their opinion of them, ſeeing things fall out otherwiſe, than he ſeemed to them to have intended, and the event to be different from what they expected, and ſuch as if they had been ordered by men, would have argued a real change in their minds, and intentions. So that his forbearing to ſend on men repenting of their ſins ſuch puniſhments, or evils, as he had threatned againſt them going on in their ſin, is in ſuch language as men uſe among themſelves, and of their own doings, called *his repenting*. God repenting therefore of evil to men is indeed nothing elſe but his accepting of their repentance, on which the removing or ſtopping ſuch judgments is not from any change of mind, or new reſolution in him, but the making good a condition, in the firſt denouncing thereof included, as he declares it to be in all his threats, *Jer.* vii. 8. and xxvi. 3. and on the contrary, that in all his promiſes of good to any, there is included a condition of their perſeverance in obedience to him. Though ſometimes not mentioned, perhaps, leſt it ſhould make them careleſs in their repenting, as preſuming too much on his mercy above his promiſe. So therefore the *Chaldee* Paraphraſe gives the meaning, ומתיב מימריה מלאיתאה בישא *and revokes his word from bringing* (or inflicting) *evil*, and agreeably to him the *Syriack* Tranſlation ܘܬܦ̈ܢ ܒܝܫܬܐ *and turning away evil*, the MS. *Arabick* alſo ويصفح عن البلية *and turning* [a] *away from affliction* (or from inflicting evil.) Theſe rendrings give a plain ſenſe of the words, not only ſhewing what is meant *by repenting of the evil*, but at once what evil it is that is ſpoken of, *viz.* not of ſin, but of puniſhment, whereas other ancient tranſlations of great authority ſeem to leave the matter doubtful, as the *Greek* rendring, καὶ μετανοῶν ἐπὶ ταῖς κακίαις, and the Vulgar Latin, *& præſtabilis ſuper malitia*, which the *Doway* renders, and ready to be gracious upon the malice; for although theſe are by Expoſitors underſtood in that meaning, which we have before given, as appears by *Jerome*, *Cyril*, and moſt Others; yet that they may be otherwiſe taken appears by what we have in the printed *Arabick*, which following the *Greek* renders وتواب علي قبايح البشر which is latined, *& quem pœnitet ſcelerum humanorum*, and who repents of men's evil doings. But *Cyril*, though the words in the *Greek*, viz. *and repenting for evils*, may be taken otherwiſe, ſaith, that in his opinion the beſt meaning of them is, that though he hath ſet on afflicting ſinners, yet he will ere long become gentle μεταχωρεῖ γὰρ ἐυκόλως ἐπὶ τὸ βούλεσθαι τὰ χρηστὰ, *for he eaſily turneth himſelf again to will* (or ſhew) *kindneſs*. Manifeſt it is that κακία, as it ſignifies *wickedneſs*, or *evil done by men*, ſo it alſo ſignifies *evil done to men* or brought on them, and is ſo uſed in the *New Teſtament*, Mat. vi. 34. And as for *malitia* uſed here in the Vulgar *Latin* (as likewiſe in *Matthew*) *Jerome* notes of it. *Malitiam in hoc loco non contrariam virtutis debemus accipere, ſed afflictionum*, that it is not taken in this place for evil or wickedneſs contrary to goodneſs or virtue, but for evil of afflictions. Thus he deſcribes the nature of God, and his manner of dealing, as an argument to move them, ſeriouſly, and with ſpeed, according to his exhortation, to turn unto the Lord: For farther perſuading them to which the next words alſo make, from the good effects, which they ſhall probably find on their ſo doing.

14. *Who knoweth if he will return and repent, and leave a bleſſing behind him, even a meat-offering and a drink-offering unto the Lord your God.*

He had affirmed of God in the former words that he is apt to return and repent, and why ſhall they deſpair of finding him in their caſe, though both their ſins, and ſufferings, or judgments threatned were greater than ordinary, and ſuch, as if it were not ſuch a one as he, who is here deſcribed, whom they had to deal with, might move them to deſpair. But now his being ſuch, gives them to hope, though not to preſume on ſlight terms, to obtain mercy. For ſuch is the expreſſion rendred by an interrogation, ſeeming to include doubt, [b] as *ſpem metu miſcet*, doth mingle hope with with fear, *ne aut ſecuritatem foveat, aut deſperatione veniæ illos in luto relinquat*, as neither to cheriſh in them ſecurity, nor through deſpair of pardon to leave them to ſink in the mire. The like expreſſion have we, *Jonah* iii. 2. uttered by the king of *Nineveh* to ſtir up the people to repent on *Jonah*'s preaching deſtruction to them; *Who can tell if God will return and repent, and turn away from his fierce anger that we periſh not?* where it is manifeſt that his drift was not to put them in doubt, but in hope, of mercy. From the expreſſion, ſeeming, as we ſaid, to include doubting, yet together with it, hope and confidence, we may obſerve, that the doubt is not, whether God will be merciful to thoſe that truly repent, which certainly he will be; but whether he will avert his judgments, in that kind which they could wiſh or deſire he would. For where

[a] With which agrees among Latin Interpreters Caſtalio, qui ſe ab inferendo malo contineat. [b] Grot.

where ſin is committed, and God threatens puniſhment for it, there are two [c] things which by thoſe that have committed it, and are now duly ſenſible of their offence and repent of it, may be deſired and ſought for at God's hand, the remiſſion both of the ſin and of the puniſhment; as for the firſt it is not to be doubted that God will to the truly penitent pardon it; it is his property by himſelf declared, and unalterable, ſo to do, but as for remitting and wholly taking away the puniſhment, that is not that, which he hath promiſed always to do; and therefore they that are ſure of the other, have not ſuch grounds as to aſcertain themſelves of that, nor doth he always confer it, as appears in the caſe of *David*, to whom though God had promiſed to put away his ſin, yet he would not ſpare the child which he had begotten of *Bathſheba* in adultery, though for obtaining its life he faſted and wept, ſaying (by way of interrogation much like this here) *who can tell whether God will be gracious to me, that the child may live?* 2 Sam. xii. 13, 14, 22. So in this place the doubtfulneſs intimated in the expreſſion, ſeems not to be ſo much concerning the forgiveneſs of their ſins on their turning to God by unfeigned repentance, as how far he would mitigate his ſentence of judgment againſt them, and limit that deſtruction threatned againſt them, that it ſhould not be total; but there ſhould yet be left a bleſſing behind it, as the following words intimate, and in regard to this alſo the words ſeem to be an expreſſion, [d] *non tam dubitantis, quam bene ſperantis, & opem Dei deſiderantis*, not ſo much of ſuch as doubted, but of ſuch as hoped for good, and deſired for that end help from God, as not doubting but that as far as may conſiſt with the glory of his juſtice, they ſhall find in reſpect of ſuch temporal evils alſo, either a removal, or ſuch a mitigation, as that the iſſue ſhall be for good to them, for fatherly correction, not for utter deſtruction. This or the like is to be ſaid, if the words be read as by Ours and moſt other Interpreters they be, with an interrogation, and particle of doubting, as I ſuppoſe they conveniently are. But meanwhile it is to be obſerved that that particle is not expreſſed in the original *Hebrew*, but by them ſupplied as underſtood, which hath given occaſion to Others of not ſo rendring it, but without an interrogation, or ſuch form of doubting. So the *Chaldee* to the alteration of the meaning through the whole verſe, not, Who knoweth if, *&c.* but מן ידע דאיתי ביה חובין יתוב מנהון ויתרחם עלוהי, &c. *He that knoweth that he hath ſinned, let him repent of them, and he ſhall have mercy ſhewed him*, &c. *R. Solomon* alſo follows him. *Kimchi* likewiſe, having expounded in the firſt place the words, as read interrogatively, doth give as a ſecond interpretation, which he thinks they will bear, [e] *He that knows the ways of repentance, let him repent, and God will repent of this evil.* In theſe all we ſee a difference from the former way, in that the verb ישוב yaſhub, *will return*, which in that is referred to God, is by them referred to men, to thoſe called on to return to God, as likewiſe ונחם *will repent*, by the *Chaldee* and *R. Solomon*, though *Kimchi* refer that to God. But that reading by way of interrogation, which Ours and moſt Others follow, ſeems to give a much more plain and perſpicuous meaning, being ſo an incitement and encouragement to them to turn (as he exhorts them) to their gracious God, not doubting, but hoping, that though they had provoked him to great diſpleaſure, as the judgments deſcribed ſhew, yet upon their ſincere converſion he would alſo return and repent him in that ſenſe, in which that language, as we ſhewed, agrees to him, *viz.* ſo as to revoke that ſentence of utter deſtruction denounced againſt them, and to be yet gracious, and ſhew ſigns of mercy to them. This the *Hebrew* expreſſeth by ישוב ונחם will return and repent, as Ours after Others literally well render it. So anciently the LXX. literally, ἐπιστρέψει καὶ μετανοήσει; and ſo the printed *Arabick* agreeably to them: but the Vulgar *Latin* more to the meaning than to the letter, *convertatur & ignoſcat*, will convert and forgive. The *Syriack* ܡܢ ܝܕܥ ܐܢ ܢܬܘܒ ܘܢܚܘܡ ܠܢ *who knoweth if he will return and have mercy upon us?* That wherein they ſhould deſire and hope that God would ſo ſhew himſelf merciful unto them, as a token of his turning and repenting, is expreſſed in the following words, *and leave a bleſſing behind him, even a meat-offering and a drink-offering unto the Lord your God.* Such *a bleſſing*, *i. e.* ſuch plenty of the fruits of the earth, which now in appearance they were likely to be altogether deprived of, as that they might have wherewith to rejoice before God, and bring unto him ſuch oblations as were by the law preſcribed, thereby to teſtify to him their gratitude for his bleſſings beſtowed on them, which would be a [f] certain ſign of his being reconciled to them, and expecting and accepting yet their ſervice. It was above ſaid, *chap.* i. 9, 13. in the ſetting forth their condition, as ſad and lamentable, and for which they were to ſhew the greateſt tokens of grief, *The meat-offering and the drink-offering is* [g] *cut off*, or [h] *withholden from the houſe of the Lord*, ver. 9. *of your God*, ver. 13. Very ſad muſt needs be their condition while it was ſo with them, as that they had not wherewith to ſerve God: as not only denoting ſcarcity and penury among them, but that they were even rejected by God, who depriving them of thoſe things, without which they could not do him that ſervice which in his law he required from them, ſhewed that he would no longer have intercourſe or communion with them, or accept any longer any ſervice from them: but if he ſhall now again ſupply them with ſuch things, it will be a ſign of great alteration for the better in their condition; and that God did yet own them, and had good affection and kindneſs for them, and would upon their turning

[c] Lively. [d] Glaſſ. Grammat. ſacra. p. 497. [e] The MS. Arab. ſeems to agree with theſe, מן יערף ירגע ונרם.
[f] Danæus. [g] Verſe 9. [h] Verſe 13.

i and repenting accept of them, and that tugh he had ſent heavy judgments on them, bearing ſtill love to them, did not thereby nd their utter deſtruction, but their amend-nt, their turning to him that he might re-n to them. His giving them wherewith to ve him will be an argument that he will ac-ot of them and be pleaſed with their ſervice. lis, in a diſtinction made by the *Jewiſh* ctors betwixt judgments or calamities ſent God on men, obſerved, that ſuch as leave lity and opportunity of ſerving God, how-er ſharp and ſevere, are yet יסורין של אהבה *Juriu ſhel Ahabah*, chaſtiſements of love, ch as argue that he yet loves them, and in-ads [i] to do *them good*, and to make them ca-ble of receiving it, by turning them from hat hath withholden it from them. If God all now conclude theſe evils in the former ords deſcribed with ſuch a bleſſing, whereby ey ſhall be enabled ſtill to ſerve him, it will e certainly a token that he hath yet a love for em, and his directing them to deſire in chief ch a bleſſing, whereby they may be enabled to ſerve him, and not ſuch things as reſpect heir own welfare, profit and diſpleaſure, ſhews hat ſuch his chaſtiſements [k] ought alſo to in-reaſe their love to him from a ſenſe of his ove to them. And withal that the chief end hat they propoſe to themſelves in enjoying ufficiently of worldly good things, ought to e that thereby they may be able to ſerve him with cheerfulneſs and gladneſs of heart, not hat they may uſe them only for the ſatisfaction of their own luſts, and worldly deſires, and that they ought to look on as a bleſſing chiefly in that regard. And when men in any judg-ments ſent on them by God, have ſuch inten-tions in their praying to God for deliverance from them, it will ſerve to ſtrengthen their faith and hope of delivery, that though they deſerve no ſuch thing, yet God will hear them in [l] reſpect to his own glory, and for preſerv-ing his own worſhip entire, and encouraging it. By the mentioning of *meat-offering and drink-offering unto the Lord*, which were then under the law conſtant and neceſſary parts, and requiſites of his worſhip, all parts of it, and all things neceſſary to it may ſeem under-ſtood and included. But *Abarbinel*, I know not how, looks on them alone mentioned, with excluſion of other bleſſings, which they could not hope for, nor have left any more to them. He not taking the calamities here meant to be that of famine and ſcarcity, brought on them by Locuſts and ſuch crea-tures, deſtroying the fruits of the earth from whence the meat-offering and drink-offering were taken; but, looking on the former words, (as we have all along ſeen) as a foretelling of that deſtruction both of their land, and the firſt temple, which ſhould be brought on them by the *Chaldeans*, to be a prophecy indeed of their return from that captivity, and rebuilding of the temple, and being reſtored again to in-habit *Jeruſalem*, and to the worſhip of God; yet withal to ſhew that it ſhould not be in that glory and enjoyment of ſuch privileges as they did formerly there enjoy: they ſhould again be ſo bleſſed as under the ſecond temple to offer ſacrifices, meat-offerings and drink-offerings unto the Lord, but that ſhould be all: thoſe other glorious privileges of having among them הנבואה, *propheſy*, אורים ותומים, *Urim and Thummim*, ארון *the ark*, ושכינה *and the Shecinah or majeſtatick preſence*, ושאר הדברים שחסרו שם *with the other things which were there*; *they ſhould not expect or find in the ſecond temple*; אבל בלבד תשוב עבודת הקרבנות *but the opportunity of offering ſacri-fices only ſhould return or be reſtored to them.* In this *Arias Montanus* ſeems to follow and agree with him; but I know not what ground the words here afford them for it; it may ſuf-fice to have mentioned it as a ſingular opinion of theirs, for I know not whether any elſe accord with them. The expoſition which we before gave, is that which is more probably and generally agreed on, whether they look on Locuſts and like creatures, or enemies threat-ning ſuch a deſtruction, as ſhould not leave them ſo much as whence to be ſupplied with what the law required they ſhould offer to God; and that [m] while the firſt temple was yet ſtanding, where they enjoyed all thoſe other privileges.

Before we paſs from theſe words, we may obſerve a difference made betwixt Interpreters in the conſtruction, beſides what we have al-ready ſeen, though not much in the meaning, of ſome of the words, as namely in thoſe, *and leave a bleſſing behind him*, *viz.* who it is that ſhall *leave* that *bleſſing*, and who meant by *him*, when it is ſaid *behind him*, whether himſelf, the ſame perſon, ſhall leave that bleſ-ſing, or ſome other, after whom he ſhall leave it. There be who underſtand both of the [n] *great people*, or God's [o] *army* before ſpoken of, which they underſtand of the Locuſts. So *R. Solomon* והגום החסיל, and *Aben Ezra*, *perhaps God will repent*, והשאיר וה החיל ברכה *and that army ſhall leave a bleſſing*, *out of which they may make a meat-offering and a drink-offering*. So *Druſius* in the firſt place, *poſt ſe locuſta*, the Locuſt ſhall leave after himſelf. *R. David Kimchi* underſtands the firſt of God, but the ſecond of the Locuſts, והאל יחברך וישאיר, &c. *and God ſhall leave behind the locuſt a bleſſing*; for if ye repent, he ſhall far remove him, and leave remaining in the things grow-ing out of the earth a bleſſing, that all ſhall not periſh, and what remains may be for a bleſſing of which ye may take for a *meat-offering and drink-offering*, which before he ſaid, *were cut off from the houſe of the Lord.* So *Druſius* in the ſecond place, with ſeveral others rendring [p] *poſt illum.* There be again who underſtand both of God, *viz.* that he ſhall leave behind him, *poſt ſe*, behind himſelf, *viz.* after that he hath done, [q] *ira depoſita*, his anger being now put away, in the place of the curſe, a bleſſing. This I ſuppoſe is the obvious mean-ing

[i] Pſalm cxix. 71. [k] Heb. xv. 5, 6. [l] Calvin. [m] See above, chap. i. 16. [n] Verſe 2. [o] Verſe 11. [p] Jun. Trem. Piſcator. [q] Mercer.

ing of our tranſlation, and of [r] ſeveral Others who render, *poſt ſe*, after himſelf. It may ſeem indifferent which of theſe ways be taken, whatever is done by any as God's inſtrument, being done by his power and order, and their ceaſing to do may be ſaid to be his ceaſing, who hath ſaid to them, *thus far they ſhall go, and no further*, and what remains after they have fulfilled his command, ſaid, *to be left behind him.* The *Chaldee* Paraphraſt, who as we before obſerved, leaves out the interrogative at the beginning of the verſe, goes on in rendring the latter part alſo aſſertorily, and that he may ſo make out the ſenſe plainer in his way, both changeth the perſon ſpoken of, and alters both the ſignification and conſtruction of the words; inſtead of, *if he will return, and repent, and leave a bleſſing behind him, even a meat-offering*, &c. renders, *And whoſoever ſhall repent, his ſins ſhall be remitted unto him, and he ſhall receive bleſſings and conſolations, and his prayer ſhall be as of a man which offereth oblations, and drink-offerings of the Lord your God*, but this helps us not ſo much in a literal tranſlation of the words, which we chiefly look after.

15. *Blow the trumpet in Zion, ſanctify a faſt, call a ſolemn aſſembly.*

16. *Gather the people: ſanctify the congregation: aſſemble the elders: gather the children, and thoſe that ſuck the breaſts: let the bridegroom go forth of his chamber, and the bride out of her cloſet.*

17. *Let the prieſts, the miniſters of the Lord, weep between the porch and the altar, and let them ſay, Spare thy people, O Lord, and give not thine heritage to reproach; that the heathen ſhould rule over them: wherefore ſhould they ſay among the people, Where is their God?*

The very ſame words have we at the beginning of the chapter, *Blow the trumpet in Zion*] and, we may well think, on the ſame occaſion, and to the ſame purpoſe, that here. But *Abarbinel* thinks that they have reſpect to different occaſions, and that they were in the firſt place to give them warning of the invaſion of their land by the *Chaldeans*, and of their being led captive by them, and of the deſtruction of the firſt temple, and their reſtoration after it, but here in the ſecond place, of the deſtruction of the ſecond temple, and the exile that they are now under, and the reſtauration that they expect from it, בגאולה דעתידה, *in a redemption yet to come:* ſo ſound his words on *chap.* ii. 1. שנבא בהן על שני הגליות והחרבנות חרבן בית ראשון ופקידתו בפרשה הראשנה וחרבן בית שני וגאולה בפרשה השנית. And him in this ſeems *Arias Montanus* to follow, here taking, in theſe words and the following, to be deſcribed all thoſe calamities ſince the ſacking of *Jeruſalem* by the *Romans*, but by the former thoſe brought on by the *Aſſyrians*, and other e- mies; but ſure we cannot follow him ſafe in this, it being plain that *Abarbinel*'s drift in this, is to elude ſuch predicting in this p- phecy, the fulfilling of which will neceſſ ly prove againſt him, and thoſe of his relig, that the Meſſias is come; and the gran them not to be fulfilled, will be to deny at he is yet come; and to bid men to expect et his coming, as will appear by what we ill meet with hereafter, as particularly, *ver.* 8. The plainer and certainer way therefore, a to the intent of theſe words, is to take them a repeating of what was before ſaid, and n the ſame occaſion, for a farther and more e- neſt exciting them to the duty of repentae exhorted to, after he had ſhewed what nd there was to them of it, it being the o y means for removing thoſe heavy judgmen, which he had ſhewed to hang over their hea. Their ſins being national, the judgment n them national, they ought likewiſe to join n the uſe of theſe means by which they m y obtain mercy and pardon for their ſins, an a removal of the judgments by them called n them, and that they may not be backward i ſo doing, they are a ſecond time earneſtly e horted to it, in proclaiming a ſolemn public faſt, in teſtimony of unfeigned repentanc, and their concurring in it. For ſuch he he calls, and preſcribes methods for it, or [s] form of it, as by taking the words in orde we ſhall ſee.

Blow the trumpet in Zion.] On what occ- ſions the trumpet was uſed to be blown amon them, we have above ſeen on *ver.* 1. Wha the occaſion was, for which it was here bid t be blown, the following words declare, *viz.* that it was to call on them ſolemnly to aſſem ble themſelves, that they might obſerve publick faſt, and day of humiliation, an joint ſupplications to God, for removing thoſ heavy things denounced againſt them, o which they ſuffered, or were in danger o ſuffering under, whether by Locuſts, *&c.* o enemies, according to thoſe different opinion which we have all along ſeen, ſo including both the firſt and the third of theſe uſes which we there on *ver.* 1. mentioned, of blowing the trumpet. This trumpet is to be blown *in Zion*, which is alſo, *ver.* 1. called *his holy mountain*, as elſewhere, *his holy hill of Zion*, Pſalm ii. 6. whither, as it is ſaid of *Jeruſalem*, ([t] the whole of which here by naming that one part of it may well be meant) *the tribes went up*, the tribes of the Lord unto the teſtimony of *Iſrael*, *viz.* the ark there placed in the temple, *to give thanks unto the name of the Lord*, Pſalm cxxii. 4. their moſt ſolemn place of their religious meetings. The aſſignation of this place ſheweth what is bidden there to be done, to be of great and general concernment to them: What was by God commanded ſo to be publickly proclaimed muſt needs be thought ſo; withal the proclaiming it in that place of greateſt concourſe from all parts of the land, was a means of

[r] Tig. Munſt. Calv. Pet. à Fig. [s] Jun. Trem. Danæus. [t] Pet. à Fig. on ver. 1. Danæus.

making it publickly known to all, whether for the drawing them thither for obſerving it there, or whether for obſerving it [u] in all other places and ſynagogues in the whole land, at that ſame ſet time. What is the thing there to be proclaimed, the following words, with expreſſion of ſeveral circumſtances, declare, *Sanctify a faſt*, קראו עצרה *call a ſolemn aſſembly* (or *day of reſtraint*, as the margin, *chap.* i. 14. hath it.) For theſe very words in *Hebrew* had we there before, where of what may concern the meaning and interpretation of them hath been ſaid what may ſuffice.

Verſe 16. *Gather the people.*] *viz.* Cauſe that they come together, [w] *ad publicas ſupplicationes*, to put in joint and publick ſupplications. *Sanctify the congregation.*] Of the word קדשו *Kaddeſhu*, Sanctify, which occurs in the former verſe, as likewiſe (as we ſaid) *chap.* i. 14. hath on that firſt place been ſpoken what is here applicable to it. *R. Tanchum* notes that the ſame ſignification will here well agree to it as in the former place; and that he takes to be الاعداد, that of *preparing* or *ordering*, and ſo the MS. *Arabick* here alſo renders it عدوا الجوق *prepare the congregation*, by which, though the word may ſeem elſewhere uſed of any ordinary preparation, the place here will ſeem to require to be meant a warning them ſo to prepare themſelves to meet, [x] as for the performance of a holy duty, *viz.* of a ſolemn faſt, with obſervance of ſuch rules and circumſtances, as by the law were required to be obſerved for the performing of it. By this congregation, *Grotius* underſtands peculiarly the *Levites*, as hereby bid to prepare themſelves; but ſure that the word may ſeem to be of larger comprehenſion, including all ſorts and conditions of men, of whom gathered together it was to be made up, the following words by naming the particulars declare, viz. *the elders, the children, thoſe that ſuck the breaſts, the bridegroom, the bride, and the prieſts. Aſſemble the Elders.*] By the *Elders*, the ſame learned Man takes to be underſtood, *tum illum ſummum ſenatum, tum illos qui urbibus ſingulis præſident*, both the whole great council of *Sanhedrim*, and them alſo which did preſide in particular cities. The ſame word have we above likewiſe, *chap.* i. 14. where what was ſpoken may agree alſo to this place. That it may be, and uſeth to be, applied to ſuch as we may call Senators, men eminent for gravity and dignity, as well as to men exceeding in age, is no doubt, yet that it is here more particularly to be underſtood of ſuch who in reſpect of their years are ſo called (which ſeems the more proper and ſtrict ſignification of it) [y] is probable from what follows, as contradiſtinct to it, viz. *Children, and thoſe that ſuck the breaſts.* The reaſon why thoſe ſhould be called on to aſſemble themſelves, in a day of a national repentance, to be teſtified by faſting and ſupplications, is probably given by [z] Some, both becauſe their ſins were greateſt, and becauſe their example would be prevalent in drawing Others on in the ways of repentance. But beſides this, the naming them with thoſe that are joined with them, viz. *children*, and *thoſe that ſuck the breaſts*, ſeems to require that in this *people* to be *gathered*, and a *congregation* to be *ſanctified*, there be none exempted on any pretence whatever, that not only men of better vigour, age and ſtrength, and ſo better able to endure ſuch hardſhips as ſeem'd in performance of ſuch duties of humiliation to be required, ſhould for the end named aſſemble themſelves, but even from all the oldeſt, whoſe ſtrength was decayed, to the youngeſt, who might ſeem not yet of ſtrength. The judgments did ſo generally concern them all, as that it concerned all to be joined in ſeeking mercy from God, by ſuch means as they were able, for the removing of them. All others then muſt needs be inexcuſable, if they do under any pretence keep back or abſent themſelves.

Gather the children, and *thoſe that ſuck the breaſts.*] Theſe innocents may not be thought to have by their ſins pulled on the nation thoſe judgments, under which they ſuffer, nor to be of diſcretion to underſtand the methods of repentance, and what is intended thereby; why then are theſe to be gathered together to the performance of that duty here enjoined? What reaſon there is for it will be evident, when we conſider, that it is juſt with God to viſit the ſins of the fathers upon the children, and that the fathers conſidering the ſufferings of their children, and cries, cannot but thereby be moved with greater earneſtneſs, to ſeek unto God for removing thoſe evils, in which their innocent children are for their ſakes involved together with themſelves, from which they are not able otherwiſe to relieve them. Beſides that by this means they may hope to find compaſſion from God, who will be moved with the cry of poor children and infants. He that feedeth the young ravens, when they cry, will not neglect the cry of poor children: what tender reſpect he hath to them in his executing his judgments on nations, appears by what he ſaith to *Jonah*, whom he ſent to denounce deſtruction to *Nineveh*, giving a reaſon why upon their repentance he reverſed his ſentence againſt them. *Should not I ſpare Nineveh, Nineveh that great city, wherein are more than ſixſcore thouſand perſons that cannot diſcern between their right hand and their left hand, and alſo much cattle?* Jonah iv. 11. In their ſolemn faſt their king proclaimed, and publiſhed that *neither man nor beaſt ſhould taſt any thing*, not feed, nor drink water, *&c.* probably children and infants were likewiſe kept faſting, and as the ſuffering in the humiliation was extended to them, ſo by the words cited it appears that God had in his ſhewing mercy eſpecial regard to them. That it was thought of old a motive to compaſſion in God to join in children alſo, in their addreſſes to him for mercy, appears by what is read in the book of *Judith*, chap. iv. 9, 10, 11, 12. where

[u] Danæus. [w] Piſc. Tarnov. [x] Calv. Merc. [y] Brenn. [z] Calvin. Danæus.

where the little children are ſaid to be taken into the number, that they might with great vehemency humble their ſouls, and cry unto the God of *Iſrael* all with one conſent earneſtly. So here according to *Kimchi* are they bid to gather them together with the others named ויהיו כולם באסיפה אחת, &c. *that ſo they might be all in one congregation, and then the little ones hindred from ſucking might cry for hunger, and thoſe of riper age moved by their crying, might humble themſelves, and repent*, and God might of his great mercy take compaſſion on the cry of thoſe little ones. And as no age could excuſe any from bearing their part in this duty of publick humiliation, ſo neither any circumſtances they could be under, or any concerns they might pretend. If any might have been born with in that kind, probably ſuch as were newly married might, who were by the law excuſed from other publick ſervices, as of ſerving in the army in time of war, or the like occaſions. So we read, Deut. xxiv. 5. *when a man hath taken a new wife, he ſhall not go out to war, neither ſhall he be charged with any buſineſs, but he ſhall be free at home one year, and ſhall cheer up his wife, which he hath taken.* But here is no ſuch privilege granted in this caſe of publick humiliation. *Let the bridegroom* (ſaith he) *go forth of his chamber, and the bride out of her cloſet.* They muſt not (as in other caſes they might) enjoy themſelves, and take their pleaſure, while Others perform the ſervice required, but they alſo muſt here do their part of removing the publick calamity, though in the very day of their marriage, or while the ſolemnity thereof was otherwiſe to have been celebrated; what mirth and jollity would be otherwiſe ſeaſonable, and even commendable, muſt now, God calling for other behaviour, be laid aſide. What danger it will be at ſuch a time to indulge to it, appears by what he ſaith, *Iſaiah* xxii. 12, &c. *In that day did the Lord God of hoſts call to weeping and to mourning*, &c. *and behold joy and gladneſs*, &c. *Surely this iniquity ſhall not be purged from you till ye die, ſaith the Lord God of hoſts.* No pretence then may at ſuch a time, when God calls on them for publick humiliation, excuſe from it. Theſe here named are called on to attend on it, if they ſhall refrain from it, what ſhall it be but a farther provoking that wrath, which by it they are put in hope of appeaſing, and directed by that, as the only means left, to ſeek it. Let therefore in the time of publick calamity, even the *bridegroom* and *the bride*, laying aſide thoſe privileges of mirth and ſolacing themſelves, which at other times they might lawfully challenge, go the one forth of his *chamber*, the other out of *her cloſet*, to join with others of all conditions, in publick acts and exerciſe of humiliation. The word חפה *Chuppah*, by Ours rendred *cloſet*, is to the ſame purpoſe generally by Interpreters rendred, in their ſeveral languages, by ſome ſuch word as may denote *thalamus*, properly a *bride-chamber* (as it is alſo taken, *Pſalm* xix. 5.) So ſounds the *Chaldee* בית גנונהא, which the *Syriack* alſo hath ܒܝܬ ܟܠܬܐ, the *Greek* τῆς παστῆς αὐτῆς. The MS. *Arab.* حِلَقِها. The printed *Arabick* خدرها, the ſame with the *Hebrew* חדר attributed to the bridegroom, and rendred *chamber:* and by him rendred حِلَقِها which is in the MS. there خدرها as if the two words were ſynonymous. *R. D. Kimchi* ſaying likewiſe that this hath the ſame ſignification, with that former word חדר, yet gives another meaning which it may be capable of, *viz.* החליים והעדיים שחופפים עליה בימי החתונה *that he ſhould go out of, or put off thoſe ornaments and attires, with which they covered her in the days of her eſpouſal* (or marriage.) The word may be indifferently capable of either of theſe ſignifications, being from חפה *chaphah*, to cover, and ſo appliable to any covering. Which either of them be taken the ſcope will be the ſame, *viz.* that laying aſide all nuptial pomps, and ſigns of mirth and jollity, both the bridegroom and his bride come forth and join with the aſſembly in ſuch ſolemn rites of humiliation, and expreſſions of ſorrow and repentance, whereby both their hearts may be duly affected with their condition, and God moved to compaſſion. The aſſembly conſiſting of ſeveral orders and degrees of the people being thus gathered: The prieſts are in the next place called on to perform their parts. *Let the prieſts, the miniſters of the Lord, weep between the porch and the altar.* The prieſts as here, ſo above, *chap.* i. 9. called *the Lord's miniſters*, and *ver.* 13. *the miniſters of the altar*, and the *miniſters of my God.* Theſe are bid to weep, not as if it were not required of the Others alſo ſo to do; but that they whoſe duty was mainly to attend the ſervice of God, and to direct others in performance thereof, were to lead them the way in it. What is done by them interceding is looked on as done by all with joint affections, as they ought to do, accompanying them. They are bid *to weep* for the ſins and calamities both of themſelves and the people: they are above, *chap.* i. 13. called on ſo to do, becauſe the *meat-offering and the drink-offering are withholden from the houſe of their God.* The place where they were to perform this duty is ſpecified between האולם *Haulam* and מזבח *Mizbeach*, the *porch* and the *altar.* What the אולם *Ulam* or porch was we learn, 1 *Kings* vi. 3. what *altar* here meant, 2 *Chron.* viii. 12. in the altar for burnt-offerings, [a] which *Solomon* built before the porch, in the inner court of the Lord's houſe, (*Ezek.* i. 16.) not that other of incenſe, which was within the holy place, or temple; although *Druſius* will have to be underſtood *aram ſuffimenti*, the altar of incenſe. But I ſuppoſe we may better conceive of the place deſcribed by a draught of the ſeveral parts of the temple, and courts belonging to it, which I find in an ancient MS. of *Maimonides*, in his Commentary on the *Miſnaioth*, in the tract *Middoth*, of the text of the *Talmud*, where

[a] Lively.

where he thus ordereth them, *viz.* placing on the eaſt ſide, firſt עזרת הנשים *Ezrat hannaſim* the women's court; 2. עזרת ישראל *Ezrat Iſrael*, the court of Iſrael; (or the people or men.) 3. עזרת הכהנים *Ezrat haccohanim*, the court of the prieſts, in which was מזבח *Mizbeach*, the altar; 4. אולם the porch, beyond which was היכל *Heical*, *the temple* (or holy place) and in that מזבח הזהב *Mizbeach hazzahab*, the golden altar (that for incenſe) and the table and candleſtick; and 5. קודש הקדשים *Kodeſh hakkodaſhim*, *the holy of holies*. Now the place here deſigned, according to this, will ſeem to be that ſpace, or part of the court of the prieſts, which was between the altar and the porch, in which court they were wont to ſtand and prepare their burnt-offerings; ſo *Ezek.* viii. 16. is that ſpace, which is between the porch and the altar, ſaid to be in the *inner court*. And of this place ſeems *Kimchi* to underſtand it, whoſe words ſound, *Becauſe there ſtood the prieſts to perform their miniſtry*, and their *miniſtry ceaſing*; becauſe as he ſaid (*chap.* i. 9.) the meat-offerings were cut off from the houſe of the Lord, *there in that place of their miniſtring* let *them* weep, and put up their prayers unto God, in the houſe of his ſanctuary (under which laſt word I ſuppoſe he underſtood the whole belonging to the temple, without as well as within) *Aben Ezra* likewiſe ſeems to underſtand the ſame place, ſaying by way of explication, אין נכון לבכות בבית השם בהיכל לפני *it is not convenient to weep in the houſe of God, in the temple before me*; which *Abarbinel* obſerves to be well ſaid by him, שאין נכון לבכות בהיכל השם [b] *that it is not right to weep in the ſanctuary of God:* without it therefore, and before it are they bid to weep, though even there [c] (as Some obſerve) it was prohibited to ſhew ſigns of grief. The ſame place is thought to be that which is between the temple and the altar, where *Zachariah* was ſlain, *Mat.* xxiii. 35. The whole temple may be named, the porch being looked on as part of it. Why in that place they are bid to weep, other probable reaſons, beſides thoſe intimated, are aſſigned, as firſt, from the conveniency of the place, ſo ſituated as that thence the people from the outward court (ſeparated from it with a low wall of three cubits height only) might obſerve the humble poſtures and behaviour of the prieſts, and thereby be excited to the like, and to join with them in a general humiliation. 2. That ſtanding in the place, which was between the temple of God and the court of the people, they might appear [d] as interceſſors between them, making interceſſion to him for their ſins: or, 3*dly*, In token of their humiliation, out of a ſenſe of their unworthineſs to draw nearer unto God, like that of the penitent publican, who out of ſenſe of his unworthineſs to approach nearer to God, ſtood afar off, *&c.* Luke xviii. 13. [e] Some obſerve, that becauſe they were to weep and pray beyond the altar, that this was to be done after they had firſt appeaſed God with ſacrifices. But by what is ſaid, *chap.* i. 13. and in this chapter, *ver.* 14. it ſeems that they had not, or ſhould not have any ſacrifices to offer, and therefore, as they were wont to perform ſuch duties as prayer and thankſgiving, which is to be performed with gladneſs and chearfulneſs of heart, in that place, they are now called on therein to weep; which why in that place they ſhould do, ſuch probable reaſons as we have ſeen, are or may be aſſigned, but here is none expreſſed, and therefore is it not neceſſary to ſeek for any. It is by God ordered that in that place they ſhould do it, and therefore neceſſary to them that they ſhould, as by him required, do what he bids them to do, even there to weep in token of ſorrow for both their own, and the ſins and calamities of that people, and to put up their ſupplications for themſelves and the people; for ſo is here to their weeping joined, as neceſſary, praying alſo, to ſhew that their eyes are affected by their hearts, and that what they do is not only out of ſenſe of what they ſuffer, but of what they do deſerve, and out of ſorrow for their ſins. So he adds, *Let them ſay*, preſcribing alſo to them a form of prayer, or what they ſhall ſay, viz. *Spare thy people, O Lord*, which form both ſhews how they ought to be affected with the ſenſe of their own, and the people's condition, and by what motives they may hope and endeavour to prevail with God to have mercy on them. They muſt ſay, *Spare thy people*, they acknowledge themſelves to be guilty and to deſerve puniſhment, to ſtand in need of mercy from God, and that they have no other hope of help but from that. He being juſtly provoked to wrath againſt them, and to inflict puniſhments, and ſend judgments on them; the motives, by which they may hope to prevail with him for pardoning their offences and removing his judgments, are firſt, their relation into which he had received them to himſelf; their acknowledging him as the only true God; his compaſſion to thoſe that are in miſery, and the preſervation of his own honour and glory. That relation is by them to be expreſſed in calling themſelves his people, his heritage. 2. Their acknowledging him the only true God in calling him יהוה *Jehovah*, rendred *Lord*, which was his proper name, not communicable to any other but him the true God. 3. His compaſſion on their miſery, becauſe if he do not ſpare them, but go on in executing his judgments on them, they ſhall be given up to reproach, and the heathen ſhall rule over them. 4. The preſervation of his glory, for if he ſuffer them to be deſtroyed, they will ſay among the people, *where is their God?* as taking it for a ſign that he was not able to make good to them thoſe his promiſes, which he had made to them in their forefathers, or were worſe than his word to them; and ſo would

[b] Mercer, Ar. Montan. ſaith that even in that place they are now bid to weep, it was not ordinarily lawful ſo to do.
[c] Biſhop Hall's Paraphraſe. [d] Merc. Calv. [e] Chr. à Caſtro.

would thoſe idolaters take thence occaſion of blaſpheming his name, and his honour, an argument elſewhere [f] often uſed in ſcripture, to move God to ſhew himſelf what his people owned, and profeſſed him to be, and that they might not ſeem in vain to put their truſt in him, as their enemies were apt to object they did, as though he were not able to do for thoſe that truſted in him more than the Gods of the heathens could do for them.

Of how great force this motive is to prevail on God, appears elſewhere not only from *Moſes*'s and *David*'s, and other holy men's making uſe of it for that end, as *Exod.* xxxii. 12. *Numb.* xiv. 13, 15, 16, *&c. Deut.* ix. 28. *Pſalm* lxxix. 9, 10. and cxv. 20. *Dan.* ix. 19. but from what he from his own mouth declareth, that he ſpared his people, whom he would otherwiſe have ſcattered, and have cauſed the remembrance of them to have ceaſed among men, becauſe he feared the wrath of the enemy, leſt their adverſaries ſhould behave themſelves ſtrangely and ſay, *our hand is high, and the Lord hath not done all this*, Deut. xxxii. 26, 27. and what he ſaith to the ſame purpoſe, *Ezek.* xx. 13, 14, 21, 22. The words למשל בם גוים *Limſhal bam Goim*, rendred by Ours in the Text, *That the heathen ſhould rule over them*, and ſo generally by Others to the ſame purpoſe. We have in the Margin put as a different interpretation, *ſhould uſe a by-word againſt them.* They are ſo explained by *R. Solomon Jarchi*, who here expounding the word *Limſhal*, ſaith that it is לשון משל ושנינה in the ſignification of *Maſhal veſhaninah*, which words we have in other places, as *Deut.* xxviii. 37. where is threatned to *Iſrael* that upon their falling away from God, they ſhall become לשמה למשל ולשנינה בכל העמים Leſhammah lemaſhal veliſhninah becol haammim, *an aſtoniſhment, a proverb, and by-word among all nations.* So likewiſe, 1 *Kings* ix. 7. and *Jer.* xxiv. 9. in which places the noun משל *proverb* being uſed in an ill ſenſe, as for *a taunt, reproach*, and *by-word*, it is manifeſt he thinks that the verb alſo ought to be here taken in the ſame ſenſe; and the meaning ſo made out would be [g] convenient enough. But it is by Others generally taken in its more ordinary ſignification of *bearing rule*, and from it ſo taken *Jerome* thinks here to be made manifeſt what was hitherto doubtful, *viz.* who it be by whom the calamities hitherto deſcribed ſhould be brought on them, whether Locuſts and other ſuch noxious creatures, or enemies. From this expreſſion he thinks it manifeſt that it is not ſpoken of thoſe vermin, but of their [h] enemies among the nations. *Cyril* alſo thinks it hence made probable, that enemies are thereby meant, yet that nevertheleſs it may be well enough underſtood of Locuſts. But among more modern Expoſitors *Calvin* taking hence his ground ſaith, *Ideo ridiculum eſt, quod multi putant, contexi ſermonem de locuſtis*, &c. it is therefore a ridiculous thing to think that the Locuſts are ſpoken of, and altogether different from the meaning of the Prophet. But this ſeems ſomething haſtily ſpoken by him. As Others before him, ſo Others after him, who had ſeen and conſidered what he ſaith, are yet of opinion, that it may very well, and ought to be interpreted of ſuch ill conſequences as were, by God's ſending of the Locuſts among them to deſtroy the fruits of the earth, brought on them, and ſo the Locuſts in the preceding words moſt probably, properly meant. Among the *Jews Aben Ezra* ſeems ſo to take them, by reproach, underſtanding רעב *famine*, and explains what is ſaid that *the heathen ſhould rule over them*, becauſe thoſe that were oppreſſed by famine would fly to them, and if they ſhould come againſt them, they would have no ſtrength to fight [for themſelves.] And ſo alſo *Kimchi*, *Give not thine heritage to reproach, that the heathen ſhould rule over them*, כי כשהיה רעב בארץ ישראל, &c. *becauſe when there was a famine in the land of Iſrael, many went forth of it to ſojourn in Egypt, and in the country of the Philiſtines, by reaſon of the famine, and this was a reproach to them, and the nations bare rule over them while they were ſtrangers in their land.* So that according to thoſe and ſuch as go their way, the words ſound, [i] as one among Chriſtians more modern well paraphraſeth them, *Spare thy people, in removing from them the plague of Locuſts, which if it continue to run and ſpread among them, will bring on them a very great famine, and ſo thy people ſhall be forced for relief of it to fly to the countries of the nations, and ſerve them for bread, and to ſuffer their rule and their reproaches, as of old they fled to the Egyptians, and became their ſervants.* [k] Other alſo among Chriſtians later than *Calvin* look on this as the righter meaning, *viz.* that it is the enemy that is here ſaid ſhould rule over them, but thoſe inſtruments of miſchief to them all along before deſcribed, not thoſe enemies among the nations, but ſuch vermin by which they ſhould be ſo impoveriſhed, as that they ſhould be forced to ſubmit themſelves to thoſe nations, or be eaſily overcome by them.

That which is in the verſe ſaid, *let the prieſts weep between the porch and the altar*, manifeſtly argues, that what is ſpoken was to happen while the temple, with its porch and other parts belonging to it, was yet ſtanding, and the prieſts had free acceſs to it, and liberty of exerciſing there ſuch offices as belonged to their function, which is contrary to what *Abarbinel* thinks, that it belongs to the times after the deſtruction thereof, yea of the ſecond temple, and the condition that they are now under (compare this with what expreſſions we find, *chap.* i. 9, 13, 14, and 16. and 14. of this chapter.) His words in which he declares his opinion are, that he cannot underſtand thoſe words, *Give not thine heritage to reproach, that the heathen ſhould rule over them*,

[f] Accuſabunt enim gentes verum Deum infirmitatis & mendacii quaſi qui ſuos tueri non poſſit, Danæus. According to Rabſhakeh's blaſphemous way of arguing, 2 Kings xviii. 34. [g] Mercer. [h] And ſee Lyr. [i] Pet. à Fig. [k] Piſc. Mercer, Druſ. Tarnov.

them, כי אם על הגלות הארוך הזה אשר אנחנו בו לחרפה בידי ארום *but of this long captivity in which we are for a reproach in the hands of the Edomites*, and that the weeping here ſpoken of is that in this captivity, שבכו העם והתאבלו בגלותם כל כך מהשנים *in which the people have wept and mourned in their captivity ſo many years*. But how can this be ſaid to be *between the porch and the altar?* this muſt concern what was done while they were ſtanding.

Having thus exhorted them to a general humiliation and ſolemn repentance, out of conſideration of the calamities that they were under, or in fear of, and preſcribed a form for it, that they may not think it in vain to hearken to him, and duly perform what he requires them to do, in the next words he ſhews what good effects ſhall certainly enſue on their ſo doing, as certainly as if it were already come to paſs.

18. *Then will the Lord be jealous for his land, and pity his people.*

So do Ours and ſome Others render the words in the future-tenſe, *will be jealous*, &c. *will pity*, and ſo are the verbs in the *Hebrew* of that tenſe יקנא *yekanne*, and יחמל *yachmol*, but then the conjunction ו ve, *and*, being prefixed to them, being of that nature as uſually to give to the form of the future the ſignification of the preter-tenſe, it is by many here ſo rendred, *hath been jealous, hath pitied*; ſo by the *Chaldee* וחס ורחים and, *hath ſpared and hath pitied*; by the *Greek*, καὶ ἐζήλωσε, and καὶ ἐφείσατο, *hath been jealous, and hath ſpared*; and the *Syriack*, ܘܬܘ *Vtan*, ܘܐܟܘ *Uchos*; and both the *Arabick* verſions, وغار *wagara*, وشفق *waſhaphaka*, all agreeing with the Vulgar Latin *& zelatus eſt*, and, *& pepercit*, which the *Doway* render, *and our Lord hath been zealous, and hath ſpared.* Among more modern Tranſlators alſo ſeveral, as *Munſter*, and the *Tigurin* verſion, *commotus eſt zelo*, &c. *hath been moved with zeal. Junius* alſo and *Tremellius*, *Jam Zelotypia affectus Jehovah terræ ſuæ, clementia uſus eſt erga populum ſuum*, The Lord hath been already moved with jealouſy to his land, and hath uſed mercy towards his people. That the words are regularly ſo rendred in the preter-tenſe, for the reaſon which we have mentioned, there is no queſtion; yet that they may mean while be underſtood of what is future is as evident, for another known obſervation backed with frequent examples (as we have elſewhere ſeen) *viz.* that the Prophets foretelling things to come do oft ſpeak of them as of things already paſt; what is by God determined to be done being as ſure as what is already done; and of that nature are theſe expreſſions here [l] by many looked on to be. So we ſee they are by Ours taken, and ſo by [m] Others. *Aben Ezra* notes to theſe words, that which he ſaith he had obſerved alſo before on Others, כי דבר ננור להיות יאמרוהו הנביאים על לשון עבר *that the Prophets do uſe to* [n] *ſpeak of a matter determined to be, in the language of the preter-tenſe*; and in that reſpect *Piſcator* would have that of *Junius* and *Tremellius*, *Jam Zelotypia affectus eſt*, &c. changed into, *tunc Zelotypia afficietur & clementia utetur*, *Then the Lord will be moved with jealouſy for his land*, and *will ſhew mercy towards his people*, &c. becauſe, though the other be a regular conſtruction, according to the uſe of that conjunction ו *v* prefixed, yet, *ipſa ſententia hic ſignificationem futuri poſtulat*, the ſenſe of the place here requires that the ſignification of the future be uſed. Yet is the learned Mr. *Lively* for the other way againſt it. His opinion is that the Prophet doth not here ſhew *quid facturus aut dicturus ſit Deus*, what God would do or ſay, *ſed quid jam dixerit aut fecerit*, but what he had already ſaid or done, *viz.* that upon ſuch repentance and acts thereof, which he had called them to, by them performed, he had ſhewed himſelf jealous for their land, and had pitied them, removing ſuch judgments as he had ſent on them: ſo that by him is declared both that upon God's warning given in *ver.* 12, 13, 15, 16. they had already repented them, and done ſuch things as he had exhorted them to, and he had removed the evils which their ſins had pulled on them, and had comforted them with the promiſes of many good things to them. It is objected that there is not any mention in the hiſtory of ſcripture of any ſuch publick repentance, or ſolemn aſſembling for it, or faſts in token of it. This he thinks not to be of any moment againſt it, inaſmuch as many ſuch things, as muſt neceſſarily be taken for granted to have been done, are not yet expreſly mentioned, of which he gives examples, as of *Iſaiah* with his ſon *Shear-Jaſhub* going to meet *Ahaz*, as he was commanded, *Iſaiah* vii. 3, *&c.* which it is not to be doubted that he did, yet not mentioned at all there; and of *Moſes*'s being bid by God to go to *Pharaoh* and threaten him, except he would let *Iſrael* go, with ſending ſwarms of flies on him and his ſervants, *Exod.* viii. 20, *&c.* which accordingly it follows, *ver.* 24. that God ſent, without mentioning between, either what *Moſes* did, or *Pharaoh* anſwered, which yet muſt neceſſarily be underſtood, *viz.* that when *Moſes* had delivered this meſſage from God to *Pharaoh*, and he refuſed to obey, then the Lord did ſo, and there *came a grievous ſwarm of flies*, &c. Then with great modeſty he concludes, *Hæc mea de hujus loci intelligentia ſententia eſt, quam a doctioribus expendi cupio*, this is my opinion of the meaning of this place, which I deſire may by learned Men be weighed. *Jerome*'s words, ſo much ancienter than he, may perhaps be ſo interpreted as to agree with him, as interpreting all in the preter-tenſe. But I know not whether any have taken his opinion into conſideration. Ours, we ſee, with Others later than he, and who probably had ſeen what he ſaith, chooſe to under-

[l] Mercer, Druſ. Ch. à Caſtro, Tarnov. [m] On chap. i. 7. [n] So Abarb.

ſtand what is here ſpoken as of the future, and as a prophecy of what ſhould be done, rather than a narrative, of what had been already done, though [o] to ſhew the certainty of it, expreſſed (as we have ſaid) in ſuch language as might agree to what was actually paſt: with God is no diſtinction of times, what he will do is as already done, all things are preſent to him, and what ſhall be as that which hath been. *Then the Lord will be jealous for his land*, ויקנא יהוה לארצו. He will be *jealous for*, with great affection be moved for, ſo as to remove what is hurtful, and injurious to it, and to ſeek its good, that it continue not [p] deſolate, and a reproach to its enemies. It is [q] obſerved that when this verb is conſtrued with the prepoſition ל *le*, as here it is, that it is taken in good part, denoting a being ſollicitous of good to thoſe whom one is ſaid to be jealous for, as that when it is conſtrued with ב *be*, it is taken in ill part, denoting a ſuſpicion of evil in ſuch as he is jealous of, or over, or being evil affected to. It is manifeſt that how ever the verb be otherwiſe uſed ſo as to denote ill of, or to thoſe ſpoken of, as *to be jealous of*, *to envy*, *emulate*, or the like, yet that here it notes intention of good to them, for whom it is ſaid he *will be jealous*. The *Chaldee* therefore here gives the meaning of it by וחס יי *and the Lord hath ſpared*. Such words denoting paſſion, and affections being [r] ſpoken of God, do not (as elſewhere, I remember, hath been obſerved) denote him to be ſubject to ſuch affections ſo as men are, but to expreſs in language underſtood by men, ſuch effects wrought by him as in men would argue ſuch affections, and proceed from them. His being *jealous* for his land imports his intentions for good to it, for ſuch reaſon as we have mentioned from the conſtruction of the verb, ſo appears it alſo from the other word joined with it, which is, *and pity his people*, ויחמל על עמו, *viz.* ſo as not to deal with them in ſeverity of juſtice according to their deſerts, but upon their repentance to ſpare and pardon them, and remove from them thoſe evils which they had deſerved: of which they have confidence given them by thoſe terms of near relation to himſelf, by which he owns them, *his land* and *his people*, as yet ſtill more peculiarly belonging to him than any other; which neceſſarily imports and gives aſſurance that he will in peculiar manner yet take care of, and ſhew kindneſs to them, both in removing evils from them, which ſeems the more particular import of this verſe, and alſo giving good things to them, as is in the following verſe more expreſly declared.

19. *Yea the Lord will anſwer and ſay unto his people, Behold I will ſend you corn, and wine, and oyl, and ye ſhall be ſatisfied therewith: and I will no more make you a reproach among the heathen.*

Here again the Vulgar with Others, *reſpondit*, &c. So *Jerome* expounding both together ſaith, *Zelatus eſt Dominus terram ſuam, quam prius quaſi alienam contempſerat, & paſſus fuerat locuſta vaſtante populari, & in tantum pepercit pœnitentibus, ut eos dignos ſua reſponſione faceret, diceretque*, &c. The Lord hath been zealous for his land, which before he had contemned as a ſtrange land [belonging to another] and had ſuffered to be laid waſte by the Locuſt deſtroying it, and hath ſo far ſpared them upon their repentance as to make them worthy of an anſwer from himſelf, and to ſay to them, *&c.* But as before we ſaid that according to moſt, *Hath been jealous, and pitied*, is taken for, will certainly be jealous and will pity (as by Ours rendred,) ſo here again, *hath anſwered*, &c. is taken for, *undoubtedly and without delay*, or *putting off*, *will anſwer*, &c. *viz.* when they had in due manner [s] done what was in the foregoing verſes required of them to do, in token of unfeigned repentance, and in ſo doing ſhewed themſelves his people. What he will anſwer and ſay, and make good to them is as follows, *Behold I will ſend you corn, and wine, and oyl, and ye ſhall be ſatisfied therewith. Behold*, take notice of it, as what I will ſpeedily and certainly make good (however contrary it be to what I threatned) *that I will ſend corn*, &c. This anſwer which he promiſeth to return to them on their turning, and making their addreſſes to him, how ſeaſonable and ſuitable in reſpect to their preſent condition, as well as gracious it is, appears by what that hath all along hitherto in this book been deſcribed to be. It is ſaid in the foregoing chapter, *ver.* 4. *That what the palmer-worm had left to them the locuſt had eaten, and what the locuſt had left the canker-worm had eaten, and that which the canker-worm had left the caterpiller had eaten.* And *ver.* 5. *The new wine was cut off from their mouth*, *That their vines were laid waſte*, &c. *ver.* 7, 10, &c. *that the corn was waſted, the new wine dried up, the oyl languiſhed, the harveſt of the field periſhed, all the trees of the field withered*, and ſuch a ſcarcity by this means cauſed, that not only joy, through the plentiful enjoyment of the good things of this life, was withered away from the ſons of men, but even the meat-offering and drink-offering withholden from the houſe of their God, and joy and gladneſs cut off from them alſo, *ver.* 16. yea that the very beaſts did groan, and herds of cattle were perplexed for want of paſture, *&c.* ver. 18, *&c.* with like expreſſions ſhewing that they were under, or in danger of ſuch extremity of dearth and famine, by which they were forced to ſeek out for relief to other people, and become a reproach to them, as not having any God to help them, *chap.* ii. 17. To men in ſuch a deplorable condition, and with penitent hearts ſeeking for relief from God, what anſwer can be more comfortable, more ſuitable than this that the Prophet aſſureth them that they ſhall receive from God, of promiſe of certain and ſpeedy alteration of their condition, from extremity of want to a plentiful enjoyment of all things

[o] Abarb. [p] Kimchi. [q] Aben Ezra on Zach. i. 14. [r] Calv. Petr. à Fig. [s] Calv.

things neceſſary for their well being, not only in ſome competent meaſure, but to a full ſatisfaction, ſo that they ſhall not need to ſeek out for help to others, but with confidence rely upon God as allſufficient to them? He will ſend them *corn, and wine, and oyl*, all things neceſſary for their being, and well being, and that in ſuch plenty, that they ſhall be fully ſatisfied therewith, [t] have all things neceſſary for their own uſe, and for offerings, meat-offerings, and drink-offerings in the houſe of God, with joy and gladneſs; and will not make them any longer a reproach among the heathen, [u] they ſhall no longer be forced to ſerve them for bread, that they ſhould ſcorn them as an indigent people, whoſe God was not able to ſupport them, or elſe had forſaken them. So the *Chaldee* here renders, *And I will not give you* חיסודי כפנא *to be reproaches* (or reproached) *for hunger*, and famine among the people, which is, as *R. Solomon* expounds it, שיקראו אתכם חסירי לחם, *that they ſhould call you wanters of bread* (ſtarvlings.) That which he ſaith, *I will ſend you corn and wine*, the *Chaldee* renders, *Behold I bleſs* (or will bleſs) *to you corn, and wine and oyl*; and *Kimchi* expounds it, *I will cauſe to ſpring* (or grow) *to you the trees of the field, and the herb of the ground.* That this may be brought to paſs, it is neceſſary that thoſe inſtruments of miſchief, which had deſtroyed or would deſtroy thoſe good things to them, ſhould be reſtrained or removed, and taken out of the way; that therefore no obſtacle may ſtand in the way, nothing that may make them doubt of the performance of his good promiſe, as to this he expreſly adds his promiſe of removing all ſuch as they had ſuffered, or were in danger of ſuffering, by adding what follows.

20. *But I will remove far off from you the northern army, and will drive him into a land barren and deſolate, with his face toward the eaſt-ſea, and his hinder part toward the utmoſt ſea; and his ſtink ſhall come up, and his ill ſavour ſhall come up, becauſe he hath done great things.*

The northern army. ואת הצפוני, Veeth Hatſephoni, *the northern one*, that is all that is in the words expreſſed, the word *army* is here ſupplied as to be underſtood by our Tranſlators, as the printing it in different characters gives to note. Nor is there in ſeveral tranſlations found more, the *Greek* rendring τὸν ἀπὸ βορρᾶ, the Vulgar Latin, *eum qui ab Aquilone eſt*, the *Syriack*, ܗܘ ܕܡܨܦܢ the printed *Arabick*, والذي من الجربيا which the *Latin* renders, *eum qui eſt ex Aquilone*, (though perhaps the word do not properly ſignify ſo,) the MS. *Arabick*, אלכראסאני, him that is from *Choraſan*. God's having called thoſe inſtruments of his wrath, in the foregoing words all along deſcribed, *his army*, ver. 11. and here with the epithet of *northern* added, which may note either, *he that came from the north*, or is ſeated or placed northward, makes again a great [w] difference betwixt Interpreters, concerning thoſe of whom it is to be underſtood, whether Locuſts and ſuch vermin in great number infeſting them, and devouring the fruits of their land, or elſe enemies invading and ſpoiling it. The words ſeem ſo appliable to both, that by Some they are underſtood of the one, by Others of the other, and Some leave it in doubt which way ſhould be taken. So *R. Tanchum*, נסגר אלי צפון, *he denominates him from the north*, or he is called northern, قيل لان مجيه اعني الجراد من جهة العراق, *as it is* by Some ſaid, *becauſe his coming*, to wit, *the coming of the Locuſts was from that part of Erak* (or *Chaldea*) وكذلك مجي العدو ان كان مثالا له *and ſo likewiſe was the coming of the enemies, if it be a comparative expreſſion of him. R. Solomon* likewiſe ſaith that it may be expounded of the army of Locuſts, or in another way, of a people coming out of the north (country) of the kings of *Aſſyria*. *Cyril* alſo having expounded it of the *Aſſyrians*, as being toward the north, ſaith, that if any ſhall expound it of the Locuſts, as coming from the more northern parts of *Judea*, there is nothing to hinder why that expoſition may not be approved of; but Others do ſo take the one as to reject, and diſapprove the other. *Abarbinel* among the *Jews* (who, as we have formerly ſeen, is peremptory for having it underſtood of the enemy) thinks this epithet to agree to the *Aſſyrians*, the *Babylonians*, and the *Romans*, the two former being North-Eaſt, the latter North-Weſt of *Judea*, and all theſe he will have under it comprehended, and the miſchief by them all done to the *Jews* here pointed to, and not any by Locuſts, or ſuch creatures literally underſtood; and what is here ſaid ſhall be done, to be that which hath been already done to the former, and ſhall be done to the latter. [x] Others think thereby denoted ſingly the *Aſſyrians*, who led by *Sanacherib*, invaded the land in *Hezekiah*'s time; [y] Others the *Chaldeans* who carried them captive; [z] Others the *Aſſyrians* under *Holofernes*, all ſo called from the ſame reaſon of their ſituation in reſpect of the land of *Iſrael*. But whatever reaſons theſe, any of them, have for their opinions, they ſeem not ſo well to agree to what the Prophet expreſſeth both in the foregoing and following paſſages, as that of thoſe other learned Men, who look upon it as denoting the Locuſts, and other ſuch noxious vermin before mentioned and deſcribed. Theſe both *Aben Ezra* and *Kimchi* (with [a] Others following them) think to be called הצפוני, the northern one, as coming or brought מצפון *out of the northern coaſts* to them (though *Jerome* thinks this a proof, that it is to be underſtood of the *Aſſyrians*, and not Locuſts, becauſe theſe more uſually came

[t] See ver. 26. [u] Ut diſpergantur ad quærandum panem, Ab. Ezra, as it is ſaid of them, Lament. v. 6. [w] The Chaldee ſupplies Populum. Others Inimicum, Piſc. Others exercitum, Pagn. Others Hoſtem, Munſt. [x] Hieron. Theod. and ſo the Engliſh at Geneva giving for a note, That is, Aſſyrians your enemies. [y] Ch. à Caſt. [z] See in him and Ribera. [a] Druſ. Caſtal.

came from the ſouth than from the north.) [b] Others rather think thereby to be meant ſuch part of them, as had ſettled themſelves on the north ſide of *Jeruſalem*, or the northerly part of them. Of this part of them he ſaith, that he will *remove them far off from them, and drive them into a land barren and deſolate*, that is, ſays *Aben Ezra* and *Kimchi*, into a land in which they ſhall find nothing at all that they may eat, and ſo die and periſh for want of food, *i. e.* ſaith *Bochartus*, into *Arabiæ deſerta*, the deſerts of *Arabia*. *Junius* and *Tremellius* ſeem to underſtand by *the northern one*, *partem quam in Aquilonem a regione veſtra depulſurus ſum*, that part of the Locuſts which he will drive from their country into the north, and then inſtead of, *and will drive him*, rendring, *depellam ex eo*, I will drive of him, *i. e.* of that army, underſtand that part which was on the ſouth, or, he would drive toward the ſouth, where was that horrid deſert deſcribed, *Deut.* viii. 15. But *Bochartus* thinks no mention to be here made at all of the ſouthern part of them, becauſe the city of *Jeruſalem*, being in the extreme ſouthern part of the land of *Canaan*, *paucæ erant reſpectu urbis & ſub aliis comprehenſæ*, they were but few on that ſide of the city, and comprehended under the others that were named, ſo that thoſe words, *I will drive him*, belong to thoſe northern ones mentioned; then in the following words, *with his face toward the ſea*, by his face he underſtands that part of them, *quæ ad mundi faciem*, i. e. *ortum*, which had ſettled itſelf toward *the face of the world*, that is, the eaſt. *Junius* and *Tremellius* render it, *primum agmen*, the foremoſt troop, theſe he ſaith he will drive towards (or into) *the eaſt ſea*, *i. e.* the dead ſea, which was eaſt of *Jeruſalem*, or as Others, *Genezareth*, or the lake of *Tiberias*; and then by his *hinder part*, he with Others will have to be meant, *occidentalem ejus partem*, the weſtern part of them, and thoſe he threatens to drive towards, or into the *utmoſt ſea*, *i. e.* ſay they, *occidentale ſeu meridianum*, the weſt or Mediterranean ſea: into theſe places driven ſhall they periſh, be all killed and deſtroyed, *and his ſtink* (ſaith he) *ſhall come up*, *and* צחנתו Tſachanato, *his ill ſavour ſhall come up*; this laſt word is not elſewhere found in ſcripture, but its being joined with the former of more known uſe, באשו, *his ſtink*, ſhews it (as the [c] *Rabbins* obſerve) to be of much the like ſignification, ſo that here הטעם כפיל, *the ſignification is but doubled*, or the ſame thing repeated in different words, as *Aben Ezra* ſpeaks, and it is ſo by Interpreters generally taken for an ill or ſtinking ſavour, except by ſome copies of the *Greek* and their [d] Interpreters, which render here ὁ βρόμος αὐτοῦ, *by his ſound*, but that is by *Bochartus* obſerved to be a miſtake only in the writing of the *Greek* word, which he ſaith ought to be written [e] βρῶμος; that ſo ſome copies of old had it, as plainly to ſignify *ſtench* or ill *ſavour*, appears by what is read in the printed *Arabick* done out of it, *viz.* ويصعد نتنه وترتفع رائحته *and his ſtink ſhall aſcend, and his ſmell be lifted up:* which is a ſign of their lying dead by great numbers in thoſe places, as either ſtarved or drowned in the ſea, and their carcaſes caſt again on the ſhore, which to be a thing to happen to and from Locuſts appears by many expreſſions mentioned in creditable authors, and out of them cited by *Bochartus*; it ſhall ſuffice us to give what *Jerome* reports, that in his time he ſaw ſuch troops of Locuſts as even covered the land of Judea, *quæ poſtea vento ſurgente in mare primum & noviſſimum præcipitatæ ſunt*, which afterwards by a wind ariſing were caſt headlong into the foremoſt and uttermoſt ſea; and then afterwards he ſaith that the ſhoars of both ſeas being full of heaps of ſuch dead Locuſts, which the waters had caſt up, the corruption and the ſtink of them was ſo noxious, that it did alſo corrupt the air, and bred a peſtilence *tam jumentorum quam hominum*, both among cattle and men.

This may well give us to conceive what it is, that God here threatens, and how he will deal with thoſe inſtruments of his wrath, which were before deſcribed, if we literally underſtand them of Locuſts and the like vermin, the names of which are made uſe of. They that underſtand thereby other enemies, as *Aſſyrians*, *Chaldeans*, *Romans*, or the like, as we have ſeen, cannot ſo literally neither underſtand this deſcription of their deſtruction. But of whomſoever this *northern army* (as our Tranſlation renders) be underſtood, and what interpretation ſoever be put on the expreſſions, in this threat of God here againſt them, it is plain that he promiſeth to his people, upon their ſincere repentance, that he will fully clear them of them, and free them from ſuch deſtruction as might be feared from them, however great things they had formerly done, and it might be expected would be farther done by them, did not God by his mighty power interpoſe. This may the following words ſuggeſt to us, which are כי הגדיל לעשות, rendred by Ours in the Text, *becauſe he hath done great things*; in the Margin, as more agreeable to the letter, *he hath magnified to do.* The *Engliſh* from *Geneva*, *becauſe he hath exalted himſelf to do this*, as alſo the other ancient *Engliſh* tranſlation, which as ſeveral other tranſlations in other languages, though ſomething differing in the way of expreſſion, yet as to the ſenſe will eaſily be reconciled, if it may be agreed who is ſpoken of as ſo doing, and likewiſe what is the import of the particle כי *Ci*, which is the firſt word in the clauſe, and ſhews the connexion of it with the foregoing part of the verſe. It is a particle that hath diverſe ſignifications, among which it may be to our purpoſe to take notice of theſe, [f] *Quia*, becauſe, *cum*, *poſtquam*, when, or whereas, ſeeing that, or after that, *etſi*, *quamvis*, although; it is by Ours and moſt Others tranſlated here in the firſt of theſe, *becauſe*, and

[b] Jun. Trem. Lively, Bochartus. [c] R. Sol. Ab. Ezra, Kimchi. [d] See Cyril. [e] See Druſ. conjectanea. [f] See Schindl. Nold. Conc.

and ſo ſeems to give a reaſon why God would do what he ſaith in the former words, but then from it being ſo taken ariſeth a difference between Interpreters in the application of the words following, whether they ſhall be attributed to the enemy, or the locuſts, or to God, which of thoſe ſhall be ſaid to do, or to have done great things; ſome we ſhall find be for one of theſe, ſome for another. Thoſe that underſtand before all along the enemy, whether *Aſſyrian*, *Chaldean*, or other, here think him alſo ſpoken of, and the reaſon why God will puniſh him, as is in the foregoing words deſcribed to be given, becauſe he did great things; or magnified to do, or as the Vulgar *Latin* renders it, *quia ſuperbe egit*, becauſe he did proudly: and whereas God had ſent them to chaſtiſe his people, [g] did exerciſe their own cruelty beyond meaſure, and uſe all inſolency toward them, and thought that by their own might and power of their own hand they did all this. All things in the words may ſeem agreeable enough to this interpretation, whereas againſt thoſe that underſtand it locuſts, ſeems to lay an [h] objection, that it cannot be properly ſaid of locuſts, that there is pride or inſolency in them, that they ſhould be ſaid *ſuperbe agere*, to deal proudly, or *magnificare ſe*, to exalt themſelves, or to have done it out of choice, but according to their nature, wherever they come, and are by God ſent at any time for judgment. This probably may have given occaſion to ſome, who all along before look on the locuſts as ſpoken of, yet here to think that it are not they that are ſaid to have done great things, but God, whoſe name is here to be underſtood as in the next verſe it is expreſſed with the ſame words, and ſo by the verb הגדיל *hath done great things*, to be underſtood, *doth*, in the preſent-tenſe, or *ſhall do*, in the future: of this opinion are ſome very learned Men; ſo *Junius* and *Tremellius* render, *quia magnifice Jehovah agit*, for which *Piſcator* puts *aget*, *becauſe God doth* (or *ſhall do*) *wonderfully*, and ſo *Caſtalio*, *tam magna ille faciet*, adding as a note in the margin, *Scilicet Jovah*, i. e. *ſo great things ſhall he* (that is, Jehovah) *do:* of which the learned Mr. *Lively* ſpeaking, ſaith, *quod valde probo*, which I do exceedingly like; though there be an irregularity in the words ſo underſtood, *viz.* a change of the perſon from the firſt to the third, for *I*, in *I will remove*, &c. *he*, the third, *he will do:* but *Druſius* taking notice of this way, ſaith that he [i] likes not to follow it, as rather arguing with ſuch of the *Jews* [k] who conſent in it that it is meant of the locuſts: and the *Chaldee* Paraphraſt *Jonathan* interprets his doing great things, of his doing many evil things [ארי אסגי למעבד בישין.] He therefore, as many Others, underſtands it of the locuſts, of whom the Vulgar Tranſlation *quia ſuperbe egit*, becauſe he hath dealt proudly, if it be followed, muſt then, as *Pet. a Figu.* obſerves, be [l] metaphorically underſtood, becauſe pride cannot be properly attributed to locuſts, and ſignify no more than others more literally render, *to do great things*; which anciently *Ruffinus* obſerved, *ſuperbe eum egiſſe pronuntians, haud vitium mentis, verum magnitudinem calamitatis expreſſit*, *i. e.* ſaying, that he had dealt proudly, expreſſeth not any fault in the mind, (of the doer) but the greatneſs of the calamity (or the miſchief by him wrought.) But why then ſhould he that was ſent to do this, and did it not of his own ill intention be puniſhed, *becauſe* he did it? it may be thought therefore that the particle כי *ci*, if ſo tranſlated, *becauſe*, hath not ſo much reſpect alone to the words immediately going before, *I will remove*, &c. *and will drive him*, &c. but withal to what is ſaid in thoſe before them, wherein it is ſaid, *the Lord will be jealous for his land, and pity his people*; and ſo it will follow as an effect of that his mercy and his pity, that he would remove thoſe inſtruments of his former diſpleaſure, becauſe they had done great things, as great as he would now ſuffer them to be done to his land and people. This ſeems to have been *Kimchi*'s mind, whoſe words are, כי הארבה הגדיל לעשות רע בארץ והאל ית ריחם על הארץ והמיתו, *becauſe the locuſt hath magnified to do* (or *done great,*) *evil in the land, but God bleſſed for ever, hath had* (or will have) *mercy on the land, and deſtroyed* (or will deſtroy) *him.* This ſeems to take away all objection againſt underſtanding it of the locuſts, though כי *ci*, be rendred, *becauſe.* Yet are there who think it plainer in that meaning, to take one of thoſe other ſignifications which we mentioned, viz. *after that*, or *although.* The firſt of them is taken by the Reverend *Diodati*, who in *Italian* renders, *dopo che haura fatte coſe grande, after that he hath done great things:* The other by the Reverend Mr. *Gataker*, who ſo [m] gives the meaning of theſe words, *quamvis magna geſſerit*, although he hath done great things, *he*, *locuſtarum ſcilicet agmen illud*, viz. *that great company of locuſts*, exterminabitur tamen, & internecioni dabitur, fœtore ſolo pone relicto, *yet he ſhall be driven out of the land, and given up to ſlaughter, leaving only a ſtink behind him.* I ſee not what can be excepted againſt either of theſe in underſtanding the words of locuſts; and they well concur in one meaning, *viz.* That although thoſe hurtful creatures, ſent by God in his diſpleaſure for puniſhment on the land for the ſins of the people, had as commiſſioned by him done great miſchief, yet they could do no more than God would permit; and therefore after they had done great things, ſuch as might make the people fear, they would continue to do, and bring utter deſtruction upon them, yet God upon their repentance, to ſhew that they were but his army, and did all things only by his order, would not ſuffer them to do more hurt, but wholly take them out of the way, and repair ſuch loſs as had been ſuſtained from them,

[g] Iſaiah xlvii. 6. [h] Lyra, and ſee Pet. à Fig. [i] Quos ideo non ſecutus ſum quia Hebræi omnes in Locuſt. conſentiunt. [k] R. Sol. Ab. Ezra, Kimchi. [l] Id quod de locuſtis metaphorice intelligitur, quibus proprie non convenit ſuperbia. [m] In his Adverſaria.

them, ſo that the people reconciled to him ſhould not need farther to fear them, though they had hitherto found them ſo terrible: Of that in the following words he proceeds to aſſure them. But before we paſs to thoſe words, we may as by way of digreſſion, take notice of ſome allegorical expoſitions that are made of theſe, as that of *Cyril*, who ſo interprets them of Chriſt's expelling out of us, τὴν ἀκρίδα τὴν νοητὴν, thoſe locuſts conceivable in the mind, thoſe legions of devils which he hath ſhut up in hell, as if drowned in the ſea, and made their ſtink to appear odious, which before did not appear ſo. But more eſpecially take notice of the expoſition which *D. Kimchi*, and [n] Others obſerve the ancient *Jewiſh* Doctors to give of theſe, *viz.* that they do belong to the coming of the Meſſiah, and that by הצפוני *Hattſephuni*, (which is uſually rendred the northern one) is underſtood (according to another ſignification of the word) the *hidden* one, *i. e.* ſay they, יצר הרע שצפון ועומד בלבו של אדם, *the evil figment or frame*, *i. e.* as it is uſually underſtood, *evil concupiſcence*, *natural corruption*, *or original ſin* (that fiend) *which is hidden and reſideth in the heart of man*; and by his ſaying that *he will drive it into a land barren and deſolate*, to be meant a place where are not found men להתגרות בהם *with whom to quarrel*; and by *his face toward the eaſt ſea*, to be intimated, that it ſet its eyes on the firſt ſanctuary (or temple) and deſtroyed it; and by *his hinder part toward the utmoſt ſea*, that he ſet his eyes במקדש שני והחריבו *on the ſecond ſanctuary and deſtroyed it*, *and ſlew the diſciples of the wiſe men that were in it*; and then by what he ſaith, *and his ſtink ſhall come up*, *and his ill ſavour ſhall come up*, to be noted, שמניח אומות העולם ומתגרה בשונאי ישראל, *that he letting alone the gentile nations contended with the haters of Iſrael*, (*i. e.* with *Iſrael*, for ſo is meant, and in *Yalkut* the word שנאי Sonee, *haters of*, is left out, and put בהם בישראל *with them*, *i. e.* with *Iſrael*, and by, becauſe he hath done great things, according to *R. Abai*, to be meant, ובתלמידי חכמים יותר מכולם, *that it was more buſy with the diſciples of the wiſe men*, *than with any others*. Thus far have we the allegorical explication of the ancienter *Rabbins* cited by *Kimchi* (for I ſuppoſe they meant it not for literal, though the word צפוני ſignify as well *hidden and ſecret*, *as northern.*) I ſhall not go to ſhew how agreeable their deſcant is to the words, nor what good meaning it makes of them. I ſhall only ſay, that if the words of the text be granted ſo to be meant, as to point at what ſhould be done in the time of the Meſſiah for conquering that hidden enemy, *lurking*, *devouring*, *and making war in the heart of men*, it may be looked on as fully performed in the time of our Lord Jeſus, and by him, ſo as that we may look on him, and not expect any other to come, as the true Meſſias. For by his doctrine have we been taught, and by his grace are enabled to put off, concerning the former converſation, the old man, which is corrupt according to the deceitful luſts, which is that יצר הרע Yetſar hara, *that inbred corruption*, which by הצפוני *that hidden one*, (as they render it) they would have to be meant, *and to be renewed in the ſpirit of our mind*, *and to put on the new man*, *which after God is created in righteouſneſs and true holineſs*, Epheſ. iv. 22, 23, 24. *For with him is the old man crucified*, *that the body of ſin might be deſtroyed*, *that henceforth we ſhould not ſerve ſin*, *nor ſin ſhould reign in our mortal body*, *that we ſhould obey it in the luſts thereof*, *nor yield our members as inſtruments of unrighteouſneſs unto ſin*, *but ſhould yield ourſelves unto God*, *as thoſe that are alive from the dead*, *and our members as inſtruments of righteouſneſs unto God*, *ſin having no more dominion over us*, Rom. vi. 6, 12. *For this purpoſe was the Son of God manifeſted that he might deſtroy the works of the devil*, 1 John iii. 6. So that whatſoever things in that kind the *Jews* can in reaſon look on as by theſe words ſignified, and required to be done under the Meſſias, as a proof of his being come, have certainly been ſo fully performed by our Lord Jeſus (as we ſaid) that if the fulfilling of them may (as by this their expoſition of them appears confeſſed) be a proof of it, it muſt appear mere obſtinacy in them to continue to deny him. This expoſition of theirs *Ribera* excepts againſt as not congruous, firſt, becauſe enemies from abroad being all along ſpoken of, *Tſephoni* cannot be well rendred the hidden one, any thing at home within them, as that natural concupiſcence is; and again becauſe they hereby ſeem to expect that that inbred original evil ſhould under the Meſſiah be clean taken out of the heart of men, which is contrary to ſound doctrine. But I ſuppoſe he in this miſconſtrueth their meaning, it being a known ſaying among them, that as long as godly men live, הם נלחמים עם יצרן they ſhall have to fight with their concupiſcence: their meaning ſeems to be therefore that they ſhall then receive ſtrength to fight againſt it, and quell it. *Arias Montanus* ſeems to look on it as well agreeing to the words, and as ſo to be underſtood as we have given the meaning, yet if any ſhall deny it ſo to be, as *Ribera* doth, I ſhall not contend for it, but be contented with a more literal meaning of theſe words, ſeeing we ſhall ere long in this very chapter meet with ſo plain a teſtimony of Chriſt, as cannot be denied according to the ſtrictneſs of the letter. To proceed therefore here, according to the more literal expoſition of the words which we firſt gave, upon that it follows, *ver.* 21.

21. *Fear not, O land, be glad and rejoice: for the Lord will do great things.*

How ſhould they but fear all manner of evil, when they before heard ſuch terrible judgments deſcribed, which were already either gone forth, or threatned as unavoidably to come upon them? They were, *ver.* 1. bid, *even all the inhabitants of the land, to tremble, be-*

[n] Yalkut, R. Solom.

becauſe of the day of the Lord; and that day, *ver.* 11. is ſaid to be *very terrible:* yet here have we clean contrary language, they are bid not to *fear*, *yea to be glad and rejoice.* That, which ſo clean alters the caſe with them, is that duty of repentance before required, *ver.* 16, 17. by them duly performed: While they perſevered in rebellion againſt God, and had him their enemy, there was occaſion and reaſon of continual fear, *of weeping and howling* (*chap.* i. 5.) and *mourning* (hereby) and they were called upon for it, but now being on their repentance reconciled again to him, they are bid *not to fear*, but *to be glad*, and *rejoice*, *Fear not*, *O land*, *be glad and rejoice.* O land, i. e. *O land of Iſrael*, as the *Chaldee* adds for explication ſake, and by that meant, as *Kimchi* farther explains, יושביה, *let not the inhabitants thereof fear*, not unlike to which is *Aben Ezra*'s explication of the ſame word אדמה, where is ſaid *the land mourneth*, by יושביה *the inhabitants thereof*, chap. i. 10. and ſo of the word ארץ, earth, (*chap.* ii. 10.) *the earth ſhall quake*, by אנשי ארץ *the men of the earth.* The land itſelf, to which his ſpeech is directed, by a *proſopopœia*, being not capable of ſuch affections as are here mentioned, it is manifeſt that it may only be ſaid to be ſecure from fear, and to be glad and rejoice, when it yields occaſion of ſo being, and ſo doing to thoſe, whoſe ſecurity, joy, and gladneſs depends much on the thriving and proſpering of it, *viz.* in its [o] yielding to them food, wine to make glad their hearts, oyl to make their faces to ſhine, and bread to ſtrengthen their hearts; by bringing forth graſs for the cattle, and herb for the ſervice of man. Its failing to bring forth theſe and like things neceſſary for their ſuſtenance, muſt needs bring them to ſo ſad a condition as hath been before deſcribed; his bidding it now not to fear, but rejoice and be glad, is then equivalent to a promiſe of making it again fruitful in ſuch good things, which ſhall give ſure hope and comfort to them whoſe well-being depends on it. That they may not doubt that they ſhall have juſt occaſion of doing what he bids them to do, to put away fear, to be glad and rejoice, he backs his exhortation to it, with a reaſon on which it is grounded, and to enforce it. *For the Lord will do great things.* That the Lord can do great things, even whatſoever pleaſeth him in heaven and earth, they having experience of all his wonders wrought for their forefathers, could not doubt; when then he ſaith *he will do great things*, they may be aſſured they ſhall be as certain, as if already done, and indeed the verb הגדיל *Higdil*, doth properly ſignify *hath done great things*, and is ſo by moſt ancient, as well as diverſe modern Interpreters, tranſlated, as by the *Chaldee* ארי אסגי ויי לאעבד; by the LXX. ὅτι ἐμεγάλυνε κύριος τοῦ ποιῆσαι; and by the *Syriack* ܡܛܠ ܕܐܪܒܐ ܡܪܝܐ ܠܡܥܒܕ, *becauſe the Lord hath exalted himſelf to do*, though the *Latin* Interpreter of it, renders it in the future, *quoniam Dominus magnifice aget*; by both the *Arabick* verſions alſo; the MS. אן אללה קד עטם אלפעל, and the printed, لان الرب عظم صنيعه *for the Lord hath made great his works*, or *his doings*; and ſo among modern Tranſlators, by *Munſter*, *agendo magnifice egit*; and in the Interlineary, *magnificavit Dominus* [p] *ad faciendum*; but Ours (agreeing therein with [q] many Others) chooſe rather to render it in the future-tenſe, *will do*, *aget*, or *faciet*, taking it, though it be in *Hebrew* in the præter-tenſe, yet not to denote what he had already done, but what he would as certainly do, it being the uſual ſtile of ſcripture, in ſo ſpeaking of what God had determined to do, though not yet effected. The very ſame words, except that the name יהוה is not expreſſed with them (viz. *Higdil leaſoth*) conclude the foregoing verſe, as theſe do this, and are therefore (as we have ſeen) by ſeveral thought to have there the ſame meaning as here, and to be ſpoken of God; his name being in them underſtood, though not mentioned; but by Others, whom I think we may rather chooſe to follow, not ſo, but of thoſe inſtruments before deſcribed, which God had made uſe of for executing his judgments on his people periſhing in rebellion againſt him, and ſo what is here ſaid, to be ſpoken, though in the ſame words, in oppoſition to what is there ſaid, and the great things there to be meant בישן *Biſhan*, as the *Chaldee* explains it, [r] *evil things*, but here טבין Tobin, *good things*. Yet will all difference, which may ſeem to be between the words in that place and this, be eaſily reconciled, the power by which thoſe great evil things there, and theſe good here were wrought, being ſtill originally the ſame, *viz.* the power of God, though there ſet forth is exerted by ſuch inſtruments of evil as he employed for that end, here as more immediately by himſelf ſhewed forth. Though it be there ſaid of the locuſt, *he hath done great things*, it is becauſe God gave him power ſo to do, and the ſame power of God is here ſaid *ſhall do great things*, in not only taking away from him that power again, but taking even him alſo, that ſeemed to have ſuch power, out of the way, and making good to the people that damage, which by him, while God gave him leave, they had ſuſtained; ſo that the ſame power, which before, while they were at enmity with him, was a ground to them of fearing, is now to them, at peace with him, a ground not to fear. And on the ſame ground proceeds he to ſpeak in the like conſolatory words to the beaſts of the field alſo, which though they had not reaſon to diſcern the cauſe, yet had ſenſe to perceive the great alteration betwixt their former condition under God's diſpleaſure with the people, and their preſent under his favour to them reſtored: to them therefore he ſaith in the next words as follows.

22. *Be*

[o] Pſalm civ. 14, 15: Kimchi. [p] Or, ut faceret, Margin. [q] Pagn. Tig. Caſt. Jun. Trem. [r] See Aben Ezra,

22. *Be not afraid, ye beaſts of the field: for the paſtures of the wilderneſs do ſpring, for the tree beareth her fruit, the fig-tree and the vine do yield their ſtrength.*

Of thoſe beaſts of the field is above, *chap.* i. 18. ſaid, that they *groaned*, and were *perplexed*, and *ver.* 20. *The beaſts of the field cry alſo unto thee*, and the reaſon of their ſo doing given, becauſe they had no paſture, and *becauſe the rivers of waters were dried up, and the fire had devoured the paſtures of the wilderneſs.* Here that they may not continue ſo to cry, or to ſhew that they ſhall not have occaſion ſo to do, they are bid not to fear, in regard that they ſhall find all things contrary, as to the ſatisfying their neceſſities, through which they did formerly ſo cry out. Though the filling of the rivers be not mentioned, yet (as *Kimchi* obſerves) ſeems it neceſſarily underſtood with the expreſſing of the reſtoring of the other defects, as to the paſtures of the wilderneſs, which having been as by fire devoured, he ſaith do now ſpring. Deſervedly may this be reckoned among the *great things* of the Lord's doing, that ſo great a deſolation whereby the fruitful land was turned into meer barrenneſs, wherein neither men nor beaſts could find food, ſhould by his power be on a ſudden changed again into a *garden of Eden*, and afford all things neceſſary for the being and well being of both. For ſo do the words here declare, as that the parched paſtures ſhould again ſpring, ſo alſo the tree which above he ſaid *was withered* (chap. i. 12) *and the fig-tree and the vine*, which there alſo he ſaith *languiſhed*, and were dried up, ſhould *yield their ſtrength*, *i. e.* put forth plenty of fruit, the greateſt that could be expected from them. What change of behaviour therefore, ſhould be in them on this change of things, by the bleſſing of God reconciled to them, he proceeds farther to ſhew in the next verſe alſo.

23. *Be glad then ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cauſe to come down for you the rain, the former rain, and the latter rain in the firſt month.*

Ye children of Zion, *ye* inhabitants of Jeruſalem, part of which was built on mount *Zion*. They that before were called on to turn unto the Lord with weeping and with mourning in token of repentance, are now upon their repentance, and God's gracious acceptance thereof, bid on the contrary to rejoice in the Lord their God. *In the Lord*, not ſo much in the plenty of ſuch good things, as upon their repentance they had received, or ſhould receive, having been before deprived of them, as [s] thoſe beaſts of the field in the former words, as in the favour of the donor thereof, who thereby teſtified the renewing of his loving kindneſs towards them, and that he owned them, as their God. For to aſſure them that he is ſo, he adds in expreſſion of his great goodneſs to them, *For he hath given you the former rain moderately*, &c. *Hath given*, or as [t] Others, *will give*, *viz.* as certainly as if he had already given; this, as we have elſewhere ſeen, being the import of the preter-tenſe, put in place of the future, *viz.* to denote the certainty of it.

אֶת הַמּוֹרֶה לִצְדָקָה, *Eth hammoreh litſdakah.* Theſe words our Tranſlators rendring in the text, *the former rain moderately*, do in the margin put as another tranſlation, which the words will likewiſe well bear, *a teacher of righteouſneſs*; which is the rendring that here the Vulgar *Latin*, and moſt Others alſo among the modern do give, and great contention is there among Expoſitors about it; the ground of which is from the ambiguous ſignification of the word מוֹרֶה *Moreh*, which indifferently ſignifies either *a teacher*, or *rain*. The root of the word is יָרָה *yarah*, which is found eſpecially in three ſignifications. The firſt, perhaps more proper, of *caſting*, *darting* or *ſhooting*; the ſecond of *raining* (or diſtilling); the third of *teaching* or *inſtructing*, and the noun מוֹרֶה *Moreh* thence derived, hath agreeably thereto three ſignifications, as firſt, a *ſhooter* or *archer*, as 1 *Sam.* xxxi. 3. and 2 *Sam.* xi. 24. Secondly, of *rain*, as *Pſalm* lxxxiv. 7. and by the confeſſion of all Expoſitors in what follows in this verſe. Thirdly, of a *teacher*, as *Job* xxxvi. 22. *Iſaiah* ix. 15. *Habak.* ii. 18, &c. The firſt of theſe doth not to any ſeem agreeable in this place; concerning the two latter there is (as we ſaid) great contention, which of them ſhould be here taken. If we ſhould go by the number of abetters, that, I ſuppoſe, in the laſt place named, *viz.* of *teacher*, would have the preeminence. For not only the ancient *Latin*, and thoſe Expoſitors that follow it as moſt authentic, but many Others more modern, who make, or follow, other tranſlations, whether in *Latin* or other languages, chooſe to prefer it. So *Pagnin*, *Doctorem illum juſtitiæ*, that teacher of righteouſneſs. The *Tigurin* verſion, as likewiſe *Caſtalio*, *Doctorem ad juſtitiam*, an inſtructer to righteouſneſs. Munſter, *qui doceat juſtitiam*, which may teach righteouſneſs. So two *Spaniſh* tranſlations, one by a Chriſtian, and having the privilege of the Duke of *Ferrara*, which hath, *ſennador de juſtitia*, a teacher of juſtice; the other, I ſuppoſe, from the *Jews*, yet allowed by the Inquiſitors, to the ſame purpoſe hath, *& amoſtrador de juſtedad.* Such Expoſitors which follow them, being many, and of great note and learning, I omit the naming of: with theſe, as to the ſignification of this word, agree alſo ſeveral of the *Jews*, as the *Chaldee* Paraphraſt who renders, אתיב לכון ית מלפנון בוכו *hath reſtored to you your inſtructer* (or as Others render inſtructers) *to righteouſneſs*, and ſo *R. Solomon* expounds it, your Prophets, המורים אתכם; *who teach you*, לשוב אלי כדי לצדק אתכם, *to return unto me that I may juſtify you*, or as a MS.

[s] Calvin. [t] Jun. Trem. Dedit pro dabit, Druſ.

MS. אליו כדו לצדק אתכם, *unto him that he may juſtify you.* *R. Japhet* alſo cited by *Aben Ezra*, by המורה *Hammoreh*, will make to be underſtood, הנביא שהוא מורה אותם בדרך צדק, *a Prophet that ſhall inſtruct them in the way of righteouſneſs, ſo that good ſhall come unto them.* *Abarbinel* likewiſe takes it in that ſignification expounding the words, *But ye O children of Zion in particular above all other nations, be glad and rejoice in the Lord your God; for in him ye ſhall have perfect joy, in the time of your captivity; for he will give to you a teacher of* (or *inſtructer to righteouſneſs,*) והוא מלך המשיח שיורה את הדרך ילכו בה ואת המעשה אשר יעשון *and he is the King Meſſias, which ſhall teach them the way in which they ſhall walk, and ſuch things as they ſhall do.* Among thoſe that ſo take the word in that ſignification, there is indeed difference concerning who ſhould be meant by this *teacher*; Some underſtanding [u] any Prophets that he ſhould ſend, as [w] *Haggai*, *Zacharias*, *Malachias*, &c. [x] Others *Iſaias*; Others King *Hezechiah*, as [y] *Ruffinus*; but the moſt *Meſſias* or *Chriſt*; mean while agreeing all in that ſignification of the word. But on the other ſide, Others both *Jews* and *Chriſtians* prefer the ſignification of *rain*, as thinking it to make a plainer ſenſe, and more agreeable to the place. So *Aben Ezra* having mentioned the opinion of *Japhet*, which we have ſeen, ſaith that in his opinion מורה *Moreh* here is the ſame that יורה *yoreh* (which, *Deut.* xi. 14. Ours tranſlate *the firſt rain.*) *Kimchi* alſo thinks it here to be the ſame that יורה *yoreh*, this he ſaith, that in ſaying, *he will give them* לצדקה litſdekah *in juſtice* (or according to righteouſneſs) *he means in that righteouſneſs* (or mercy) *which he ſhewed them, after he paſſed over their iniquity, and viſited them with rain.* *R. Tanchum* likewiſe takes it in the ſame ſignification with *yoreh*, and לצדקה *to juſtice* to be either the ſame with בצדקה, *i. e.* بعدل لما تبتم الي in equity after you have returned by repentance to me, or elſe بلا استحقاق منكم of mercy without deſert (in or) from you, or on your part. The MS. *Arabick* alſo (done from the *Hebrew*) الذي اعطاكم [z] البكير للعدالة *who hath given you* Albakir, *the former rain, to equality* (or in juſt meaſure.) Modern Interpreters alſo, whether in *Latin* or other languages, ſeveral of them prefer this ſignification; ſo *Calvin*, mentioning both, ſaith of that other, *non videtur ferre hunc ſenſum circumſtantia loci*, that the circumſtance of the place doth not ſeem well to bear that ſenſe; the Prophet yet ſpeaking to them of temporal benefits (and not of ſpiritual, of which he ſpeaketh not till *verſe* 28. in theſe verſes before) to inſtruct them by degrees for a right conceiving of them, and that it is therefore here to be rendred *pluviam*, *rain*, and ſo *Junius* and *Tremellius*, *ipſum imbrem tempeſtivum juſte*, the ſeaſonable ſhower itſelf juſtly, for which *Piſcator* would have to be put *pluviam tempeſtivam*, *juſto tempore*, the ſeaſonable rain in its juſt time. So *Diodati* in his *Italian* verſion, *e'ha data pioggia giuſtamente* hath given you rain juſtly. So a *French* tranſlation printed at *Geneva* 1637. *la pluye ſelon juſtice* (and I ſuppoſe others whom I have not ſeen or underſtand not) and with theſe agree our neweſt Tranſlators (whom we follow) putting in the text, *the former rain*, as alſo Others, as that from *Geneva*, *rain.* The LXX. here give a different expreſſion from either of thoſe, rendring τὰ βρώματα εἰς δικαιοσύνην, *meat or food to juſtice* (or righteouſneſs) or, as [a] Some copies, δικαιοσύνης, of righteouſneſs, with which agrees the *Syriack* ܠܙܕܩܬܐ ܕܡܙܘܢ *eſcam juſtitiæ*; and the printed *Arabick* with the former, rendring الاطعمة للعدل *cibos ad æquitatem*, meat to juſtice: yet may we with [b] Some look on theſe, not as following any other rendring, nor taking the word מורה *moreh* in any other ſignification than that of *rain*, but only to have expreſſed the effect inſtead of, or meant by the cauſe, *viz.* that of things apt for food brought ſo out of the earth by that ſeaſonable rain, and ſo to mean the ſame with thoſe that render it by *rain.*

For that word, which Ours in the text render *moderately*, and in the margin obſerve to ſound, *according to righteouſneſs*; the *Geneva Engliſh* render it, *the rain of righteouſneſs*; but another ancient tranſlation agreeably to the new, *which hath given you moderate rain.* The known and moſt uſual ſignification of the word צדקה *Tſedekah*, is *righteouſneſs*, but with that latitude as to comprehend what is juſt and equal, and what is of bounty and beneficence alſo, and likewiſe [c] truth (which is the moſt frequent uſe of it in the *Arabick* tongue) and in any of theſe may it be taken, according to the matter ſpoken of, and as ſhall be moſt agreeable to it. It may ſeem in this place to comprehend all of them, *viz.* that God would ſo give them rain upon their repentance, as to approve himſelf juſt in his promiſes of mercy to penitent ſinners; ſuch rain as ſhould be a token of his great bounty and free mercy to them; ſuch as ſhould be in [d] juſt time, and in [e] juſt meaſure (which Ours, I ſuppoſe, expreſs by moderately) to ſupply their neceſſities, neither defective, ſo as to fail to do them good, as far as was requiſite for bringing forth in plenty the fruits of the earth, ſo as not to wither; not exceſſive, ſo as to [f] corrupt and rot them: though Interpreters ſeem to reſpect and expreſs ſome of them one of theſe ſignifications of the root more particularly, others another; yet they cannot but at once take in the others with it: we may well comprehend all under *according to righteouſneſs.*

In farther declaration of the fulneſs of his bounty and goodneſs to them, he adds in the

[u] R. Solomon, R. Japhet, Lyra. [w] See Ch. à Caſtro. [x] Grot. [y] Et nonnulli alii, Ch. à Caſtro. [z] The Arab. Lexicographers, mean that الباكور Albacur. [a] See various readings in Bib. Francford, 1597. [b] See Chr. à Caſtro, probat hunc ſenſum verſio LXX. quoniam dedit vobis eſcas ſeu alimenta juſtitiæ vel in juſtitiam, eſcas ſc. quæ ex pluvia, Moreh, proveniunt, quibus eſcantur & lætantur. [c] Veracitas, Full. cap. Concord. [d] Juſto tempore, Piſcat. [e] Juſta menſura. Lively. [f] See chap. i. 17.

next words, and *he will cauſe to come down for you the rain*, the former rain and the latter rain, גשם Geſhem, *the rain*, this word ſeems more [g] generally to ſignify *rain*, the other two *Moreh*, the *former rain*, and *Malkuſh*, the *latter rain*, more particularly ſuch, as fell at ſuch ſeaſons, *viz.* the [h] firſt of them, at or after the time of ſowing, which made the corn to grow; the ſecond towards harveſt time, to fill it, that it might kindly ripen; they are elſewhere alſo ſo joined together, as *Deut.* xi. 14. and there put as diſtinct ſorts of rain, under the general name for rain, only that for that general name there is put מטר *Mator* (which ſo likewiſe ſignifieth in the *Syriack* and *Arabick* tongues) for which is here גשם *Geſhem*, which is an argument that it, as we ſaid, doth alſo ſignify the ſame with that, *rain* [i] in general, and not only *violent rain*, as [k] Some ſeem to think; and inſtead of מורה *Moreh*, there is יורה *yoreh*, being, though with difference in the firſt letter, the ſame in ſignification. Theſe laſt two St. *James* likewiſe joins, *James* v. 7. calling them in *Greek* πρωΐμον and ὄψιμον, as they are here by the LXX. rendred, and by Ours there rendred *the early and the latter rain*, as here the *former and the latter rain*.

The word מורה *Moreh*, being the ſame in form and writing with that in the preceding words, and being here by general conſent of Interpreters rendred in the notion of *rain*, ſeems to [l] Some an argument that in the former place it ought to be taken in its other ſignification of *a teacher*. But it is not neceſſary that it ſhould be taken in different notions, the taking it in the ſame in both places (*viz.* in the firſt, as it is by all in the ſecond, for *rain*) will not be a ſuperfluous repetition, but have, as joined with the other words, great weight and emphaſis in it, for expreſſing (as we ſaid) the full meaſure and perfection of God's bleſſings to them; while in the firſt place having promiſed that he will give them the former rain, *moderately*, or *according to juſtice*, of which they ſeemed at the preſent to have need: he here ſeems to add, *yea not only ſo, but all convenient rain at its due ſeaſon alſo*; and as the former ſo the latter alſo, ſo as that his bleſſing ſhall not be imperfect or defective in any part, but ſuch as ſhall ſupply all their needs, and at all neceſſary times as occaſion required, which ſeems farther intimated by what is added בראשון, which Ours render *in the firſt month*, as it is alſo in former *Engliſh* tranſlations read. Great difference is there in the rendring and giving the meaning of this word among Interpreters. Many ſo render it as Ours do by underſtanding [m] *month*, and the *Chaldee* Paraphraſt expreſſeth by name, *in the month Niſan*, which if it be followed, this deſignation of time *Piſcator* notes muſt be referred to only the latter word מלקוש Malkoſh, *the latter rain*, for between the falling of that and the *Moreh*, the *former rain*, there were betwixt the ſeaſons or months; in which the one and the other ordinarily fell the [n] ſpace of ſeveral months; ſo that it will not be eaſy to underſtand how they ſhould be ſaid to fall both in the ſame month. The *Jews*, which follow that way, ſtrive to expedite the matter by referring it to a miracle, as *Kimchi* cites out of them, *viz.* that in that year both thoſe rains fell in that one month, ſo that whereas there had not in it before that fallen any rain, there did on the firſt day of the month *Niſan*, or *March*, fall the former rain, which uſually fell in Marcheſvan *October*, and on the fifth, the latter rain; betwixt which days they ſowed their corn, which by the ſixteenth day grew to ripeneſs, ſo that in eleven days, by reaſon of thoſe two rains falling otherwiſe than in other years, the corn came to that perfection for which ordinarily ſix months were required. The ſame ſtory is referred to by *R. Solomon*, and *Aben Ezra*, who ſeems to believe it, as done במעשה נס *by way of miraculous ſign*, according to what is ſaid, *ver.* 21. *that the Lord would do great things*. From being put on the difficulty of believing this ſtory, though following this rendring (*viz.* in the firſt month) we are ſecured by that note, that this is to be underſtood only of the latter rain, that it ſhall then be given, the former having been before in its due ſeaſon given. Thus *Kimchi* ſeems to take it explaining it, to mean that he ſent to them the firſt rain called *Moreh* in its proper time, which was the month *Marcheſvan*, and likewiſe the *Malkoſh* (or latter rain) in its ſeaſon, which is the firſt month, which is *Niſan*: and ſo I ſuppoſe our Tranſlators took it to be meant, by either putting a comma, or pauſe, betwixt the words, *former rain*, and the following words, but none between *latter rain*, and in *the firſt month*. But Others avoid all difficulty in this place by not looking on month at all here underſtood. *R. Tanchum* looks on it as not proper at all, that the word ראשון *firſt*, be underſtood for חודש הראשון *the firſt month*, which is *Niſan*, לאן דלך ליס דלך אואן אלמטר *becauſe that, he ſaith, it* [o] *is not due ſeaſon for rain*. He therefore, as many Others, prefer other rendrings of the word; and different other ways are yet taken in it. He gives us them, *viz.* theſe two, 1*ſt*, That by בראשון, *in the firſt*, may be meant פי אול וקתה *in its firſt time*, or *the firſt of its ſeaſon*, as ſoon as it ſhall be ſeaſonable or needful. With this agrees that rendring of *Junius* and *Tremellius*, *primo quoque tempore*, at every firſt time, as likewiſe that of *Caſtalio*, *in primis*, with the firſt, all meaning, as Mr. *Lively* explains it, *mature cum primum ea opus eſt*, [p] in good time, as ſoon as there ſhall be need of it: This as the *Rabbin* puts in the firſt place, ſo he ſeems to like the beſt. 2*dly*, That (as Others ſay) as he

[g] Calvin. [h] Druſ. [i] Reuchlin. Concord. [k] Kimchi, Rad. [l] Ribera. [m] So the MS. Arab. في الشهر الاول. [n] A quorum una ad alteram ſex minimum menſes ſolent intercedere, Merc. ימים רבים Many days, Aben Ezra. [o] Know not from whom. So notes Tarnovius, quod hæc pluvia in illo menſe non ſit data. [p] Agreeably to this way Calvin, in tempore ſuo, i. e. unamquamque pluviam, tempeſtive & opportune, ſo that Grotius expreſſeth it, both in ſeed time and harveſt he will give ſeaſonable weather.

he obſerves, may be meant the ſame as by בראשון *(as at firſt or formerly)* viz. כחאלכם אלאולי *as in* (or according to) *your firſt or former condition, viz.* before the late damage, for puniſhment on their ſins, had come upon them. This is that tranſlation which the LXX. give of theſe words, Καθὼς ἔμπροσθεν, *as before* (or *as formerly*) and the printed *Arabick* following them كما من قبل; the *Syriack* alſo ܐܝܟ ܕܩܕܡ *ut antea*, as before; and the Vulgar *Latin* likewiſe, *ſicut in principio*, as in the beginning; and in this ſenſe is it by [q] Others more modern alſo taken. This makes [r] ſeveral here to conjecture a various rendring, and that inſtead of בראשון Bariſhon, *in the firſt*, they read בראשון Cariſhon, *as the firſt*; *haud dubie*, ſaith *Druſius*, ſpeaking of the LXX. כ (c) pro ב (b) *without doubt they read* c *for* b. But I rather think it without doubt that they did not, but only underſtood the particle כ *Ca*, ſignifying *as*, though not expreſſed (as other when it is, as *Ribera* obſerves, oft omitted) or elſe took the meaning of *in the firſt*, or *former*, to be the ſame with *as heretofore*. So we ſee that thoſe *Jews*, whom *R. Tanchum* ſpeaks of, underſtood it, who we may be ſure did not read otherwiſe than we now have it, which likewiſe is confirmed by what *Abarbinel* ſaith, that בראשון here is as much as כבראשונה, *as at firſt*, or *in former times*, that ſo in the words may be a promiſe שיתברכו תבואות הארץ כאשר היו בימי קדם *that the fruits of the earth ſhall be bleſſed as in former days*. So that if we follow this interpretation according to the opinion of them, we need not change our reading of the words, but have a perſpicuous meaning of them.

Now though both thoſe, who do render the word מורה *moreh* in the firſt place, by *a teacher*, and by *rain*, do agree all in rendring it in the ſecond place by the *former rain*; yet do they in giving the meaning of it ſtill differ: they who render it in that firſt place, *a teacher*, here many of them underſtanding by rain mentioned ſpiritual good things belonging to the kingdom of Chriſt: [s] as the happy ſucceſs of the goſpel, and propagation of it like corn, which, by the bleſſing of ſeaſonable rain watering it, groweth and increaſeth abundantly, or [t] *copiam fructuum & bonorum ſpiritualium per Chriſtum*, plenty of good fruit and ſpiritual good things conferred in Chriſt, [u] *gratiam prævenientem & co-operantem, & copiam doctrinæ & auxiliorum Dei*, preventing and co-operating grace, plenty [w] of heavenly grace and doctrine, and of helps from God, with ſuch like other expreſſions, taking the words [x] *allegorice & principalius*, as one of them ſpeaks, *allegorically and more principally*, to be ſpoken of ſpiritual good things, as we ſaid: but they, who render it in the firſt place by *rain*, both there and here underſtanding it literally of the bleſſing of ſeaſonable rains, whereby ſhould be produced to them ſuch good effects, as were in the foregoing verſe mentioned, and in the following farther deſcribed; which, as the plainer way, we follow, as likewiſe beſt agreeing to the next words, though in them alſo many proſecute the allegory mentioned. The words are,

24. *And the floor ſhall be full of wheat, and the fats ſhall overflow with wine and oyl.*

A great alteration in their condition, from what they were before in, do theſe words deſcribe. The corn before, *chap.* i. 10. is ſaid *to be waſted, the new wine to be dried up, and the oyl to languiſh*; and *ver.* 17. *the garners to have been laid deſolate, and the barns broken down*, becauſe there was no corn to put in them, and that both the *meat-offerings and the drink-offerings were cut off*, ver. 9. with the like expreſſions of extreme penury, and want of all things neceſſary for their own uſe, or whereby they might ſerve God. So was it with them while they continued in their rebellion, and God's anger and judgments were upon them. But now upon their turning to God, and his being turned unto them, and having received them into his favour, things are here deſcribed as clean contrary, and they are aſſured of the greateſt plenty of all good things, which may be in words expreſſed. *The floors of their barns ſhall be full of wheat, and their fats overflow with wine and oyl*, under theſe three, *wheat* (or corn) *wine and oyl*, ſeem comprehended all things neceſſary for the uſe of man, [y] and by the failure of theſe are uſually deſcribed dearth or famine, and want of all good things needful for comfortable living; and on the contrary by the abounding of them, fertility and plenty of all ſuch things, and ſuch here is promiſed, even to fulneſs and overflowing. The verb השיקו *heſhiku*, rendred, *overflow*, is (I think) not elſewhere found in ſcripture, in this form and that ſignification, which it ſeems here to require, but in this place, and again, *chap.* iii. 13. which I ſuppoſe to be the occaſion that Expoſitors do not at all here agree in the rendring of it. In the Interlineary, as corrected by *Arias Montanus*, it is in the text put, *ſtridebunt torcularia, the wine* (or olive) *preſſes ſhall make a noiſe:* and ſo in the *Tigurin*, (although in both, in the margin, *redundabunt, ſhall overflow.*) They appear to follow in it *R. Solomon*, who ſaith (I know not on what authority but his own) that it denotes השמעת קול בשהקילוח יורד מן הגת אל תוך הקב, *the making a noiſe by the ſtream of the liquor running from the preſs into the fat* (or through) for ſo withal he notes that יקב is properly the הבור *pit or fat, which is before the preſs:* for which reaſon *Druſius* changeth the old tranſlation of it from *torcularia, wine-preſſes*, into *lacus torcularis*, as *Junius* and *Tremellius* render it, *torcularium lacus, the fats of the wine-preſſes*, which receive what is preſſed out by them.

[q] Geneva Notes, and Pet. à Fig. [r] Druſius, Mercer, &c. Tarnov. Pet. à Fig. [s] Mercer, and ſee Ribera, and Ch. à Caſtro. [t] Tirin. [u] Menoch. and ſee Ar. Mont. [w] Intellige gratiam excelſam, & doctrinam. [x] Tirinus. [y] Pet. à Fig.

them. *Ab. Ezra*, would have it here taken in the ſame ſenſe that משיקורת *Maſhikoth*, *Ezek.* iii. 13. which is by Ours there rendred, *touched*, or as in the margin, *kiſſed*, the word being looked on as properly ſo ſignifying.) But what he would have to be the meaning, he doth not declare, perhaps he would have it meant, that through abundance of wine and oyl, they ſhould have need of ſeveral fats or veſſels to receive it, ſet near one to another to make room for them; but that word there is looked on as derived from the word נשק *Naſhak*, ſignifying properly *to kiſs*, and ſo conſequently to touch one another, or the like; but this here from שוק, from which the noun שוק *ſhok*, hath the notion both *of a leg* and of a *ſtreet*. As for the verb in the form that here it is in, it is by the moſt, whether *Jews*, except thoſe whom we have mentioned, or Chriſtians, agreed on to have the ſignification of *running over*, or *overflowing:* So by the *Chaldee* rendring, יטיפון; and *Kimchi* ſaith it to be the ſame with הציפו *hetſiphu*, from צוף, and *R. Tanchum* (as the MS. *Arabick* verſion) in *Arabick* renders it by تفيض, which all ſignify to the ſame purpoſe of ſwimming, flowing, or overflowing, as likewiſe what the LXX. have ὑπερχυθήσονται, the Vulgar *Latin*, *redundabunt*, the *Syriack*, ܢܦܩܘܢ, the MS. *Arabick*, تفيض, the printed *Arabick*, تتدفق, all which will be well expreſſed by what Ours have, *ſhall overflow*. To which of thoſe ſignifications of the noun this given to the verb ſhould be referred, ſeems doubted. The accurately learned Mr. *Nicholas Fuller* takes that wherein it ſignifies *a leg*, the inſtrument of running, and looks on the primary ſignification of it to be, *currere*, *diſcurrere*, *excurrere*, to run, to run about, or abroad, to run out, as if we ſhould ſay, *crurare*, to leg it (or foot it) and then by way of metaphor, in things that have not legs, *effluendi ac redundandi notio*, the notion of running out and overflowing. But *Junius* and *Tremellius* refer it to that other notion, whereby it ſignifies *a ſtreet*, (though that alſo may be referred to the former, as being a place of concourſe, and wherein people run about) expreſſing it in their rendring, *plateaſque perfundent torcularium lacus muſto & oleo*, and the fats of the preſſes ſhall overſpread the ſtreets with wine and oyl, as if they ſhould for abundance ſo overflow, as even to make thoſe liquors run about the ſtreets; whatever be ſaid, as to the nicety of the derivation and deduction of the word, manifeſt it is from what follows, that great abundance of the things named is here by it intimated: and the ſignification of it in this kind may alſo be illuſtrated and confirmed from the uſe of the ſame theme in the *Arabick* tongue, which is known much to agree with the *Hebrew*. For in that from the theme, سوق the firſt conjugation of the verb ساق *Saka*, denotes *to drive on*, or *put forward*; in the ſixth تساوق taſawaka, *to follow one another*, *and to go ſo cloſe as to preſs or juſtle one another*; and in the ſeventh انساق *Enſaka*; (as *Grotius* out of the Dictionary of *Ebn Maruph*) *Fluxit & progreſſus eſt*, to flow and to go forward, to note ſtore, through which things follow one another. They, which ſtill adhere to the allegorical meaning of the words, will tell us that the thing here underſtood is likewiſe, [z] *Evangelii diffuſio per totum orbem*, the overſpreading of the goſpel through the whole world. [a] Some go on more particularly to ſay, that *by the floors being full of wheat*, &c. are underſtood plenty of graces and virtues given by Chriſt to particular churches, which are meant by *floors*, *olive-yards*, and *vine-yards*, and the *preſſes* (or *fats*) in which wine and oyl are preſſed out, to be, *Gymnaſia*, *Monaſteria*, *Collegia*, &c. Schools, Monaſteries, Colleges, and other like places; and alſo perſecutions and tribulations, *quibus vinum ſapientiæ, & fortitudinis, ac oleum conſolationis divinæ exprimitur & hauritur*, by which the wine of wiſdom and fortitude, and the oyl of divine conſolation is preſt out. But however theſe words may by way of compariſon be applied, I ſuppoſe the moſt plain and proper way of expounding them is here alſo according to the literal ſenſe, as likewiſe in the two next verſes, wherein he farther declares what great good things God will beſtow on them upon their repentance, which he had for puniſhment of their ſins before deprived them of, that [b] he would *make them glad according to the days wherein he had afflicted them, and the years wherein he had ſeen evil.* So he himſelf ſaith unto them by the mouth of his Prophet, ושלמתי, *&c.*

25. *And I will reſtore to you the years that the locuſt hath eaten, the canker-worm and the caterpiller, and the palmer-worm, my great army which I ſent among you.*

The damage, which they had for ſeveral years received by thoſe devouring creatures mentioned, which waſted all the fruits of the earth, ſo that they had not any thing left whereby to ſubſiſt, he would now henceforward make good to them, by giving them an extraordinary plenty, and preſerving it for their uſe. The *locuſt*, the *cankerworm*, the *caterpiller*, and the *palmer-worm*; theſe are the ſame that were above mentioned, *chap.* i. though in different order. There the הגזם *haggezem*, rendred the *caterpiller*, is put in the firſt place, here the laſt; which the learned *Bochartus* looks on, as an evident proof that theſe vermin here named came altogether in one year, and not ſingly, one ſort in one year, and another in another, as ſome of the *Jewiſh* Interpreters would have it; for then he would not have named that in, or for, the fourth year, which was in the other place ſaid to come in the firſt, as we have on that place obſerved. All theſe probably came together, and ſo continued to do for ſome years, as the word השנים haſhanim, *years*, put in the plural number ſhews. And of theſe he ſaith, *my*

[z] Mercer. [a] R. Menoch. [b] Pſalm xc. 15.

my great army which I ſent among you. We heard above, *ver.* 11. of this army, *his very great camp:* Who by that his army and camp are meant, we have expreſſed by the names of *locuſt*, *canker-worm*, *caterpiller*, and *palmer-worm*, or ſuch creatures as are by thoſe names in the *Hebrew*, which are by Ours ſo rendred, meant; whether they were exactly the ſame, or others of like nature, not ſo well known to us in theſe countries: and the reaſon why he calls them *his army* is expreſſed, *viz.* becauſe he ſent them among them. They came not by chance, nor by any ordinary natural neceſſary reaſon, but were of his ſending, to do his will, and execute his commands. The queſtion here ſtill will be the ſame which hath all along been in this prophecy, even from the 4th verſe of the firſt chapter, whether by thoſe names are literally to be underſtood thoſe creatures by them ſignified, or ſome other to them compared, in reſpect to the miſchief by them wrought. They are by many taken in their proper ſignification, and to call them *God's army* will be a language very eaſily admitted by thoſe, among whom thoſe creatures are more uſual and familiarly known. So among the *Arabians* to call locuſts the *army of God*, is an expreſſion well known, and uſed by [c] *Mahomet* himſelf, who forbad to kill them, becauſe they were جند الله الاعظم *the army of God Almighty:* and it is a ſtory received among them, that there fell between his hands, or before him, a locuſt, on whoſe wings was written, بالعبرانية in *Hebrew*, نحن جند الله الاكبر, *we are the army of the moſt great God.* However fabulous this ſtory be, it matters not, it makes good what ſufficeth for our preſent purpoſe, *viz.* to prove that it is proper and congruous to apply the title of *God's army* to locuſts; without its being written on their wings, it is very legible that they are ſo, by the great things which they have, being by him ſent and impowered, often done, not uſual, or beyond what could by the greateſt and ſtrongeſt armies of men be done for working deſtruction in the earth. So that there is no exception againſt applying to them the word literally taken, nor any reaſon for any incongruity in the language why we ſhould not think it to be meant really of them; and that verb *eaten*, being uſed to expreſs that miſchief that they did, well agrees to them. The rendring here of the Vulgar Latin, *fortitudo mea magna*, or [d] Others to the ſame purpoſe, *my great power*, or *ſtrength*, what before it rendred, *ver.* 11. *exercitus*, *army*, doth not make any difference. The *Hebrew* word is in both places the ſame, viz. חיל *Chail*, and hath both theſe ſignifications, which in this caſe here ſeem equivalent. They are for their multitude deſervedly called *God's army*, for the great things that by him ordered they did, *his great power and ſtrength.* But notwithſtanding that the words may ſo fitly be applied to locuſts, and ſuch like hurtful creatures, are they by Some underſtood otherwiſe, *viz.* of men, enemies and authors of miſchief to them. So by the *Chaldee* Paraphraſt is the verſe expounded, *and I will repay* (or reſtore) *to you good years for thoſe years,* דבזו יתכון עמזיא אומיא ולישניא ושלטוניא ומלכותא פורענות חילי רבא דשלחית בכון, *in which people, nations and languages, and princes* (or principalities), *and kingdoms of revenge* (or ordained for revenge, or, as [e] Others, the vengeance of my great army,) *my great army which I ſent againſt you, ſpoiled you:* who, *D. Kimchi* thinks, doth in ſo expounding them, take them to be a prophecy to be fulfilled in the times of the Meſſiah.) *Abarbinel* underſtands by them to be meant the four kingdoms, which before (*chap.* i. 4.) he would have to be intimated by thoſe names of thoſe four deſtructive creatures, and thoſe to be called by God *my great army which I ſent among you* כי הם היו חיל השם ושלוחי השגחתו להעניש את ישראל על ידיהם, *becauſe they were the forces of God, and meſſengers of his providence for the puniſhing of Iſrael by them*; and ſo thinks the good things here promiſed to be great plenty, which after their reſtauration from their captivity they ſhall enjoy. To omit Others which take much the ſame way, *Grotius* thinks by them to be underſtood [f] *Pul*, [g] *Tilgathpilneſer*, [h] *Shalmaneſer*, *and* [i] *Sennacherib*, four *Aſſyrian* Kings, who invaded the land of *Iſrael* and *Judah*, and did great miſchief therein. Of any of theſe named may it be ſaid that they were God's army, and by him ſent, as he ſaith of the *Aſſyrian*, that he was *the rod of his anger, and that the ſtaff in their hand was his indignation*, Iſaiah x. 5. All the great things that they did were by his power, not their own; they were without that as contemptible as the vileſt worms, and he could as eaſily deſtroy them, as appears by what became of *Sennacherib* and his army, *Iſaiah* xxxvi, &c. And by his power could the moſt contemptible among creatures do as great miſchief to any people, as the greateſt of them, as appears in the plagues of *Egypt*. There is no need therefore that we ſhould here leave the letter of the text, and fly to a figure for underſtanding the weak creatures here mentioned of the ſtrongeſt kings or nations. Thoſe creatures could fulfil God's command for puniſhment of a ſinful people as fully as any of them: Nor more need have we here to fly with Others to a continued allegory, according to which the happineſs here promiſed [k] will be that, which under Chriſt and the Goſpel ſhould be enjoyed above that under the more barren times under the law, while men were under the tyranny of death and the devil; or that here are ſpiritual bleſſings meant, and things [l] concerning the happineſs of the ſoul, and thoſe heavenly divine fruits, which the earth (or ſoil) of humane nature, enriched by the ſeed and virtue of Chriſt, bringeth forth; or that by the noxious creatures here named are underſtood, [m] devils,

[c] Damiri. [d] LXX. and printed Arab. [e] Mercer, and Pet. à Fig. [f] 2 Kings xv. 19. [g] 1 Chron. v. 26. 2 Kings xv. 29. [h] 2 Kings xvii. 3. [i] 2 Kings xviii. 13. Iſaiah xxxvi. 1. 2 Chron. xxxii. 1, &c. [k] Mercer. [l] Ar. Mont. [m] Menoch.

or [n] armies of ſpiritual enemies, with their temptations; or by the fruits of the ſeveral years to be reſtored, [o] the true worſhip of God, which among the *Gentiles* was not at all, and among the *Jews* almoſt loſt, while the *Gentiles* oppreſſed them. Such allegorical meanings do Some think to belong to the words, [p] *apertius*, more openly; but I think that may rather be ſaid of the plain literal meaning, according to which, conſequently on what hath all along before been ſaid in this prophecy, they are given to know that all the evils before deſcribed or threatned unto them, were from God ſent on them as a puniſhment of their ſins, and that thoſe contemptible creatures named were his powerful army, which they could not reſiſt, nor free themſelves from, as by more years experience they had found, and might juſtly fear utter deſtruction: but that upon their repentance, and making peace with him, they ſhould find that he that ſent them, and by whoſe power and commiſſion they acted and had done great things, and ſeemed to threaten more, could as eaſily remove them (as *ver.* 20.) and not only ſo, but alſo could and would make good to them all that damage that they had ſuſtained by them. So that whereas before they had occaſion, all ſorts of them, to houl and cry for the great penury and miſery that they were brought to, they ſhall no more have ſuch occaſion, but of clean contrary behaviour, ſuch as is in the next words deſcribed and promiſed.

26. *And ye ſhall eat in plenty, and be ſatisfied, and praiſe the name of the Lord your God, that hath dealt wonderouſly with you: and my people ſhall never be aſhamed.*

Theſe words, as to the literal ſenſe, which we follow, are plain, aſſuring them, that whereas they had for ſome years been in great want and penury, they ſhould now have abundant plenty of all good things neceſſary for a comfortable livelihood to them, even as much as ſhould fully ſatisfy their utmoſt deſires; ſo that now they ſhould not have any occaſion to murmur or repine and crave for more, but on the contrary, to praiſe the name of the Lord their God, who had dealt ſo wonderouſly with them, in giving them all things which they had need of, or could wiſh for; by which means that reproach, which before for their poverty they were in among other nations, was now taken away, and they looked on as a people owned, and taken care of by God, who will never ſuffer thoſe whom he owns for his, to be aſhamed, as if they relied on one who were not *all-ſufficient* to them. But they are not only a deſcription of great plenty to them, but withal a gracious promiſe of God's bleſſing with it, of power to enjoy it, and hearts to be duly ſenſible of God's goodneſs to them in it: without this bleſſing, they may have to eat, and eat, and yet not have enough (or not be ſatisfied) and drink and be not filled with drink, [q] *Hagg.* i. 6. which is an evil which the Preacher ſaith he ſaw under the ſun, and it is common among men, when God giveth riches to a man, ſo that he wanteth nothing of all that he deſireth, yet giveth not power to eat thereof, *Eccleſ.* vi. 2. this is the good gift of God, when God giveth riches and wealth, and withal giveth him power to eat thereof, and to take his portion, *Eccleſ.* v. 19. This is that which he here promiſeth to theſe, that they ſhall eat in plenty and be ſatisfied, (which I think they well take to be the meaning of ואכלתם אכול, *& comedendo comedetis*, and eating ye ſhall eat, *i. e.* have ſtill to eat as oft as ye ſhall have need, and never want till they be fully and conſtantly ſatisfied.) Again, there is an evil too common among men, [r] that when they have eaten and are full, they forget God and ſay in their heart, *my power and the might of my hand hath gotten me this wealth*, Deut. viii. xiv, 47. (*Hoſea* xiii. 6.) Such behaviour turneth his bleſſings into a curſe to men: that it may not be ſo with theſe, he promiſeth them together, to give them hearts to acknowledge him the donor and be thankful unto him, ſo he may continue to bleſs them. So ſaith he, *and ye ſhall praiſe the name of the Lord your God, who hath dealt wonderouſly with you.* The words ſeem to intimate that as they ſhall have manifeſt occaſion ſo to do, ſo alſo they ſhall be ſo affected as to do it out of the ſenſe of God's wonderful dealing with them, and as above, *ver.* 21. he ſpeaks, doing great things: wonderful it muſt needs ſeem, that whereas all the proviſions of their land, had been totally deſtroyed by thoſe devouring creatures named, he ſhould by a ſudden change not only *remove* them, (as *ver.* 20.) but *reſtore* to them all that they had eaten. The words [s] Some think to import, and the wonder to conſiſt in, this, that now in one year, he would give them as much as the locuſts, *&c.* had devoured in four years paſt, or as much as they ſhould have enjoyed in ſo many years, if it had not been devoured: and ſo ſhall it be by God's dealing with them, that his *people ſhall never be aſhamed.* While they revolted from him, and were by him diſowned, it is manifeſt by what we have ſeen, that ſhame and confuſion had ſeized on them. So *chap.* i. 11. The huſband-men are bidden to be aſhamed; and that the whole nation having forſaken him, and being by him forſaken, were to become a reproach amongſt other nations, appears by what they are taught to pray, *ver.* 17. *Spare thy people, O Lord, and give not thine heritage to reproach*, &c. and his promiſing, *ver.* 19. that he would no more *make them a reproach among the heathen.* So that it appears they had been or at preſent were in ſuch condition. So was it with them when God had caſt them off, and ſhewed his diſpleaſure againſt them, but being now upon their repentance received again into his favour and owned by him, they are aſſured that it ſhall be otherwiſe with them; that

[n] Sa. [o] Pet. à Fig. [p] Ribera. [q] Mic. vi. 14. [r] And ſee Deut. xxxii. 15. and Prov. xxx. 9.
[s] Kimchi, which Others ſeem likewiſe to think meant, Tarnov.

that all reproach and cauſe of it ſhall be taken away, this being aſſigned as an undoubted privilege of his *people*, *that they ſhall never be aſhamed*. What ground they would have for this aſſurance or ſecurity, appears in the next following words.

27. *And ye ſhall know that I am in the midſt of Iſrael, and that I am the Lord your God, and none elſe: and my people ſhall never be aſhamed.*

By ſuch things and good effects, as are certain ſigns of God's owning any people for his, and his gracious preſence and peculiar providence over them, ſhall they know and be aſſured, that God now upon their being turned to him, is returned to them, and is in the midſt of them, and that he is their God by a peculiar right, owning them, and being owned by them, and that there is none other that hath done or can do ſuch things as he hath done, and will do for them, *viz.* in removing evil and doing good, both in ſuch an extraordinary manner as by none but his infinite power can be done; as in the particular caſe here ſpoken of, in removing thoſe locuſts that he had ſent to puniſh them, and making good by ſuch extraordinary plenty the damage that they had by them ſuſtained. By the extraordinary evils which befel the *Iſraelites* upon their rebellion and breach of covenant with God, it is ſaid that they ſhall be forced to ſay, *Are not theſe evils come upon us, becauſe our God is not amongſt us?* Deut. xxxi. 17. Here on the contrary, by like reaſon, it is ſaid, that by God's dealing wonderouſly with his people upon their repentance, in reſtoring to them the years that the locuſt, *&c.* had eaten, and given them all things richly to enjoy and to eat in plenty, *&c.* they ſhould know that he was *in the midſt of them*, and that he was *the Lord their God, and none elſe*. By God's being *in the midſt of them*, will be manifeſtly underſtood, his being ready to [t] hear their requeſts, to [u] afford help and relief to them on all occaſions; and by his being *the Lord their God*, that he, who is Lord over all, doth in a particular manner own them, and hath reſpect to them as his peculiar people, to whom he will have regard, [w] more than to any other, to order things concerning them, for good to them; and by ſaying *none elſe*, that there is no other god, none among thoſe, whom [x] other nations, or they, when they forſook him, did worſhip, [y] who could do ſuch things as he now did, and could and would continue to do for them. This they having by experience certain aſſurance of, cannot have any occaſion of being aſhamed of his ſervice, or finding, while they ſhall ſerve him, any thing which ſhall be for ſhame to them; as if they relied on one, who either would not or could not help them, and do good to them on any occaſion, having both of his power and mercy, both infinite and ſuch as is in none elſe found, engaged to them; and therefore for confirmation and full aſſurance ſake, he again repeats it, and *my people ſhall never be aſhamed*. *My people*, ſuch as continue faithful with him, conſtant in his ſervice, they ſo continuing faithful to him, ſhall *never be aſhamed*, never be deceived in their hope and truſt in him, but be ſure to find made good to them all his promiſes, and a joyful iſſue to, and deliverance from all troubles and evils that ſhall befal them, and by which, were it not that he were with them, in the midſt of them, and ready to deliver them, they might be expoſed to reproach, and ſhame, and brought to confuſion. This ſeems a plain expoſition of the words, according to the literal meaning, and as by Ours aptly rendred: but they are by Others ſomething differently rendred, and by conſequence ſomething differently underſtood, לעולם *leolam*, by Ours and Others, rendred *unquam*, *ever*, and with the negative joined to it, *never*, is by Others rendred *in ſempiternum*, or [z] *perpetuo*, for ever, or always; as if he ſaid, that though they might be ſometimes under afflictions and calamities, yet there ſhould be a good iſſue to all, and ſuch as ſhould take away occaſion from thoſe that derided them, of ſaying, *where is now their God?* This well agrees with the former to make for a right underſtanding of it, by bidding not to judge of the condition of God's children, or people, always from their preſent ſtate or ſufferings, but from the end and iſſue that God would give to them, which ſhould certainly be ſuch as ſhould not be for ſhame, but for joy and glory to them, if not in this preſent time, [a] yet in the life to come, and mean while they ſhould be ſuſtained by comfort from him, and aſſured hope, which ſhould keep them from [b] being *aſhamed*, and make them rather [c] *glory* in their tribulations, than faint in them, or think themſelves forſaken of God; but that hereby [d] he manifeſteth his fatherly love to them, and care of them, in humbling and proving them, that he may *do them good at their latter end*, Deut. viii. 2. making all things *to work together for good to them that love him*, Rom. viii. 28. Mean while, whether whole nations or particulars, they are here manifeſtly given to know, that as they will find ſecurity againſt ſhame and confuſion at all times, and on all occaſions, they muſt keep themſelves near to God, acknowledging him and none elſe for their God, that they may by him be owned for his people. To ſuch only is this promiſe here made, and ſuch ſhall never fail of having it made good in ſuch manner, as ſhall be beſt for them, and ſo as that they ſhall know and acknowledge him to be, as is here deſcribed, in *the midſt of them*, *the Lord their God*, and that there is *none elſe beſides him* able ſo to order things for good to them.

Beſides

[t] Kimchi. [u] Grot. on Mat. xviii. 20. Pſalm xlvi. 5. [w] Pſalm cxlvii. 20. [x] Kimchi. [y] Hoſea xiii. 4. [z] Tig. [a] Pet. à Figuer. [b] Rom. v. 5. [c] Rom. v. 3. [d] Heb. xii. 5.

Beſides theſe ſignifications of the word לעולם *leolam*, whereby it may be rendred, either, *unquam*, *ever*, *at all*, or *perpetuo*, for ever, always, and with the negative joined with it, *never*, *not at all*, or, *not for ever*, *not always*; there is another notion in which it is ſometimes uſed, for a long time, or a good while, though known when it ſhall end. In this way *Lyra* here takes it, ſaying that it doth [e] not import perpetuity. And in the ſame notion [f] *Grotius* taking it, explains it to denote, *per longum tempus*, *quamdiu vivet Ezechias*, for a good while, as long as King *Hezekiah* ſhall live, in whoſe days we find that peace and happineſs was promiſed, 2 *Kings* xx. 9. *Iſaiah* xxxix. 8. But though the word be ſo elſewhere uſed, here it ſeems too narrow a reſtraining of God's promiſe to his people ſo keeping themſelves in their relation to him, as if it were to be made good only for ſo ſhort a ſpace of time, and not a perpetual privilege belonging to them, which they ever had and always ſhould be aſſured to enjoy. It is manifeſt that the words were, when ſpoken by the Prophet, ſpoken in particular to the *Jews*, in regard to the different conditions they had been in, or ſhould be in (whether by the invaſion of the *Aſſyrians*, as he with Others takes it meant, or as Others, more plainly and literally, by reaſon of a famine cauſed by the locuſts devouring all the fruits of their land) while they continued in their ſinful rebellious behaviour, and ſhould be for the juſtice in, on their turning unto God by repentance: both which have been in the foregoing words deſcribed, the former of which made them a ſhame and reproach to other nations, the latter ſhould take off that ſhame and all occaſion thereof. The aſſurance of this alteration of their condition, is in theſe words ſet down as an undoubted truth, *that God's people ſhall never be aſhamed.* So that it ſeems a privilege belonging not only to them, and that for a ſhort while, but to all that make good to themſelves that title of God's people, and as long as they ſhall continue to be ſo. Though it be applied to that their particular caſe, the thing aſſerted ſeems an univerſal truth, which ſhall be always made good to God's people, viz. *that all things ſo* [f] *work for good to* them that cleave ſtedfaſtly to God, that they ſhall never be aſhamed, but find occaſion to joy and glory in their condition, it having [g] the promiſe both of this life and the life to come. Their happy condition even in this preſent life we have [h] frequently in the ſcripture deſcribed, both as concerning particular perſons, and the whole body of nations. As thoſe, who confine this promiſe to the times of *Hezekiah*, much take off from the greatneſs and graciouſneſs of it, in reſpect to the duration of it; ſo doth *Abarbinel* much derogate from it on the other hand, by putting forth and delaying the time of its being made good, while he would make it not to be to take place till after their reſtoration from their laſt exile, which they are ſtill under, and the days of the Meſſiah which they expect, denying him to be yet come, which certainly fruſtrates, and will ſtill fruſtrate the benefit of it to them, while they continue in that obſtinacy of unbelief, whereby they have forfeited to themſelves the right of being for the preſent his people, and the benefits belonging to ſuch as are ſo. Nor can we yet fully aſſent to thoſe among Chriſtian Expoſitors, who having taken the former words and paſſages in an allegorical way, as we have ſeen, look on theſe alſo, as only a promiſe of ſuch ſpiritual good things, as were to be conferred in [i] Chriſt, by whom our corrupt nature is repaired, and the ſhame and confuſion of the law and ſin taken away by the ſalutary doctrine of the goſpel.

But however theſe words may be applied, or to whatſoever referred, according to the plain literal ſenſe, which we chooſe to follow, they ſeem particularly ſpoken by the Prophet to the *Jews* of his time, with reſpect to their condition, as we have before ſeen and ſaid, which they had been or were at preſent, or ſhould certainly be, in. It will be much one which of the tenſes we uſe, as ſignifying that (in prophetic language) which was as preſent with God, as if paſt or already done. They are deſcribed as by their grievous provocations, having been brought into ſuch a calamitous condition, by penury [k] and famine brought on them by locuſts and ſuch noxious vermin, utterly deſtroying all the fruits of their land, and by other ſuch means that they were become a ſhame and reproach, a ſcorn and deriſion to other nations. They are exhorted therefore, for removing of ſuch evils, to turn unto God by ſerious repentance, and promiſed that upon ſo doing they ſhould find ſuch mercy from him, that he would again receive them into favour, and own them for his people, and do ſuch great things for them, as that they, while they continued in that behaviour to him, ſhould not longer, yea, never more, be aſhamed. This good promiſe is concluded with ſuch words as are, though there particularly applied to their preſent caſe, yet of univerſal and perpetual truth, *My people ſhall never be aſhamed.* Being abſolutely taken, they are an aſſurance to all who cleave to God, ſo as to approve themſelves his people, that they ſhall never be left deſtitute of any thing conducing to their welfare, whether concerning their temporal or ſpiritual eſtate, ſo as that they ſhall fail of their hope in him, or have reaſon to be aſhamed of their condition in his ſervice: but do ſeem here more particularly referred and adapted to the reſtoring them to a flouriſhing condition in their land, a plentiful enjoyment of the temporal good things thereof, of which they had been for puniſhment of their ſins and rebellion againſt God deprived.

A

[e] As elſewhere it denotes the time only to the year of Jubilee. [f] And Others, ſee Pet. à Fig: [g] Rom. viii. 28. [h] 1 Tim. iv. 8. [i] Deut. xi. 13, 14. and xxviii. 1, &c. Pſalm xci. [k] Mercer. [l] Id. Merc. Ad literam, ad probrum famis hoc pertinet, quo inter gentes laborabant.

A more expreſs promiſe of ſpiritual good things we have in the following words.

28. *And it ſhall come to paſs afterward, that I will pour out my ſpirit upon all fleſh, and your ſons and your daughters ſhall propheſy, your old men ſhall dream dreams, and your young men ſhall ſee viſions:*

29. *And alſo upon the ſervants and upon the hand-maids in thoſe days will I pour out my ſpirit.*

He proceeds in gracious promiſes to them; but ſuch as are of a diſtinct nature from the former, which I ſuppoſe gave occaſion to *Abarbinel*, who divides this book of *Joel* into two prophecies, or prophetical ſermons, to take theſe words to be the beginning of the ſecond of them, (as Others for the ſame reaſon make them to begin a new chapter.) The foregoing promiſes were great, but theſe much greater, and of an higher nature. Thoſe, according to the expreſſions, of temporal things (however Some extend them farther) theſe plainly of ſpiritual, which, when they ſhall be conferred, what they are, and to whom they ſhall pertain, or ſhall be given, is in theſe words deſcribed. 1. We have the time והיה אחרי כן vehayah achare cen, *and it ſhall come to paſs afterward*; after thoſe promiſes before made good. The ſpiritual things here promiſed are as firſt in dignity, and of a more excellent nature than thoſe temporal before promiſed, ſo certainly before and above them to be deſired, according to that method by our Saviour preſcribed, *Mat.* vi. 33. of ſeeking firſt the kingdom of heaven, not doubting but then all other things belonging to this life, as food and raiment, ſhall be added to them: but it pleaſeth God here in the firſt place to aſſure them by promiſes of thoſe lower neceſſary things, in compaſſion of their [m] weakneſs, to which thoſe things were more obvious, and their preſent need ſeemed to require; that ſo by the enjoyment of thoſe they might be brought to an acknowledgment of him, the giver of all good gifts, and ſo brought near unto him, and made his people, deſire and receive from him theſe other better things alſo, which he here promiſeth to give. But what then is the time aſſigned for the giving of theſe, by the expreſſion אחרי כן *afterwards*, *viz.* after thoſe things before ſpoken of performed, and made good, or in time that ſhould be after? We need not ſolicitouſly to enquire after the grounds on which Others go, who either aſſign it to the times of [n] *Jehoſhaphat* (whoſe valley is afterwards mentioned, *chap.* iii. 12.) in whoſe time there appear to have been many Prophets, by what is ſaid of their coming to *Eliſha*, [o] 2 Kings ii. 15. or to the time in which *Iſaiah* lived, as [p] *Grotius* appears to think, by expounding the following words (upon all fleſh) i. e. *ſuper multos, non ſuper Iſaiam ſolum*, upon many, not upon *Iſaiah* alone; or any [q] other like conjectures. We are infallibly directed to the time when this promiſe was to be, and was fulfilled by St. *Peter*, Acts ii. 17. where citing this place, he ſheweth that then was the time, when was made good what is here ſaid, and ſo the time pointed out by אחרי כן Achare cen, *afterwards*. *This*, ſaith he, to the people amazed to ſee ſuch wonderful, and before never ſeen or heard of, gifts of the Holy Ghoſt as were conferred on the Apoſtles, and doubting whence it ſhould be, *This is that which was ſpoken by the Prophet Joel. And it ſhall come to paſs in the laſt days*, &c. His affirming this prophecy to have been then fulfilled, plainly argues that there was no time before, in which it had been fully made good, and likewiſe that there was no need of expecting after times for the completion of it, as if it were not now ſufficiently verified, but ſuch things only done, as did belong to it or were part of it. And this time was the days after Chriſt's coming, and his aſcenſion again into heaven, whence, *having led captivity captive, he gave gifts unto men*, Eph. iv. 8. even all thoſe here promiſed, ſo that he plainly directs us to underſtand by אחרי כן Achare cen, *afterwards*, the times after Chriſt uſually called, *the days of the Meſſiah*. It may be obſerved that what the Prophet here ſaith *Achare cen*, *afterward*, St. *Peter* there expreſſeth by ἐν ταῖς ἐσχάταις ἡμέραις, *in the laſt days*, which in ſenſe to be all one with the former, only in plainer words, we have from the confeſſion of ſome of the learneder *Jews* themſelves. So *R. David Kimchi* ſaith אחרי כן *Achare cen* to be all one in ſenſe with באחרית הימים *Beacharith hayamim*, *In the laſt days*, Iſaiah xxiii. where is deſigned the coming of Chriſt's kingdom, and doth therefore (as Others of them) confeſs theſe words here to pertain to that time, though not taking notice of the fulfilling of it, ſo as to be convinced thereby that he is already come; he with the reſt of them obſtinately deny him to be yet come. Without doubt then, warranted by the authority of the divinely inſpired Apoſtle, by evidence of fact, and by the acknowledged uſe and propriety of the word, we have all reaſon to underſtand by the expreſſion, *afterward*, in our Prophet, by St. *Peter* explained *in the laſt days*, in which God, ſaith he, would beſtow on men ſuch extraordinary gifts, and in ſo extraordinary manner, meaſure, and degree, and on ſo many and ſuch perſons as in the following words is expreſſed, the days of the Meſſias, the time of the Goſpel. The word of which was confirmed *with the ſigns following*, Mark xvi. 20. *God bearing witneſs* to the firſt Preachers thereof, *with ſigns and with diverſe miracles, and gifts of the Holy Ghoſt according to his own will*, (Heb. ii. 4.) and according to his promiſe here made. Doubtleſs this prophecy cannot be ſaid at any former time to have been duly fulfilled, nor denied at that time to have been ſeen ſo, as will more appear by conſidering

[m] Calvin. [n] See in Aben Ezra from one R. Moſes. [o] And chap. iv. 38. [p] See him on this place, and on Acts ii. [q] See Ruffin.

ing farther the good gifts here expreſſed, which were to be conferred, and the perſons to whom they were to be conferred. 1. *The gifts*] *i. e.* a plentiful meaſure of God's ſpirit; a plentiful meaſure I ſay, for ſo doth the verb here uſed אשפוך, and rendring *will pour out*, denote, not a bare conferring, but a conferring in great abundance, in a larger manner. What he ſaith, he will *pour out his ſpirit*, which is the [r] fountain, and author, on the perſons named, muſt neceſſarily import a filling them with all good gifts and graces, which are the [s] effects of the ſame holy Spirit; and where his gifts and working appear, there is he well ſaid to be given to, or received by men, be they never ſo many, or different, being preſent with every one, and with all now here, or to any confirmed, as will after be occaſion to tell. What we have here in the *Hebrew*, *Ours*, and other tranſlations, את רוחי, Eth Ruchi, *my ſpirit*, the LXX. rendreth, and the Apoſtle St. *Peter* alſo citeth, ἀπο τȣ̃ πνεύματός μȣ, *of my ſpirit*. Which tranſlation of the LXX. Some find fault with, as not exact, yea that [t] *perperam verterit*, they tranſlated it wrong, as thereby diminiſhing (or leſſening) the bountiful promiſe of God, *ac ſi portiunculam aliquam Spiritus ſui Deus promitteret*, As if he did promiſe only ſome little portion of his Spirit. But I think we ought not ſo to ſay, ſeeing St. *Peter* doth in the ſame manner cite it, who would not certainly give a wrong meaning of for the Septuagint's or any Other's ſake, but give the true meaning of the words. It is manifeſt by his different rendring the words going before, that he did not tye himſelf up to them, but give the true meaning of the Prophet's words, himſelf being inſpired and taught by the ſame ſpirit that the Prophet was: nor indeed doth this expreſſion in the *Greek* ſeem any way to differ from the Prophets in the *Hebrew*, nor denote any thing leſs than that doth. For it plainly imports, firſt, an inexhauſtible fulneſs of that Spirit, which is ſufficient to fill all. 2. That the gifts of the Spirit are many and diverſe, enabling men for different performances, as the glory of God, and the good of his church or people ſhall require, and that all thoſe good gifts ſpoken of, though never ſo many, and different, were from that one and the ſame ſpirit. And what more can be underſtood from the literal rendring according to the *Hebrew*, *I will pour out my ſpirit*. It cannot be meant that the whole ſpirit ſhould in the ſame manner and meaſure be conferred on every perſon, according to the forecited, *Heb.* ii. 4. and 1 *Cor.* xii. 4, *&c.* and it appears from what follows in this very place, by that enumeration of different gifts to be beſtowed on different perſons; ſo that that reading in the *Greek* in both Teſtaments is not a diminution of what is ſaid in the *Hebrew*, but a perſpicuous explication of it, pointing out thoſe different gifts (as we ſaid) which under the general name of his ſpirit are comprehended, and afterwards diſtinctly named, as likewiſe thoſe perſons, on which they ſhall be beſtowed: but before we come to either of thoſe, here is in the order of the words given us to conſider a more general name alſo, under which the perſons are comprehended, which is כל בשר Col Baſar, *all fleſh*. כל, col, *all*, we know, is a note of univerſality, and בשר, Baſar, *fleſh*, a comprehenſive term, including as well all other creatures, as men, but it is manifeſt, they are both here, as elſewhere alſo they are known to be taken, in a more reſtrained ſenſe, viz. *all*, ſo as not to ſignify every one of all ſorts, but all ſorts, or ſome of all ſorts, and every condition, and *fleſh* ſo as to ſignify men, not other creatures. So is כל, *All*, uſed, 2 *Kings* viii. 9. when *Hazael* is ſaid to take with him for a preſent to *Eliſha* כל טוב דמשק, *omne bonum Damaſci*, all the good of *Damaſcus*, *i. e.* as Ours well render it, *of every good thing of* Damaſcus, ſomewhat of every kind: and as for בשר baſar, *fleſh*, that is alſo uſed (as we ſaid) to denote not all living creatures, but בני אדם לבדם [u] *peculiarly men*; ſo *Pſalm* cxlv. 20. *Let all fleſh* (that is all ſorts of men) *bleſs his holy name*, and *Iſaiah* lxvi. 23. *All fleſh ſhall come to worſhip before me, ſaith the Lord*; and in this ſignification alone is the ſame word بشر *Baſhar* uſed in the *Arabick* tongue, attributed in it peculiarly to men among other creatures, whence *Adam* is called by them ابو بشر Abu Baſhar, *the father of men*, or mankind. Thus far will all Expoſitors, as well *Chriſtians* as *Jews*, neceſſarily agree in limiting the ſignification of theſe general words; but the *Jews* go yet farther (in which we may not accompany them) in reſtraining them to the *Iſraelites* alone, with excluſion of all other nations of men, as well as other creatures, and only to thoſe among them alſo, which were in the land of *Iſrael*. So *Aben Ezra*, *On all fleſh*, בארץ ישראל, viz. *in the land of Iſrael*, which, ſaith he, is מקום ראוי להנבא *the place convenient to propheſy in*. So *Kimchi* alſo, *upon all fleſh*, i. e. *of Iſrael, which were worthy on whom the holy ſpirit ſhould come*, and by כל *col*, all, he underſtands הגדולים והקטנים *great and little among them*. *Grotius* ſeems as much or more to limit this prophecy, explaining, *all fleſh*, by, *ſuper multos, non ſuper Iſaiam ſolum*, upon many, and not upon *Iſaiah* alone, as if it belonged only to ſuch as were in *Iſrael*, about that Prophet's time. [w] *R. Joſeph Albo* alſo ſo reſtraineth it as to import but a ſmall part of the generality of *Iſrael*, not all of them, nor of other nations, and the meaning to be, on any of all fleſh (of them) although he were not fitted (or prepared) for prophecy (or trained up in a prophetical office.) But that the words are to be taken in a larger extent, we are infallibly taught by the event and completion, which is the beſt interpreter of prophecies, and the meaning of them.

The

[r] With this expreſſion of pouring out his ſpirit, compare Iſaiah xliv. 3. though the Hebrew word be there different, Acts ii. 17. Rom. v. 5. Tit. iii. 6. [s] 1 Cor. xii. 11. gratia ſpiritualis in nobis eſt, quæ ſunt effectus ſpiritus ſancti, Druſ. Dan. Spiritus mei, Piſc. [t] Calvin. [u] See Kimchi and Ainſw. [w] Ikkarim, l. 2. c. 20.

The *Jews* of old, at the firſt preaching of the Goſpel (yea *Peter* himſelf) were, it appears, of the ſame mind with thoſe of later times, which we have cited, *viz.* that the promiſes of the good gifts of God's ſpirit, did belong and were to be performed only to their nation; but by what happened to *Cornelius* and his family they were convinced that on the *Gentiles* alſo was poured out the gift of the Holy Ghoſt, *Acts* x. 45. The ſame word of *pouring out* uſed there in the deſcription of the event, as here in the promiſe (which as we have ſeen is by him alſo cited, *Acts* ii. 17. to the like end) ſhews that to have been the making good of this, and which by virtue of this prophecy was to be expected, and was done for fulfilling it, ſo that by *all fleſh*, here is manifeſtly to be underſtood (as we have ſaid) ſome of all, or any ſorts of men, without excluſion of any, by reaſon of their country, ſex, age, or condition. There being in Chriſt, of the extraordinary benefits and privileges of whoſe times this prophecy (as we have ſeen) is, [x] neither *Jew nor Greek*, *neither bond nor free*, *male nor female*, (as the Apoſtle ſpeaks) *Gal.* iii. 28. but all being one in Chriſt Jeſus, all have right to the good promiſe of God's ſpirit, and ſhall receive the graces thereof in ſuch manner and meaſure as ſhall be conducing to his glory, and to the good of his church and their own ſouls; as appears by his reciting more particularly, in the following words, both what perſons, and what ſpiritual gifts belonging to them, are under thoſe more general terms comprehended. But before we proceed yet to conſider them, we may take notice of a different meaning which Some underſtand the word *fleſh* in, from that which we have mentioned; ſuch is given by *R. Solomon Jarchi*, who by כל בשר *col baſar*, would have to be underſtood, מי שנעשה לבו רך כבשר, *ſuch whoſe heart is become tender as fleſh*, alledging for his taking the word in that meaning, thoſe words, [y] *Ezek.* xi. 19. *I will put a new ſpirit within you, and I will take the ſtony heart out of their fleſh, and will give them an heart of fleſh.* By this he ſeems to prove that *fleſh* may be uſed to denote, or be taken for a fleſhly tender heart; the compariſon between the two places will not farther hold to his purpoſe; an *heart of fleſh* being there mentioned, as a gift or effect of God's ſpirit, but here he would have it, for an heart prepared for the receiving of the ſpirit. This expoſition of *R. Solomon*'s [z] Some ſeem to like: but *Mercer* ſaith of it, that, *non eſt ex phraſi Hebræi ſermonis*, that it is not a proper phraſe (or way of expoſition well agreeing) to the *Hebrew* tongue, in which *Col baſar* muſt ſignify *omnes mortales*, all mortals, *i. e.* all men; much alike to *Abarbinel*'s cenſure of it, who will not allow of it but only as by way of דרש, or as an allegorical expoſition, or deſcant, not a proper interpretation: *Abarbinel* ſaith, that the expreſſion of col Baſar, *all fleſh*, הוא באמת כולל לכל בני אדם מאיו אומה שתהיה *doth in truth comprehend all ſorts of men of whatſoever nation they be*, and therefore doth he not aſſent either to *Aben Ezra*, or thoſe other Expoſitors, who would have the promiſe of the ſpirit here made to belong only to *Iſrael*, whereas the word בשר *Baſar* denoting to whom it is made, is manifeſtly of greater extent; and then in the thing promiſed, the word רוח ſpirit, he differs from them alſo, not taking it as they do for the peculiar ſpirit of prophecy, but for that which is more common, *viz.* the ſpirit of *knowledge*, or which ſhall inſtruct them in the knowledge of God; for as for the gift of prophecy, which is in the next words mentioned, that he alſo reſtrains to the *Iſraelites*, and ſuch of them as were fitted for it. The words then being neceſſarily of ſuch comprehenſion, I know not why [a] Others ſhould yet ſo far reſtrain them, as to ſay that the promiſe was made more peculiarly to the *Jews*, and theſe things not due to *Gentiles* by virtue of it here made, but as by grace afterward taken into the right of it. It was, as we have ſaid at the beginning, given in theſe comprehenſive terms, which include them alſo, and, after its making, was never, nor could ever be ſaid to have been fulfilled, but by the making it good to the *Gentiles*, by pouring out and conferring on them the good gifts here mentioned and meant. Having began his promiſe in theſe general terms of pouring out his ſpirit (which may comprehend all the gifts thereof,) on all fleſh, which comprehended, all ſons of men, he proceeds to ſpecify what gifts of the ſpirit he here more particularly means, and what ſorts of men, and how they ſhall be conferred on. The gifts mentioned are ſuch as ſeem not only to belong to the perſons named for their private good, but ſuch as may make them profitable to others alſo, and inſtruments of good to them; for making known to them alſo the will of God, for bringing them unto him, for propagating his doctrine, and for edification to them. The firſt named is *prophecy*, then *dreams*, then *viſions*; the perſons, on which the firſt is ſaid to be conferred, are *their ſons and daughters*, on which the ſecond, *the old men*, on which the third, *the young men*.

As to the firſt, the gift of prophecy, *Abarbinel* thinks ſo properly and peculiarly to belong to *Iſrael*, or be made good to them under their expected reſtauration (בזמן הגאולה) that though he grants the former word of Spirit, and what is by it meant, to belong as well to other nations, as to them, yet limits this to *Iſrael* alone, and to מוכנים מהם *ſuch of them as were rightly prepared for it*, and that it never did belong, or ever ſhall be made good to any other nation: ſo are his words, מה שלא היה ולא יהיה בשאר הגוים, But ſure that, with other gifts here named, plainly ſeem to be but (as we ſaid) a ſpecifying of ſuch particular gifts as are under that more general word *ſpirit* comprehended, and ſo to be, as all in that compriſed, to belong to all that

[x] See Rom. x. 12. [y] As likewiſe chap. xxxvi. 26. [z] Lyra (though he ſaith it may be underſtood otherwiſe ſo as to comprehend both Jews and Gentiles) and Tarnov. [a] Chr. à Caſtro.

that that did, even *all fleſh*, any nations of men, all conditions and ſexes, as naming *ſons and daughters* ſhews.

The affix כם, cem, *yours*, though aſſuring the promiſe to thoſe then ſpoken to by the Prophet, *viz.* the *Jews* of his time, yet doth not ſeem to reſtrain it to their children only, as if their ſons and daughters alone with excluſion of others were here meant; but the ſons and daughters alſo of all comprehended under that general term of, *all fleſh*. The promiſe made being of that great latitude, as that word imports, we have no reaſon to think it here limited with narrower bounds, but to belong to as many as that did, *viz.* to the children of the believing *Gentiles* alſo, as many as [b] *God ſhould call*; they ſhould alſo, as well as *Iſrael* according to the fleſh, be capable of receiving this good gift of God's ſpirit. *Your ſons and daughters ſhall propheſy*. *Kimchi* by the naming of ſons and daughters, thinks to be underſtood in reſpect of their age, ſuch as were yet בנערותם of tender years, as yet but boys and girls (if we may ſo ſpeak) כמו שמואל הנביא, as it is in *Samuel* the Prophet, 1 *Sam.* iii. who was eſtabliſhed to be a Prophet of the Lord, from, yea even in his childhood. If the words be thus underſtood, then have we all ages here named, there following old men, and young men, ſo to ſhew that no [c] age is excluded from being capable of receiving the good gifts of God's ſpirit; as by naming *daughters* as well as *ſons*, is ſhewed that neither ſex is excluded or excepted, as of women propheteſſes we have alſo examples in ſcripture. *Acts* xxi. 9. it is ſaid *Philip* had four daughters that did propheſy; and the like is ſhewed by St. *Paul*'s forbidding a woman to propheſy with her head uncovered, 1 *Cor.* xi. 5. Otherwiſe [d] naming theſe ſons and daughters ſheweth God's promiſe to pertain not only to the fathers, but to their children alſo. *The promiſe is to you and your children, and to all that are afar off*, &c. *Acts* ii. 39.

In the next place as comprehended under *all fleſh*, are named theſe [e] old men, and the gift of the ſpirit that ſhall be conferred on them, that they ſhall *dream dreams*; and then after them, *their young men*, and that wherein the ſpirit ſhall manifeſt itſelf in them, *that they ſhall ſee viſions*. On which diſtribution of perſons [f] *Maimonides* looking, it ſeems, on ſuch indefinitely named as belonging to any part of men, as no fit perſons for receiving any degree of true prophecy, taketh what is ſaid to be underſtood not of ſuch only who had any true prophetical gifts beſtowed on them, but alſo of any that undertook to foretel, or ſhew things by way of ſoothſaying or divination, in as much as ſuch alſo have the name of Prophets given them, as the Prophets of *Baal*, and the groves, and it is ſaid, *Deut.* xiii. 1. *If there ariſe among you a Prophet or dreamer of dreams*.

Againſt this expoſition of his, *Abarbinel* wiſhes the reader to peg his ears, and wiſhes his words had never been written, as being manifeſtly untrue, as there is good reaſon to think, for how ſhall it be thought that the Prophet here promiſing an extraordinary bleſſing from God, ſhould name or mean the giving of ſuch things, ſuch ways of pretended propheſying, as were utterly diſpleaſing to God, and forbidden in his law, and how ſhould he call it *his ſpirit*, *i. e.* as the *Chaldee* explains it רוח קודשי *my holy ſpirit*, which he would pour out on them? neceſſarily then muſt theſe dreams and viſions here meant be ſuch only, as are from God, ſuch he himſelf promiſeth in the law alſo, and they are degrees or kinds of true prophecy, or divine revelation, *If there be a Prophet among you, I my ſelf will make my ſelf known unto him in a viſion, and will ſpeak to him in a dream, ſaith the Lord*, Numb. xii. 6.

Your old men ſhall dream dreams, &c.] *Kimchi*, as alſo after him *Abarbinel*, here obſerves that the Prophet doth not here add the note of univerſality, *all*, as he did in the foregoing clauſe, but ſpeak only indefinitely, *your old men, and your young men*, not univerſally, *all your old men, and your young men*, which, they ſay, is for that reaſon, that it may be underſtood only of ſuch of them as are, מוכנים Mucanim, *fit or rightly prepared* for receiving the gifts, yea from their firſt conception, as *Maimonides* by *Kimchi* indeed obſerves. This obſervation belongeth alſo to the former words, *your ſons and your daughters*, and had not they obſerved it, or warned of it, the reader certainly could not but eaſily perceive, that as that note of univerſality, the word *all*, is not here expreſſed, ſo neither ought it to be underſtood, nor can have place. For it was never ſo that all had the ſame gifts, that either all that had the ſpirit poured on them did propheſy, or had divine revelations by dreams or viſions; it was never ſo brought to paſs, and therefore never promiſed, God bringing ſurely to effect whatever he promiſed. In thoſe times after Chriſt's aſcenſion, when he in moſt plentiful manner fulfilled this prophecy, by conferring wonderful gifts of his ſpirit on believers, ſo that there were many endued with them in all the churches of the *Gentiles* as well as *Jews*, (as for example ſo many Prophets in the church of the *Corinthians*, that St. *Paul* was [g] feign to limit them to order in ſpeaking, that they ſhould not interrupt one another, yet were not all of them Prophets, nor did they all receive the ſame gifts of the ſpirit, nor all in the ſame meaſure. Are all (ſaith he ſpeaking to thoſe of that church) Apoſtles? [h] are all Prophets? are all teachers? are all workers of miracles, *&c.* No, But as he having reckoned up ſeveral ways, in which God poured out his Spirit on thoſe that were converted to Chriſt,

[b] Acts iii. 39. [c] Out of the mouth of babes and ſucklings he can ordain his praiſe, even ſuch are fit for his employment, Pſalm viii. 2. Mat. xxi. 16. [d] Mercer. [e] Acts ii. 17. St. Peter citing theſe words inverteth the order, putting your young men, that is your ſons, in the firſt place, but the ſenſe is ſtill the ſame. [f] Moreh Neb. l. 2. c. 32. [g] 1 Cor. xiv. 29. [h] 1 Cor. xii. 29.

Chriſt, in the ſame chapter, *ver.* 11. ſaith, *that all theſe that one and the ſame ſpirit did work in them, dividing to every one as he willed*, and that whether they were *Jews or Gentiles, bond or free*, ver. 13. or if we ſhall take the words here uſed, *Sons and daughters, old men or young, free or ſervants and hand-maidens*, the different giving of ſuch diverſe gifts, he aſcribes to the only good pleaſure of God's will, as ſo again, *Heb.* ii. 4. which will of his therefore is that which muſt make them מוכנים Mucanim, *fit*, (as we have ſeen the *Jews* in this caſe to require) more than any thing in their natural conſtitution found in them, or by their own induſtry (as they will have,) acquired. That which muſt make them fit to receive what they do, is his gift, as well as the gift itſelf. [i] *Poteſt Deus quocunque tempore non ſolum munera ſua conferre, ſed etiam ſuſcipientes ad id aptos efficere*, God can, whenſoever he will, not only confer his gifts, but alſo make thoſe that ſhall receive them fit for it.

Which words of the Apoſtle furniſh us alſo with an anſwer to another queſtion, which *Abarbinel* here raiſeth, *viz.* why revelation by dreams ſhould be appropriated to old men, and by viſions to young men? It may certainly ſuffice us, that God ſheweth it to be his will that it ſhall be ſo: Nothing that he will do is certainly without great reaſon, though for what reaſon he will ſo or ſo do it, be above the reach of our weak reaſon; yet doth *Abarbinel* here go to aſſign the reaſon, why God ſhould reveal his will, and make known what he intends to do, to old men by dreams, and young men by viſions, to be from the different conſtitutions and tempers of thoſe ages, by which the one are fitter for the one way, and the other for the other; of theſe two different kinds of prophecy, old men לרוב לחותם המקריי, by reaſon of the much accidental moiſture uſually happening in that age, and the working of their imaginary faculty or fancy, increaſed by reaſon of the many men and their affairs which they have ſeen and known, are, he ſaith, fitter to receive the influence of the Spirit by dreams, but young men, in whom it is otherwiſe, they not ſo abounding with moiſture, nor their imaginary faculty ſo full of fancies, are fitter for viſions.

[k] Others give other reaſons for it, as, *viz.* becauſe ſuch dreams, as are here meant, are an higher and nobler degree of prophecy than viſions, and therefore the firſt promiſed to old men, who are by reaſon of their age more to be reverenced and honoured: the ſecond are inferior in degree to thoſe that are ſuperior in dignity, becauſe ſo in age. This reaſon *Ribera* gives, yet becauſe [l] Others ſeem to affirm the contrary, and that viſions are an higher degree than dreams, it being a matter of greater power to take men, that are awake, from the contemplation of ſenſible things, about which they are occupied, and raiſe them to the beholding of ſupernatural things, than to work ſuch effects on a ſoul in ſleep already, abſtracted from ſenſible things. For aſcribing then preeminence to dreams, he will have by dreams underſtood, ſuch dreams wherein God ſeems immediately to ſpeak to them (according to what is ſaid in the forecited, *Numb.* xii. 6. *I will ſpeak to him in a dream*) but if in the dream be repreſented ſuch viſions, as are to waking men, then he thinks ſuch dreams to be a lower degree, than that of viſion to a waking man.

This queſtion, *viz.* why dreams are attributed here to old men, and viſions to young, he thinks neceſſary to be raiſed from theſe words, and to this purpoſe gives his ſolution of it. But I know not what neceſſity there is of inſiſting on this queſtion, it may be ſufficient to underſtand for the meaning of the words here, that God promiſeth ſuch a plentiful meaſure of his Spirit, which in the time ſpoken of, and that without excluſion of any by reaſon of their age from receiving the gifts of it, he will confer, even that excellent gift of prophecy, both on old or young, as he ſhall ſee fit for the good of his church, revealing his will to them both by dreams and viſions, thoſe known ways of prophetical revelation. *Kimchi* ſeems not to make that difference here betwixt dreams and viſions, which by a nice Grammatical diſtinction of the preciſe ſignification of the words may otherwiſe be made, the one being more properly attributed to men ſleeping, the other to them being awake, yet not ſo as if revelations by dreams were peculiar to one age, viſions to another: He explains the words, והנבואת תהיה להם במראה החלום, *and prophecy ſhall be to them in the viſion of a dream*, as if viſions and dreams were not ſo diſtinguiſhed, but that to whom the one of them agreed, the other alſo did agree, and viſions might be in dreams ſo, that either name might agree to the revelations made to either age. Examples we have of viſions appearing as well to old men as to young, as of *Cornelius*, Acts x. 3. and of *Peter*, in the ſame chapter, *ver.* 17. and *chap.* xi. 5. of *Ananias* it is likewiſe ſaid that the Lord ſpake to him in a viſion, *Acts* ix. 10. and of *Paul*, chap. xvi. 9. we read of a viſion that appeared to him in the night, a man of *Macedonia* praying him to come to *Macedonia*. Theſe named we may reckon among old men, yet it is not ſaid that they *dreamed dreams*, but *ſaw viſions*. That which *Paul* had, being ſaid to have appeared to him in the night, may probably ſeem to be the ſame with a dream, and is ſo by St. *Jerome* called a dream, ſaying, *ſenes quoque viderunt ſomnia, quando Paulus jam ſenex audivit virum Macedonem*, &c. old men alſo have ſeen dreams, as *Paul* now an old man heard a man of *Macedonia*, &c. which with the other named and like examples ſeem to confirm the two things mentioned, *viz.* that viſions are not peculiar to young men only, and that viſions and dreams do ſometimes import the like or ſame kind of revelation, ſo that to ſay, *Old men ſhould dream dreams*, and, *young men ſhould ſee viſions*, will not be nicely to diſtinguiſh

[i] Pet. à Fig. Tho. Aq. [k] Ribera. [l] Thom. Aq. by him cited.

guiſh betwixt thoſe two ſorts of divine revelation, but to aſſure them of both ages that God will communicate to them both thoſe gifts of a prophetical ſpirit, ſometimes in one way, ſometimes in another, as he will; though [m] Some would rather have the names but ſynonymous for one and the ſame thing, that ſo the queſtion concerning the preeminence of one of theſe ways above the other (which they think would rather be given to viſions, if the compariſon be made betwixt them) may be taken away. But this I ſuppoſe is not a thing here to be inſiſted on, but that other which we mentioned, *viz.* that God will ſo liberally pour out his ſpirit on all fleſh, that perſons of all ages, as well as ſexes, ſhall receive of his grace and bounty in that kind, the largeneſs of which bounty of his is yet in the next words farther inlarged, by ſhewing that neither any condition of men ſhall be accepted or excluded from the partaking of it: So ſaith he,

29. *And alſo upon the ſervants, and upon the handmaids*, &c.] *and alſo*, This connexion of theſe words with the precedent, ſhews that thoſe here mentioned, are ſpoken of in a different reſpect, from what reſpect was had to in the forementioned, *viz.* not only their ſex and their age, but the condition that they were in, *viz.* that though they were ſervants under the power of others, yet they ſhould, as well as thoſe which were free, and had rule over them, be capable of receiving the good gifts of God's Spirit. *In thoſe days.* The days ſpoken of, *viz.* under the kingdom of Chriſt, in which there is no difference as to ſuch things as concern their return to God, and right to the privileges of his kingdom, no difference betwixt *bond and free*, Gal. iii. 28. *He that is called in the Lord being a ſervant, is the Lord's freeman, and likewiſe he that is called being free, is the Lord's ſervant*, 1 Cor. vii. 22. The words in the *Hebrew* do plainly ſo ſound, as they are by Ours literally rendred, and the import of them as ſo plainly ſeems that which we have given. But by St. *Peter* they are ſomething differently cited, *Acts* ii. 18. as firſt in that he doth not ſay indefinitely, *on the ſervants and upon the handmaids*, which is all that is read in the *Hebrew*, על העבדים ועל השפחות, *al haabadim veal haſhphacoth*, but with an affix ſubjoined, ἐπὶ τοὺς δούλους μου, καὶ ἐπὶ τὰς δούλας μου, *upon my ſervants and my handmaidens*, as the Vulgar *Latin* here alſo hath it, *Sed & ſuper ſervos meos & ancillas*, which may ſeem to alter the ſenſe and acception of the words, as if they were not to be taken in that ſenſe, as to denote ſuch as were in a ſervile condition, and inferior to other men, but in ſuch a ſenſe as may agree to all orders and conditions of men, even the higheſt among them, it being a glory to the greateſt of them to be called God's ſervants, and ſo would they comprehend even thoſe of all ſorts before mentioned.

But that they are not for all this to be taken here in that ſenſe, but ſo only as to denote thoſe of a ſervile and mean condition, is well obſerved by [n] Some, and that *my ſervants and my handmaidens* doth not denote here all ſorts of men, who are true believers and worſhippers of God, but peculiarly ſuch as being ſo, were yet in the condition of ſervants among men alſo, intimating that even they ſhould, notwithſtanding that their low eſtate, be by God made worthy of receiving any of thoſe eminent and extraordinary gifts of his holy Spirit, as well as their maſters, or any of the freeſt and nobleſt condition among men. Of perſons therefore of ſuch condition, in both places, I ſuppoſe, it ought to be underſtood, though *Calvin* here thinks that by ſervants and handmaids, are meant ſuch as had before the gift of prophecy, to denote that there ſhould be ſuch a ſuperabundant effuſion of God's Spirit, that even they on whom he was before ſhed, ſhould have him in a far greater meaſure. As before by St. *Peter* citing this text, inſtead of what the *Hebrew* founds, *I will pour out my ſpirit*, is ſaid *of my ſpirit*, ſo is it here again: what gifts of the Spirit are meant in the *Hebrew* we ſee is not expreſſed, but in that reading of St. *Peter* given, it is ſaid to be the gift of prophecy, there being added beyond what is in the *Hebrew*, καὶ προφητεύσουσι, though here neither in the LXX. be any ſuch thing expreſſed. By his authority we have ſufficient warrant ſo to underſtand it: and in the ſame manner doth the *Arabick* MS. Verſion underſtand it, rendring, ואיצא עלי אלעביר ועלי אלאמא אצב נבותי, *and alſo upon the ſervants, and upon the handmaidens* [o] *will I pour out my prophecy.* Contrary to this ſeems what the *Jewiſh* Doctors ſay, [p] אין הנבואה שורה אלא על חכם גבור ועשיר, *Prophecy doth not reſide on any but on one that is wiſe, valiant and rich*, and as *Grotius* cites it on *Acts* ii. 18. *Spiritus ſanctus non requieſcit ſuper animam pauperis*, The holy Spirit doth not reſt on the ſoul of a poor man. They ſay alſo that prophecy doth not reſide [q] מתוך עצבות, *where men are in ſorrow.* On ſuch grounds *Abarbinel* taking *ſervants and maid-ſervants*, to be properly taken, according to the ſound of the words denoting ſuch a condition, thinks that by the Spirit cannot be here meant the gift of prophecy, but only על היריעה והכרה באלהותו *of the knowledge and acknowledgment of his duty:* again he ſaith, ואמנם העברים והשפחות שמפני עבדותם יהיו תמיד בעצבון לא יוכלו להנבא אבל ישפיך השם את רוחו עליהם ר"ל רוח דעת ויראת השם, *but as for ſervants and handmaidens, becauſe by reaſon of their ſervile condition, they are continually in ſorrow or trouble, they cannot be able to propheſy* (or obtain the degree of propheſying) *But God will pour out upon them his ſpirit*, viz. *the ſpirit of knowledge, and fear of the Lord.*

Kimchi makes not any queſtion here, concerning either thoſe, who are called ſervants and

[m] Petr. à Fig. Magis placet ut ſomnia & viſiones pro eodem accipiantur. Poſſunt etiam viſiones intelligi omnia viſa prophetica quæ fiunt ſive in ſomno ſive vigilia, &c. [n] Druſ. Veil. [o] There is left out in the copy, *In thoſe days.* [p] Moreh. Neb. l. 2. c. 32. [q] Moreh. Neb. 2. c. 36.

and handmaidens, as to their condition denoted, or the gifts of the ſpirit, which are ſaid ſhall be poured out upon them, but puts another reſtriction on the words, by limiting thoſe called *ſervants* and *handmaidens*, who ſhall enjoy the privilege mentioned, only to ſuch, who though of *Gentile* nations, ſhould yet live in the land of *Iſrael*, and ſerve *Iſraelitiſh* maſters, as if only their ſo doing ſhould make them capable of the privileges of receiving the holy Spirit, which ſervants elſewhere are not capable of. But we find no ſuch limitation expreſſed in the words, and by St. *Peter*'s citing them are given to extend them farther, even to any ſervants of either ſex, who were converted to God in Chriſt. *Aben Ezra* ſaith, ששבו לתורת השם, *which are converted to the law of God*, meaning, no doubt, the law of *Moſes*, but we by the more certain authority of St. *Peter*, ſay to the law of Chriſt, or the Goſpel, it being promiſed to thoſe days, *viz.* of Chriſt's giving a preeminence to them above the days under the law, in which was no difference longer made betwixt nations or conditions of men, *Col.* iii. 11. and compare *Iſaiah* lvi. and no doubt was then made good, God having promiſed it, though we have not particular inſtances of ſuch, as well conditions which were then endued with the gift of prophecy, as well as other gifts of the Spirit. What the uſual notion of propheſying is, every one at firſt hearing underſtands; yet it is again known to be ſometimes taken in a larger ſenſe than for what it properly ſignifies.

30. *And I will ſhew wonders in the heavens, and in the earth, blood and fire, and pillars of ſmoke.*

31. *The ſun ſhall be turned into darkneſs, and the moon into blood, before the great and terrible day of the Lord come.*

Having in the two foregoing verſes ſet forth ſuch extraordinary graces of his holy Spirit, as he would under the times of Chriſt liberally confer on believers, his faithful ſervants of all ages, ſexes, conditions and nations, for comfort to them, and edifying of his church, he here proceeds to enumerate ſuch terrible and fearful things, as he would alſo ſhew for terrifying the wicked, and to make all to fear before him. Much difficulty there is in the words, both as to the meaning of the things ſignified, and to the time to which they pertain, and in which they ſhould have their completion.

The wonders and prodigious ſigns that he will here ſhew, ſhall be in בשמים ובארץ baſhamaim ubaaretz, *in the heavens, and in the earth.* St. *Peter* for explication in his citing them, ſaith, *wonders in heaven above, and in the earth beneath*, τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, *wonders in heaven above, and ſigns in the earth beneath.* Although the *Greek* of the LXX. have barely, according to the *Hebrew*, τέρατα ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς, *Wonders in heaven and upon earth*, which ſhews that he did not in citing the words out of the *Old Teſtament*, tie himſelf to the tranſlation of the LXX. but gave the meaning of them in ſuch expreſſions, as he ſaw beſt to make plain the meaning thereof. Among the wonders, that he ſaith he will ſhew, is reckoned in the firſt place *blood*, which ſeems to belong to thoſe that he will ſhew on earth. Though that be named after the heavens, yet things concerning it are placed before ſuch as concern them. Which method *Aben Ezra* notes to be uſual in the holy tongue, *viz.* where two things are mentioned, to begin in ſhewing ſuch things as belong unto them, with ſuch as belong to the ſecond, and then to return to ſuch as pertain to the firſt. *Blood:* Of Blood in way of wonder and prodigy ſeveral examples are out of heathen Authors cited by the learned Mr. *Lively*, as of bloody rain, bloody ſprings, and wells, and the ſea appearing like blood, which were reckoned as prodigies preſaging ſome great miſchief. In the holy Scriptures we read of the waters, both of the river and the wells in *Egypt*, for ſtriking fear into the hardned heart of *Pharaoh*, turned into blood, as an extraordinary ſign of God's wrath. Here that it is named as a reaſon of great calamity to follow, appears by what is ſaid that it ſhall be *before the great and terrible day of the Lord come*; [r] ſeveral Expoſitors interpret it of extraordinary effuſion of blood in wars, Others underſtand by it [s] *imbres & colores ſanguineos*, bloody ſhowers, [t] Others think to be underſtood by it, the ſame which is after meant, by ſaying the moon ſhall be turned into blood; but certainly that is put as a different ſign from this, and this, though it be not expreſſed in what manner that blood ſhall be given as a prodigy, ſeems rather to be ſuch as ſhall portend bloody wars, than the blood in them ſhed; yet bloody wars themſelves alſo doth our Saviour put as ſigns of greater evils to come, *Mat.* xxiv. 6, 7. Some extraordinary appearance of blood, to the wonder and great conſternation of the people, the words plainly import there ſhall be, though they do not particularly expreſs how it ſhall be, and perhaps it may be ſome other than that of bloodſhed in war. In the next place he nameth *Fire.* Several examples have we of God's making uſe of fire, in a wonderful and extraordinary manner, for executing his judgments on ſinners, and ſtriking terror into the hearts of men, and that in diverſe kinds. On *Sodom* and *Gomorrah* in a wonderful manner he rained brimſtone and fire from the Lord out of heaven, *Gen.* xix. 24. Among the wonderful plagues ſent on the *Egyptians*, we read of fire mingled with hail, *Exod.* ix. 23, 24. When the anger of the Lord was kindled againſt the murmuring *Iſraelites*,

[r] Pet. à Fig. Ribera, Tar. Sa. Menoch. Grot. Acts ii. though he take it in other things alſo, as the ſea becoming blood, Ap. viii. 8. and the much blood to be ſhed under Antichriſt.

[s] Anon. Bibliotheca Jo. Ebor.

[t] Mercer, Tirin.

elites, the fire of the Lord burnt among them in that place, that was called in memory thereof *Tabarah*, Numb. xi. 3. and xvi. 35. where there came out a fire from the Lord and conſumed the two hundred and fifty men that burnt incenſe. At the requeſt of *Elijah*, 2 *Kings* i. 10. there came fire from heaven and conſumed the captain and his fifty that came to take him. In all theſe hiſtories the fire appeared as a miracle, there being no ordinary reaſon for it. Here it is alſo ſaid it ſhall be given as a wonder, but not expreſſed in what manner; different conjectures and opinions therefore are there concerning it. *Abarbinel* reckoning it among the wonders that ſhall be given from heaven, underſtands it, שימטיר השם עליהם ברד ואבני אלגביש אשר בתוכם האש, *that God will rain upon them hail, and great hailſtones in the midſt of which ſhall be fire*, referring, we may ſuppoſe, either to what was done in *Egypt*, or to what the *Pſalmiſt* ſaith of God's giving *hailſtones and coals of fire*, Pſalm xviii. 12, 13. or what is, *Ezek.* xxxviii. 22. where God threatens to rain on *Gog* and *Magog* (whom he with other *Jews* thinks in this prophecy to be concerned) *hailſtones, fire and brimſtone*. Others underſtand it of terrible [u] lightnings, or ſtrange fiery flaming meteors in [w] the heavens or air [x] (ſuch as have been among heathens named alſo to portend cruel deſtructions.) There be who think it a prophecy of [y] thoſe fiery tongues in which the Holy Ghoſt deſcended on the diſciples, *Acts* ii. 3. But [z] Others yet, of extraordinary great fires in burning of towns and cities in the cruel war alſo that ſhall be in the times ſpoken of. [a] Others yet think that by it may be meant that general conflagration, with which the whole world ſhall be ſet on fire at the laſt day: which of theſe opinions be moſt probable will be better judged when we ſhall have conſidered, to what times the things here ſpoken do belong, and likewiſe what is meant by the next ſign named, *and pillars of ſmoke*, by which [b] Some, according to their opinion of the meaning of the foregoing word, underſtand ſmoke, as ſhould ariſe from ſuch things as ſhould be ſtrucken and burnt by the lightning, by that name of fire by them underſtood. [c] Others, agreeably to their way, ſuch ſmoke as ſhould aſcend from towns by the enemy ſet on fire. [d] Others the ſmoke which ſhall ariſe from the burning of the whole world. [e] Some think denoted a ſmoke that together came with thoſe fiery tongues, *Acts* ii. *Pillars* of ſmoke] They ſeemed ſo called from their figure aſcending in a right line in faſhion of a pillar. The word in the original is תמרות *Timroth* from תמר which ſignifies a *palm-tree*, thence transferred to ſignify an high ſtraight pillar, and as here ſuch a body of ſmoke as towereth up in ſuch a form, it being in [f] ſenſe the ſame that עמוד עשן, as it is called, *Jud.* ii. 40. Both of theſe names ſignifying both a pillar, and palm, are appropriated to a body of ſmoke aſcending לשבהה בה from the likeneſs of it to each of them in figure. The LXX. conſidering more the matter than the figure of it, render ἀτμίδα καπνοῦ; the *Syriack* alſo, ܕܥܫܢܐ ܕܬܢܢܐ; and the Vulgar Latin, *vaporem fumi*. The printed *Arabick* alſo بخار الدخان; all *of the vapour of ſmoke*; but the MS. *Arabick* done out of the *Hebrew*, عدالات الدخان עראלאת אלדחאן, [g] which, if the word be right written, muſt needs ſound, right or ſtraight aſcendings of ſmoke. But *R. Tanchum* in more uſual words ſaith it is, اعمدة الدخان المرتفعة *pillars of ſmoke aſcending high*, الذي يشبه العود لتكاثفه وامتداده *which reſembles a pillar from its thickneſs and extenſion*. The *Chaldee* renders it יטורין yiturin, *pillars*. Some take to be meant dark and [h] thick clouds: whatever be underſtood in this place, it muſt be ſuch in its kind as is not uſual or ordinary, but which hath of wonder in it, as likewiſe in the following ſigns, *viz.*

Ver. 31. *The ſun ſhall be turned into darkneſs, and the moon into blood.*] An expreſſion much like this had we *ver.* 10. *The ſun and the moon ſhall be dark*, which what it is thought to mean we there ſaw. As for what is here ſaid we have alſo very different expoſitions, [i] many underſtanding thereby eclipſes of thoſe luminaries, by which they ſhall loſe their light, and change their colour; for eclipſes of them do uſually ſtrike fear into men, and have been accounted [k] to bode ill things even *ſecundum naturam ſuam* (as *Arias Montanus* ſpeaks) in their ordinary nature, and when from known and natural cauſes, *nedum ſi præter naturæ ordinem hujuſmodi accidant*, much more if ſuch things happen contrary to the order, or uſual courſe of nature, and if any thing happen extraordinary in them, as theſe here foretold, if underſtood of eclipſes, probably were, to have ſomething unuſual in them. By the moon's being turned into blood, *Kimchi* obſerves to be meant, the bloody aſpect of it in a partial eclipſe, whereas in a total it appears black, his words being, כשיהיה הקדרות שלם יהיה הירח שחור וכשלא יהיה הקדרות שלם יהיה ארום כדם, i. e. *when the eclipſe is perfect* (or total,) *then the moon is black, but when it is not total, then the moon is red like blood.* Which *Aben Ezra* notes to happen, when it is far from *caput draconis*, the *Dragon*'s

[u] Kimchi, Druſ. Rib. &c. [w] التي تنسب الي السما لعلو مكانها which are attributed to heaven by reaſon of the height of their place, R. Tanchum. [x] Lively. [y] Jerome, Mercer. [z] Grot. Ribera. [a] Lyra, Sa. Men. Tirin. Pet. à Fig. who thinks likewiſe it may be referred to the invention of great guns. [b] Kimchi, Druſ. [c] Grot. [d] Tirin. [e] Mercer. [f] R. Tanchum. Kimchi, becauſe a palm-tree is an high ſtraight tree, therefore they liken an high and ſtraight thing to it. [g] عدولي, from the ſame root, ſignifies a tall old tree, but it may be it ſhould be نخلات נכאלאת from نخلة a palm-tree, and ſo it would literally anſwer to the Hebrew תמרות. [h] Columnas nubis, Munſt. Tig. i. e. as Calvin explains it, obſcuras nubes, dark clouds. [i] Aben Ezra, Kimchi, Lively, Ar. Mont. Merc. [k] Præ Eclipſi, quæ calamitatum venientium prænuntia eſſe ſolet, ejus lumen deficit, &c. Lively.

Dragon's head, and nearer than ſix degrees to the tail, which he thinks always to portend wars. [l] Others by the ſun's being turned into darkneſs, will have to be meant the obſcuration thereof, by reaſon of the much ſmoke before mentioned, and by the moon's into blood, its appearing red through, or by reaſon of the much blood of the ſlain drawn up into the air from the earth.

Theſe all underſtand the words in a literal ſenſe, and that ſuch prodigious things ſhall really appear; and ſo *Kimchi* obſerves of ſeveral *Jewiſh* Interpreters, and notes that *Aben Ezra* doth expound theſe words במשמעו *according to the ſound of the letter*, and that in the time here deſigned ſuch wonderful ſigns ſhould really be; but that *Moſes Maimonides* was of another mind, and did interpret this and like expreſſions על דרך משל, *by way of parable*, or in a figurative ſenſe, ſo as to denote ſuch great calamities as ſhould befal people, and by the ſtrange ſigns mentioned to be denoted great afflictions and wars, ſo that they are allegorically or figuratively, not literally to be interpreted, as likewiſe what is before ſaid concerning what ſhould be by the coming of the great ſwarms of locuſts, *ver.* 10. *The ſun and the moon ſhall be dark*, &c. and alſo what is after ſaid, *chap.* iii. 15. of the time of the war of *Gog* and *Magog*, as he will have it meant, *The ſun and the moon ſhall be darkened*, &c. But this is not only, nor firſt, that Doctor's opinion; we have it among Chriſtians more ancient. *Ruffinus* ſo takes it, who would not have underſtood any ſuch diſturbance and ſtrange accidents to have really been either in the heavens or the earth, but only in the minds of the affrighted people, who ſhould be in ſuch great perplexity, as if the whole frame of things were changed, and the ſun ſeem dark, and the moon bloody to them, and all things full of fire and ſmoke before their eyes.

Among more [m] modern Expoſitors alſo are there of the ſame opinion, that the words are not literally, but metaphorically to be meant, and by the ſun's being turned into darkneſs, and the moon into blood, to be denoted ſuch calamities as ſhould deprive them of all ſight of comfort.

R. Tanchum obſerves here that, استعارة, *by way of metaphor*, or figurative language, kings and kingdoms are likened unto ſtars; and ſuch here do ſome modern Expoſitors think to be meant by the ſun and the moon; and by thoſe ſtrange accidents which it is here ſaid ſhall happen to them, to be denoted what calamities ſhall befal them: *Perſonæ quæ affligentur hic ſummæ authoritatis fore proculdubio ſignificantur*, ſaith *Druſius*, The perſons that ſhall be afflicted are without doubt here ſignified to be ſuch, as are of chief authority, *nam eos ſolis & lunæ nomine deſignat Propheta*, For the Prophet doth by the names of the ſun and moon deſign thoſe of ſuch condition; and ſo *Tarnovius* notes, [n] *ſunt qui allegorice in hoc verſu per ſolem & lunam perſonas ſummæ authoritatis notari exiſtimant*, There are who think by the ſun and moon in this verſe to be denoted perſons of chief authority, who for their rebellion againſt God, in ſerving whom they ought to have given example to others, ſhall be more ſignally puniſhed than others, by ſuch puniſhments befalling them, as ſhall quite eclipſe and obſcure their glory and luſtre.

Abarbinel would have by the ſun and moon [o] in this place to be meant ארום וישמעאל *Edom* and *Iſmael*, (*i. e.* in his language the *Chriſtians* and *Mahometans*) and to point at the wars which ſhall be between them about the holy land; and that by the ſun (by which *Edom* is figured out) being turned into darkneſs, and the moon (by which *Iſmael*) being turned into blood, is meant נקמתם the *vengeance* that ſhall be taken on them. But I think there is no reaſon here to depart from the literal meaning of the words, but that both *ſun* and *moon* ought to be taken in their proper ſignification, and by thoſe alterations in their aſpect here deſcribed, to be really meant ſuch ſigns as ſhould in that kind be ſhewed in the time by God deſigned, which in the following words is pointed out by his ſaying, *before that great and terrible*, (or as *Acts* ii. 20. notable) *day of the Lord come*. But here is a main difficulty, and not ſeeming eaſy to be determined, what time is thereby deſcribed, and when theſe things ſhould be.

It is a rule given by [p] *Maimonides*, that كل يوم تكون فيه نحرة عظيمة او فادحة عظيمة فانه يسمي יום יעל הגדול והנורא *any day* (or every day) *in which ſhall fall out any great benefit* (or proſperity) *or any great misfortune* (any thing greatly helpful, or hurtful) *is called, the great and terrible or domeſday of the Lord*, and that ſo above, *ver.* 11. he calleth the day in which the locuſts ſhould come upon them, *a day of the Lord, great and very terrible, which none ſhould abide*. It being therefore without doubt that one ſingle day or time is here by theſe epithets deſcribed, yet ſeeing there be more to which they may well agree, it has cauſed very great difference betwixt Expoſitors, which of them ſhould be that which is here particularly meant. The now mentioned *Maimonides*, would have to be underſtood by it the day of the [q] defeat of *Sennacherib* near *Jeruſalem*. The very ſame is the opinion of the above cited *Ruffinus* among Chriſtian Expoſitors. The objection which againſt this opinion may be made, becauſe at or before that day appeared no ſuch things as are here mentioned, they prevent by underſtanding them figuratively, of thoſe calamities and great conſternation, which ſhould be to the *Jews* from his invading them, till [r] God ſhould bring this great and terrible day of

[l] Grot. [m] Calvin, Dan. Tarnov. [n] See Pelican. to much like purpoſe interpreting the firſt of the Roman Empire, and wiſdom of the world, the ſecond of the Jews pulling Chriſt's blood on their own heads. [o] For in other places as above, ver. 10. and chap. iii. 15. he thinks other things to be meant thereby, as in the firſt place the deſtruction of Iſrael, in the ſecond vengeance on other nations. [p] Moreh. chap. xxix. [q] Theſe words are wanting in the Hebrew tranſlations. [r] 2 Kings xix. 35, &c. [s] Ruffin.

of deſtruction on his head. If this expoſition like not any, ſaith *Maimonides*, then יכון וצף הלאך גוג עלי ירושלם בימי המלך המשיח, *will it be a deſcription of the deſtruction of Gog near Jeruſalem in the days of that King Meſſiah:* and this opinion do others of the *Jews* follow in the expoſition of this prophecy; באנה, ſaith *R. Tanchum*, ישיר בהדה אלנבוה אלי מלחמת גוג ומגוג, *he ſeems in this prophecy to point out the war of Gog and Magog*, in as much as there is great agreement between it and what is ſaid concerning that, *Ezek.* xxxviii. 22, *&c.)* So *Kimchi* thinks it referred to that time of the deſtruction of *Gog* and *Magog*, and the people that ſhall accompany them; at which time ſhall be ſeen ſuch eclipſes of the heavenly lights as are here deſcribed, as tokens or preſages thereof. To the ſame time *Abarbinel* alſo will have it to have reſpect, in his ſaying that this here ſaid of theſe wonderful ſigns, אין ספק כי הוא מה שביאר יחזקיאל במלחמת גוג ומגוג שיהיה שם דם והרג העצים בארץ, &c. i. e. *there is no doubt but it is the ſame which Ezekiel deſcribes in* (or concerning) *the war of* Gog *and* Magog, *for that there ſhall be the blood of great ſlaughter in the earth, and fire and pillars of ſmoke, God raining on them from heaven fire and brimſtone, and an horrible tempeſt*, &c. The day therefore here called, *the great and terrible day of the Lord*, he thinks to be, יום גאולת עמו, *the day of the redemption* (or reſtauration) *of his people*, before which and nigh unto it that war ſhall be, that great day of the Lord ſhall be, *great* for the ſalvation of his people, and *terrible* for the vengeance taken on their enemies.

This explication of the words, that we may rightly judge of it, puts us on a neceſſary digreſſion, briefly to enquire whom they mean by *Gog* and *Magog*, and on what time they fix that bloody war and deſtruction of them, which they think to be that great and terrible day of the Lord. And for this I know not whether we ſhall find plainer directions from any, than from *R. Tanchum* in his notes on *Ezek.* xxxviii. 2. where is more expreſs mention of *Gog* and *Magog* than any where elſe in the *Old Teſtament*, he there ſaith, הדא בלא שך קבאיל אלתרך ואלתתר ובלדהם, i. e. [t] *Theſe without doubt are the tribes of Turks and Tartars, and their country*, referring for their original to *Gen.* x. 2. where are reckoned among the ſons of *Japhet*, *Gomer* and *Magog*, &c. Theſe, he ſaith, many other nations ſhould follow in the war by *Ezekiel* ſpoken of, though *Gog* be named as chief and king over them. This for the perſons; as for the time of that war, and what ſhould then happen unto them, he ſaith again, הדה אלקצה בלא שך מן אלמואעיד אלמנתטרה, *This deſcription without doubt is among thoſe promiſes, the completion of which is to be yet expected*, in as much as for what is deſcribed in it, לם יכן אלי אלאן מתלה ולא קריב לה, *there hath never hitherto any ſuch thing been, nor any near unto it beſides that*, אנהא מבצצה בכונהא חכון עקיב אנתמאע ישראל אלי בלאדהם וקבל תחצין אלבלאד ותעמירהא, *that it is particularly aſſigned for its event, to be after the gathering of* Iſrael *to their own country, and before the fortifying and inhabiting their cities*, as he ſaith is ſhewed by what is ſaid, *ver.* 10, 11, *&c.* and he thinks it probable that it is the ſame war that is pointed at in *Zechariah* xiv. though the circumſtances and expreſſions betwixt them be different; but notwithſtanding both prophecies, he ſaith, point to the ſame time, which is to be, ואנהא תכון בעד אנתמאע ישראל אלי בלאדהם, *after the gathering of Iſrael unto their own country, and that to be* בעד טהור ארנינו המלך המשיח, *after the appearance of our Lord the King Meſſiah, who he prays* מחרה יגלה *may ſpeedily be revealed.* Theſe are his words, which I put down at large, becauſe the book is not printed: by them we perceive what he thinks meant by *Gog* and *Magog*, he referring *the great and terrible day of the Lord* to that of their deſtruction, and when, according to him and other *Jews*, that day is to be expected: and this is the only choice which *Maimonides* allows for the expoſition of theſe words to them, that cannot embrace his other concerning the deſtruction of *Sennacherib*. But Chriſtians who aſſuredly believe and confeſs the Meſſiah to be already long ſince come, cannot agree to this, though they neither do approve the other, and therefore find out other expoſitions, which they think more probable than either of them, and in them do they yet differ among themſelves. Some underſtand as here meant the time of the deſtruction of the city *Jeruſalem* and the temple by the *Chaldeans* under *Nebuchadnezzar*, Others the deſtruction of the ſame rebuilt by the *Romans*, before which what dreadful ſigns appeared of like nature to thoſe here mentioned, is recorded by *Joſephus* in the ſeventh Book *de Bello Judaico*, as of the appearance of a fiery ſword, and ſtrange comet, to which alſo [u] Some refer thoſe ſigns by our Saviour mentioned, [w] *Mat.* xxiv. 29, *&c.* ſo [x] *Grotius* thinks the words as uttered by *Joel* to point at that deſtruction brought on the *Jewiſh* nation by the *Chaldeans*, and as cited by St. *Peter*, as that afterwards brought on them by the *Romans*, either of which times well deſerves to be called a *great and terrible day of the Lord.* Others refer the day here ſo deſcribed to the times of Chriſt, Some to one, Some to another; Some to the day of his [y] paſſion, and his reſurrection, at which times great ſigns anſwerable to theſe here named are ſaid to have appeared; amongſt which is named the [z] ſun's being darkened, which here is ſaid ſhould be turned into darkneſs, and as Some think probably [a] of the moon alſo, though not in the Evangeliſts as here named; the Evangeliſts, as St. *John* witneſſeth,

[t] Here may be compared what the Arabians ſay of ياجوج and ماجوج, Jagog and Magog, of whom ſee Geogr. Arab. Clim. 5. part 9. 10. and Maginus. [u] Hammond. [w] And Mark xiii. 24. and Luke xxi. 11. [x] On Acts ii. [y] See Chriſt. à Caſtro. and Mercer from Jerome. [z] Luke xxiii 45. [a] Mercer.

neſſeth, not regarding particularly all things. Under it [b] they comprehend alſo the day of *Pentecoſt*, when the Holy Ghoſt was in ſuch miraculous manner ſent down, that St. *Peter* ſaith that by it was made good what is here ſpoken by the Prophet. But it being a difficult matter to adapt all theſe ſigns to any one time already paſt, he ſaying he will ſhew theſe wonders before that day deſcribed, not in, or after it, Others think it a more certain way to take that day near to be the laſt day, the day of judgment, at Chriſt's ſecond coming, at the end of the world, which day is confeſſedly a day deſerving to be ſignally called, *the great and terrible day of the Lord*, before which both all the ſigns here named, as thoſe alſo reported in the Evangeliſts ſhall have a ſure and certain completion. That day therefore is it by many thought here beſt to underſtand, yet by Some ſo as to take in other times alſo, yea [c] all the time betwixt Chriſt's firſt coming and his laſt, that whatſoever of theſe prodigies have appeared, or ſhall appear in any ſuch ſignal time in that interval, may be looked on as pertaining to the fulfilling of this prophecy, ſo as that it is not neceſſary that they ſhould all at one time be compleated, nor all till the coming of that laſt of them. *Cæperunt hæc in paſſione Chriſti, creverunt in excidio Hieroſolymitano per Titum, ſed perfectè complebuntur ſub finem mundi, ante extremum Judicium, & excidium univerſi*, ſaith a [d] learned Expoſitor, Theſe wonderful things began to be ſhewn at the paſſion of Chriſt, (and after it at the day of *Pentecoſt*, as St. *Peter* in the forementioned place, *Acts* ii. witneſſeth) and to that day Some refer it; they were farther ſhewn at the deſtruction of *Jeruſalem* by *Titus*, to which it is by Others referred; but they ſhall be fully perfected and completed near towards the end of the world, before the laſt judgment, and the deſtruction of this whole world, which time is by Others thought properly to be meant. And indeed, whatever may be objected againſt any other times, to that do the epithets here given to it, evidently agree. That certainly deſerves ſignally to be called *the day of the Lord*, and *the great day*, for the great things that ſhall be done in it, and *a terrible day*, for the judgments in it to be executed on all that have ever lived in the world, *when the heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat, the earth alſo and the works that are therein ſhall be burnt up*, 2 *Pet.* iii. 10. ἐπιφανὴς, *ſignal* certainly, and notable, for the greatneſs and the awfulneſs and terror of it, muſt that day needs be; which conſideration, I ſuppoſe, will be ſufficient to take away the neceſſity of ſuppoſing, as Some do here, a various reading, as if the ancient copies of the *Hebrew* had read otherwiſe, than thoſe, which we now have, do. The ground of their ſuppoſition is the laſt of the epithets given here to the day of the Lord, deſcribed and in our copies read הנורא *Hannora*, which ſignifies *terrible*, or *awful*, and is to that ſenſe rendred by all Interpreters, as from ירא *to fear*. They think therefore that the LXX. and St. *Peter*, who agrees with them, did of old in the copies that they uſed read otherwiſe, *viz.* [e] הנראה *Hannireeh*, ſignifying *apparent*, as if from the root ראה *raah*, to ſee and *perceive*, they rendring it, ἐπιφανὴς, which Ours, *Acts* ii. 20. (where we ſaid theſe words are cited by St. *Peter*) render *notable*; the *Latin* tranſlation of the LXX. *illuſtris*, illuſtrious: but I think this ſuppoſition of theirs to be neither neceſſary nor probable. 1. Becauſe the LXX. in ſeveral other places, where the ſame word occurs, and is in the *Hebrew* ſo read as it is here, נורא *Nora*, render, as here, ἐπιφανὴς; ſo that if the *Hebrew* rendring here be to altered, becauſe of their tranſlation, it muſt alſo in all thoſe other places be changed; and it is not probable that there ſhould be ſo often miſtakes in any approved *Hebrew* copies, or differences in one took from another. 2. Becauſe the word נראה *Nireah*, ſeems not to have that height or weight of expreſſion, which both the matter ſpoken of, or the *Greek* word ἐπιφανὴς ſeems to require, *viz.* ſomething extraordinary remarkable and notable for what is eminent in it, it ſignifying ſimply that which is ſeen and apparent, nor I ſuppoſe any where elſe uſed in ſcripture as having any greater emphaſis in it; and therefore I ſuppoſe cannot be here thought ſo proper for the deſcription of that day, eſpecially having the word הנדול *that great*, put before it, to which it is joined, as ſuperadding ſomething whereby that preceding epithet is illuſtrated, as where two epithets are put together for the ſetting forth the nature of a thing, is uſually obſerved; and for that end the word *Nireeh*, ſignifying only *a thing that is ſeen*, ſeems not much to make, though the *Greek* word ἐπιφανὴς will, as denoting it not only great, but notable, for ſomething wherein its greatneſs ſhall appear, above what is found in other great days; ſo that we may ſuppoſe that the forecited Interpreters did not read otherwiſe than נורא *Nora*, thereby denoting what is extraordinarily great for the impreſſion that it ſhall make on the beholders, and meant even the ſame that they do, when elſewhere they render the ſame word by μέγας, great, χαλεπὸς, difficult, θαυμάσιος, or θαυμαστὸς, wonderful, or κράταιος, ſtrong, or φοβερὸς, terrible, in which places the word is by Ours and Others rendred in the ſame ſenſe, as here, *terrible*, or *fearful*, which ſenſe I do not find obſerved to be given by the *Greek* to any form from the root ראה *raah*, to ſee, except to the word מוראה Moreah, *Zephan.* iii. 1. which is by Ours there rendred *filthy*, or (as in the margin) *gluttonous* or *craw*, as by Others to ſome ſuch ſenſe denoting ſome ill condition; but by the *Greek* ἐπιφανὴς, *illuſtris*, conſpicuous, I ſuppoſe for the ill condition taxed in her. The word

[b] See Chriſt. à Caſtro. [c] Gualter. and Jun. Trem. [d] Tirin. [e] Cappel. and ſo Schindler thinks them elſewhere to have read this for the other, but his quotation of Deut. i. 19. is not warranted by our ordinary copies, which have not ἐπιφανῆ but φοβερὰν.

word therefore ſo often occurring, where נורא *Nora* is ſtill in the *Hebrew* that we have, and נראה *nireah* being no where ſo tranſlated by them, how ſhall we go to alter the *Hebrew*, becauſe of their tranſlation, and not rather read as we do *nora*, and think it to ſignify what might well be expreſſed by ἐπιφανὴς? This certainly is a ſafer way, than to offer violence to the text, by a never before obſerved different reading; for that which we now follow is confirmed by the joint conſent, not only of modern, but alſo of more ancient Tranſlators, ſuch as lived before the invention of printing, at ſeveral places and ſeveral ages, ſo that they cannot be ſaid to have all followed one copy, who rendred all in the ſame ſenſe that we now take from the preſent ordinary reading of the *Hebrew*. So the *Chaldee* rendring it דחילא *Dechila*, as likewiſe the *Syriack*; the ancient *Latin*, *terribilis*. The MS. *Arabick* المخوف *almochawaph*, all ſounding *terrible*, or *dreadful:* nor do we think therefore the LXX. to have meant otherwiſe by their rendring it as they do, than ſuch as ſhould be ſignal and notable for the dreadfulneſs of it, it properly ſignifying *ſupra apparens*, *Qui apparet ſupra alios*, *& conſpicuus eſt*, appearing above all others, and conſpicuous for what ſhould appear in it, which from what is deſcribed in the preceding words, neceſſarily appears to be matter of great terror, though they leave that here to be underſtood.

But the word being granted ſo to be read, and ſo to mean, then may it be queſtioned how theſe words, in this and the preceding verſe, ſounding threats and terror, ſhould agree with thoſe before them, which are promiſes of good and comfort. This queſtion will be ſolved by conſidering the different ſort of perſons, to which reſpect is had, or which are ſpoken of. There are among them who are truly God's people, and whom he ſo owneth, *ver.* 26, 27. *My people*, and of whom he ſaith he never ſhall be aſhamed, ſuch who turn to him, and cleave unto him with all their hearts; and to theſe belong the good things promiſed, and they have ſtill aſſurance of ſafety and ſecurity, whatever ſhall happen, though never ſo dangerous or terrible, and there are thoſe who are not ſo, but run on and perſiſt in rebellion againſt him; and on them ſhall all the dreadful things mentioned or threatened ſeize, with greateſt terror, without hope of eſcaping, ſo that the promiſes of good, and threats of evil that we here have, are without any contradiction, or incongruity joined together: ſo our Saviour telling of great diſtreſs and perplexity to all nations, ſo that men's hearts ſhould fail them for fear, *&c.* yet even then bids his to look up, and lift up their heads, for that their redemption drew nigh, *Luke* xxi. 26. This reaſon of the context, as the foregoing words direct to, ſo do thoſe that follow evidently confirm, in which he ſaith.

32. *And it ſhall come to paſs that whoſoever ſhall call on the name of the Lord, ſhall be delivered: for in Mount Zion, and in Jeruſalem ſhall be deliverance, as the Lord hath ſaid, and in the remnant, whom the Lord ſhall call.*

והיה *Vehaiah*, yet notwithſtanding that day ſhall be ſo great and terrible, threatening a general deſtruction, that none can ſee in themſelves any way how to eſcape the evil thereof, yet is there a way here ſhewed by the Lord how men may be delivered from it, and aſſurance given that as many of them as ſhall take it, and make uſe of it, ſhall be delivered, *viz.* as many as ſhall call upon the name of the Lord, *whoſoever* (ſaith he) of whatſoever nation, ſex, or condition; for ſo this term ſeems to be of as great latitude, as that of all thoſe above, *ver.* 28. ſo that neither of theſe promiſes is to be reſtrained to the *Jews* only, to whom (but not of whom) the Prophet then, more particularly ſpoke; but whoſoever, whether *Jew* or *Gentile*, of what condition ſoever, ſhall rightly believe in God, and in faith call upon his name for help, ſhall even then, when there ſhould to Others ſeem no hope of, or place for it, ſurely find it. So St. *Paul* applying thoſe words to the condition as well of the *Greeks*, or *Gentiles*, as of the *Jews*, cites them, *Rom.* x. 13. This *calling on the name of the Lord*, though it more particularly denotes the act of earneſt praying for help, yet neceſſarily includes ſincere obedience to him, and a right acknowledgment of, and firmer belief in him, with the like properties of a true ſervant of God, otherwiſe how vain it ſhall be to cry, Lord, Lord, as if that were enough, we are ſhewed, *Mat.* vii. 21. This ſame way of prayer, accompanied with ſuch things as may make it acceptable, is by our Saviour preſcribed, where he ſpeaking, as is moſt probable, of the ſame great day that the Prophet here points out, as the only way to eſcape the terrible effects of it, *Luke* xxi. 36. ſays, *Watch ye therefore and pray always that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the ſon of man.* The *Chaldee* Paraphraſt renders it, כל דצלי בשמא דיי, *every one that prayeth*, [f] *in nomine Domini*, as the *Latin* Tranſlator renders, or [g] *per nomen Domini*, in the name, or through the name of the Lord; by which, though perhaps no more was by him meant, than what other tranſlations expreſs, [h] *nomen Dei orabit*, ſhall pray the name of the Lord, yet according to the plain letter of the words, it gives us a neceſſary direction in calling on the name of the Lord, for the acceptable and effectual performance of that duty, *viz.* that theſe prayers be put up in the name of the Lord Chriſt, in whom, and with true faith in whom always they ſhall prevail, that they that ſo pray may be delivered.

This,

[f] Bib. Polyg. [g] So by Mercer's Latin Tranſlation. [h] Merc. Pet. à Fig.

This, I ſay, the *Chaldee* reading ſuggeſts; and indeed the original itſelf, as literally [i] by Some tranſlated, *omnis qui invocaverit in nomine Domini*, whoſoever ſhall invocate on the name of the Lord, may ſuggeſt the ſame. *Mercer* ſo looks on the prepoſition ב *in*, with שם *ſhem*, the name joined to it, as having that emphaſis in it as to import more than if he had ſimply ſaid *invocaverit Dominum*, ſhall call on the Lord, *viz.* to call upon him *in* that or *by* that, *viz.* the word by which he hath made himſelf known to us, which is called his name: and, to illuſtrate what he ſaith, he cites thoſe words of St. *John*. *No man hath ſeen God at any time; the only begotten Son, which is in the boſom of the Father, he hath declared him*, John i. 18. So as that *invocare in nomine, ſeu nomen Domini*, to invocate in the name (or the name) of the Lord, is *Deum invocare fiducia promiſſionis quam Chriſtus de cœlo ad nos attulit*, to call on God with confidence of (or in) that promiſe, which Chriſt hath brought from heaven to us; *unde & λόγος dicitur & imago Dei*, whence he is called *the word and the image of God, quod in Chriſto Deus patefacit, quo in nos ſit animo, becauſe in Chriſt God hath revealed himſelf, how minded he is to uſward*. What do the words, according to this explication, give us to underſtand, but the ſame that the *Chaldee* Paraphraſt (as we ſaid) ſuggeſts to us, as required in ſuch prayers, as are here ſaid ſhall be effectual for obtaining deliverance in that great and terrible day of the Lord, *viz.* that they be put up in the *name of the Lord, i. e.* of Chriſt, and with faith in him. I do not find fault with our or other Tranſlations, which render only, *ſhall call on the name of the Lord*, but only ſhew what (as we ſaid) may be looked on as ſuggeſted by the expreſſion in the original *Hebrew* and *Chaldee*, for the right framing and directing thoſe prayers, to which the promiſe is here made, that they may be effectual for that end, which is here ſaid they ſhall be; what that is the next word declares. The general efficacy of prayer rightly ordered, and duly put up to God, for obtaining all good, and averting all evils, is often in the Scripture ſet forth. *Whatſoever ye ſhall aſk the Father in my name, he will give it you, ſaith our Saviour*, John xvi. 23. That which is here ſaid ſhall be obtained is deliverance from the terror of the great day of the Lord. *Whoſoever ſhall call on the name of the Lord ſhall be delivered*, ימלט, *Yimmalet*. This word [k] Some look on as having in it great emphaſis, more than if he had uſed a word that had ſimply the notion of *ſervandi*, ſaving, as importing that though the face of things were now ſuch, as that there ſeemed no hope left to any of eſcaping the great evils, threatening to all inevitable deſtruction, ſo that all might ſeem to be in a deſperate condition, yet God's faithful ſervants, who, caſting themſelves on him with aſſured confidence in his power and mercy, ſhall call on him, ſhall ſurely be delivered from the terrors of that great and evil day, and find it to themſelves a day [l] of entring into the joy of their Lord, and of ſetting them in an eſtate free from all farther fear of evil. As an aſſurance or reaſon, convincing that it ſhall be ſo to them, follows in the next words. *For in Mount Zion and in Jeruſalem ſhall be deliverance, as the Lord hath ſaid*. The day here ſpoken of, is ſaid to be great and terrible, ſuch as may threaten a general deſtruction to all, yet it is the Lord's day, the affairs and tranſactions thereof are by him ordered, ſo as that the evils thereof ſhall not without diſtinction ſeize on all, but there ſhall be even in that day an *aſylum* or place of refuge for God's faithful ſervants, and ſuch as cleave faithfully to him, and [m] call upon him in truth in Mount *Zion* and *Jeruſalem* (the true church of God) ſhall be to them, to all the true members of it, deliverance. That ſhall be to them like the ark of *Noah*, to thoſe who betook themſelves into it, when God [n] *brought in the flood upon the whole world of the ungodly*, therein ſhall be to them, while Others that are out of it periſh, deliverance.

If Mount *Zion* and *Jeruſalem* ſhould be here literally taken, for the places by thoſe names properly meant, where, in thoſe days, was the temple of God, or houſe of prayer, and whither [o] *the tribes went up, the tribes of the Lord unto the teſtimony of the Lord, to give thanks unto the name of the Lord and call upon it*; it would then favour the expoſition of ſuch as would have the great day of the Lord to be ſome ſuch day of calamity, as ſhould be to them, while *Zion* and *Jeruſalem* and the temple ſhould be the chief or only places of the true worſhip of God, as either before it was deſtroyed at all, as in *Sennacherib*'s time, or after its being again rebuilt, as we have ſeen according to the ſeveral opinions that we have mentioned, and ſo ſhould theſe words be referred to ſuch as were then delivered and preſerved. But it ſeems better to Others that thoſe names ſhould not be properly underſtood, but taken in a figurative ſenſe for the church of God. It having been [p] there firſt ſeated, and thence extended all the world over, carried the name thereof along with it. So that whereſoever it was ſpread, and the doctrine of the kingdom preached, was ſaid to be *Mount Zion and Jeruſalem*, even to the fartheſt parts of the earth: and in this notion taken will it agree with that expoſition, which we look on as the plaineſt and ſureſt, of underſtanding by the great and terrible day of the Lord, the day of the laſt judgment, and be an aſſurance of deliverance, even in that day, to the true members of the church, ſuch whom the Lord ſhall call into it, and which ſhall in it call on the name of the Lord, *i. e.* (ſaith *Mercer*) *of Chriſt*, and that in truth, and with an humble heart, for otherwiſe *not every one that ſaith, Lord, Lord, ſhall enter into the kingdom of heaven*, Mat. vii. 21. For aſſurance of it to themſelves, they have the word and promiſe of the Lord: ſo ſaith he, *as the Lord hath ſaid*; which

[i] Interlin. [k] Calvin. [l] Mark xxv. 13. [m] Pſalm cxlv. 12. [n] 2 Pet. ii. 5. [o] Pſalm cxxii. 4.
[p] Repentance and remiſſion of ſins was to be preached to all nations, beginning firſt at Jeruſalem, Luke xxiv. 47.

which I ſuppoſe may be well underſtood to denote, both [q] what is now by him, and elſewhere by the other Prophets ſpoken, rather than to aſſign any one place particularly pointed to, as Some would have to be, as *R. Sol. Deut.* xxviii. 10. as [r] Others, *Deut.* xxxii. 43. as *Kimchi*, Iſaiah iv. 3. which refer to the time of *Sennacherib*, of which (as we have ſeen) Some will have the day of the Lord here ſpoken of to be meant. The mentioning of ſuch ſeveral places, as many others may be mentioned, in which God may be ſaid to have ſaid what the Prophet here ſaith he did, may ſhew it to be ſufficient to underſtand that God had ſpoken it by the Prophets, without particularly referring to any one place, where he ſaid it: and if we look on what this Prophet himſelf [s] hath ſaid from what is from *v.* 22. to this place, we may ſee enough to make good that God had even by him promiſed ſuch deliverance to them. We may elſe with Others look upon, by, *as the Lord hath ſaid*, to be meant *as the* [t] *Lord hath decreed and purpoſed*. The import of all will be to ſhew the certainty of the deliverance ſpoken of, and promiſed to ſuch as ſhall be thought worthy to find it. They were before mentioned in the words, *whoſoever ſhall call on the name of the Lord*, and are in the following words farther expreſſed, in his ſaying, *and in the remnant, whom the Lord ſhall call*. The words in the *Hebrew* are ובשרידים אשר יהוה קרא *Ubaſſeridim aſher Jehovah kore*, of which our *Engliſh* is a very literal tranſlation, and agrees with moſt Others. *Abarbinel* obſerves that they are capable of being rendred otherwiſe, viz. *and in the remnant who ſhall call on the name of the Lord:* But beſides that this would be but a repetition of what is before ſaid, if it were ſo to be taken, the verb would then rather have been in the plural number, as the word *ſeridim*, which would be then the nominative caſe of it, is, whereas it is now ſingular, and ſo ſeems more properly referred to *Jehovah*. But however this might be ſolved, I find not any to take that other way, but all generally to take *Jehovah*, as Ours do, for the nominative caſe, and *ſeridim* to be governed of the verb, expreſſing whom the Lord ſhould call, and ſo will be, as we ſaid, farther here declared who ſhould be delivered, as in the firſt clauſe, for whom in *Mount Zion* and *Jeruſalem* ſhould be deliverance, as is in the ſecond, where is but a deſcription of the ſame perſons, though in different terms, in reſpect to different qualifications concurring in them, one that they ſhould *call on the name of the Lord*, and another that they ſhould be *called of the Lord*, or the *Lord ſhould call them*. It is therefore by [u] Some obſerved that the conjunction ו, u, *and*, is here, as in ſeveral other places, not ſo much a copulative to join other things to ſomewhat that had been before mentioned, as exegetical or declaratory of the fore-mentioned, and to ſignify as much as *nempe*, to wit, *Nempe in reſiduum quos vocaverit Dominus. In Mount Zion and in Jeruſalem ſhall be deliverance, and in the remnant*, &c. not as if the remnant were others, beſides thoſe that ſhould in *Zion* and *Jeruſalem* call on the name of the Lord, and find deliverance, but that thoſe for whom there ſhould be deliverance, ſhould be that remnant whom the Lord ſhall call; and that both of *Jews* and *Gentiles*, though [w] Some by them peculiarly underſtand the *Gentiles*, who ſhall embrace that goſpel which was preached firſt to the *Jews*; [x] Others of ſuch of the *Jews* that ſhould be united in Chriſt with the *Gentiles*, and gathered together into his flock and fold. Theſe may be well reconciled by underſtanding the true believers of both ſorts; they both take all in, though they differently think the word to refer more properly to the one than to the other; and though by joining them the number will be ſtill increaſed, yet may they all be properly called but [y] a remnant, in reſpect to the greater number of thoſe who are not concerned in any of the words here ſpoken, nor called by the Lord.

The word rendred *remnant* is in the *Hebrew* שרידים *ſheridim*, which ſignifies ſuch as remain, when others are taken away, or eſcape ſuch dangers or deſtruction which ſeize on Others. Which noun together with the root or verb from whence it comes, occurs, *Joſhua* x. 20. where is read והשרידים שרדו מהם *Vehaſſeridim Saradu Mehem*, which Ours render, *the reſt which remained of them.* The Interlineary, *& ſuperſtites ſuperfuerunt ex eis:* the LXX. καὶ διασωζόμενοι διεσώθησαν, *& ſuperſtites evaſerunt*, it is elſewhere joined with a word of near ſignification to it, שריד ופלט, *Sarid upalit*, Jer. xlii. 17. where Ours render (who) *ſhall remain or eſcape*; but the *Greek* looking on them as both ſignifying the ſame thing, puts but one word for them both, *viz.* σωζόμενοι *that ſhall be ſaved.* So that we ſee the LXX. as well as Others, acknowledge this as a known notion of the word *Seridim*, ſignifying *ſuch as remain*, or *are ſaved* from ſuch evils as fall on Others, which makes it juſtly queſtionable why in this place, to which this notion ſeems moſt aptly agreeable, they ſhould render it by a word of a far different ſound, *viz.* εὐαγγελιζόμενοι, *evangelizati*; which ſeems ſo little to agree with that other acknowledged ſignification of the word, that it makes diverſe to think that they did read otherwiſe in the *Hebrew* than is now read, *viz.* המבשרים, which taken paſſively, and read *Mebuſſarim*, will ſignify indeed εὐαγγελιζόμενοι, *i. e.* as it is in the *Latin* Verſion in the *Polyglott* Bibles, *evangelizati*, ſuch as have received good tidings (news or promiſes of good, or Goſpel) from בשר Biſſer, *to report*, (and more eſpecially [z] *rem bonam & lætam*, ſome good or glad thing, and in the paſſive voice, if it were uſed (as we do not find it in the Bible uſed) would ſignify *to have ſuch tidings brought to him*, as εὐαγγελίζομαι in the *Greek*, though

[q] Merc. [r] Piſc. Tarn. [s] Ribera. [t] Merc. Pet. à Fig. [u] Piſc. Grot. [w] Mercer. Tarnov. Jerome, Jun. Trem. Hall's Paraph. [y] The word remnant is uſed alſo in the New Teſtament, to expreſs the number of thoſe that ſhall obtain ſalvation, Rom. ix. 27. and xi. 5. [z] Schindl.

that alſo be oftener uſed in the active ſignification, and ſo here alſo in *Hierome* out of the *Greek* tranſlated, *annuncians*, as in ſeveral *Greek* copies it is read alſo in the ſingular number εὐαγγελιζόμενος.) So *L. Capell.* after ſeveral Others, ſaith, *legerunt* מבשרים: but ſure the words *Mebuſſarim* and *Seridim* are ſo different both in ſound and writing, that it can ſcarce be imagined that any ſcribe would miſtake or change one for the other. And that very anciently it was read in the *Hebrew*, as now it is, *Seridim*, may appear from what is found in the fragments of [a] *Theodotion*'s tranſlation, who retaining the *Hebrew* word untranſlated did read, ἐν σαριδείν, *In Saridin*, as likewiſe from what *Jerome* ſaith, that in the *Hebrew* is read שרידים Seridim, *quod Judæi loci nomen exiſtimant*, which the *Jews* think to be the name of a place, as if it were ſaid, *in Mount Zion, and in Jeruſalem, and in Seridim*, (what *Jews* he means I know not. I think it found in none of their Expoſitors, nor any mention of it, but in that fragment of *Theodotion.*) But then if the LXX. had not read it ſo, as they ſuppoſe they did, how came it to paſs that they tranſlated it in that notion, proper to the word which they ſubſtitute, and not to this that is now in the *Hebrew* found? for this I ſhall not preſume poſitively to give a reaſon, nor be bold in conjecturing; yet I think that without tranſgreſſing the bounds of modeſty, I may propoſe this as not improbable, *viz.* that taking the word שרידים *Seridim*, to be of the ſame notion of deliverance, or eſcaping (as we have ſeen them to do, *Jer.* xlii. 17. where therefore we ſee them to make one word ſerve for both) ſo neither here willing to repeat the ſame word, or Some from the ſame theme (as the *Syriack* Verſion doth, putting for the firſt, ܡܫܚܙܒܘܬܐ Meſhauzbutho, *deliverance*; for the ſecond, ܡܫܚܙܒ Meſhauzbe, *the delivered*) thought more convenient to put another word, though not literally anſwering to that in the *Hebrew*, which with reſpect to what was before, and what follows, would give a convenient meaning agreeable to the place, thus; and in *Mount Zion and in Jeruſalem* ἔσται ἀνασωζόμενος, *there ſhall be who ſhall be ſaved, as the Lord hath ſaid,* καὶ εὐαγγελιζόμενοι ὃς Κύριος προσκέκληται, *and ſuch as ſhall receive the Goſpel* (or good tidings, *viz.* deliverance) *whom the Lord hath called.* Inſtead of the *Hebrew* word, which ſeems to reſpect the number of thoſe, to whom deliverance is promiſed, they put a word that more ſeems to ſet forth their qualification; not, I ſuppoſe, that they thought the word which they tranſlated properly ſo to ſignify, but becauſe to all them, and only to them, whom the Lord ſhould call, ſhould pertain thoſe joyful tidings, that good promiſe of deliverance.

This, or ſome like, I ſuppoſe will be a plainer and ſafer way of reconciling the original and the *Greek* tranſlation of this word, than to change the *Hebrew* now read, that it may agree with the *Greek*. This I ſay, ſuppoſing that the Authors of that verſion did ſo at firſt write, as it is now read in them. For of that *Druſius* ſeems to doubt, when citing the *Greek* εὐαγγελιζόμενοι, he ſaith, *Si vera hæc lectio*, if this reading be true; but of that I ſhall not now raiſe any queſtion.

The following words declare how that remnant, to whom alone deliverance is here promiſed, obtain to be of that ſelect number, *viz.* only by the free grace of God, by his bringing them home unto himſelf, ſo ſaith he, *whom the Lord ſhall call*, אשר יהוה קרא *aſher Jehovah Kore.* The word *Kore*, being a participle, ſignifies by itſelf barely, *calling*, and is ſo rendred in the Interlineary, *vocans.* It is therefore neceſſarily in ſuch conſtruction to have a verb ſubſtantive underſtood and joined with it, to reſtrain it to ſome time, whether preſent, paſt, or future, and for either of theſe is a participle accordingly made to ſerve, as the verb underſtood with it ſhall be regulated, which may be ſo done as to give it the notion either of the preſent, præter, or future tenſe, and ſometimes therefore ſo uſed as to denote one of theſe, [b] ſometimes one, ſometimes another, as the ſenſe of the place ſhall require. This here is by Interpreters uſed for either of them, or the præter, being by [c] Some rendred *vocat*, doth call, in the preſent tenſe, [d] by Others *vocavit* in the præter, *hath called*, as the LXX. προσκέκληται, the *Syriack* ܩܪܐ *kero*, the printed *Arabick* دعا, the *Chaldee* in his Paraphraſe alſo, though in a different ſignification, in the ſame ſenſe; by Others in the future, as the Vulgar with ſeveral Others, *vocaverit*, Caſtalio *vocabit*, and [e] Ours ſhall call. The ſenſe in the matter ſpoken of, *viz.* God's calling of his, as here meant, will be all one, which ſoever of theſe be taken, it being at all times certain. It will be to be conſidered therefore what is here meant by his *calling* of them. The word *Kore* in its general acception ſignifies to *call to*, or *on any*, for any thing or purpoſe, but ſometimes more peculiarly in ſome particular caſe. So *R. Solomon* ſays, that it notes calling or inviting, לסעודה או לעבודת המלך, *to a banquet or ſome ſervice under a king*, and to be all one with הזמנה hazmanah, *a preparing, deſtinating*, or *appointing* for a thing, and ſo inviting to it, by which the *Chaldee* here renders it ומין, which [f] Some render, *quos Dominus deſtinat, whom the Lord deſtinates*; [g] Others *prædeſtinavit*, hath predeſtinated; [h] Others, *invitat*, doth invite. *R. David Kimchi* ſaith to be underſtood by it, either ſuch as God אותם עבדי ואוהבי *ſhall call my ſervants and friends*, or elſe קריאת הגדולה והכביד *with a call of* (or to) *greatneſs and glory*, ſuch as he ſhall chooſe to make great and glorious, as ſuch are elſewhere named קרואים *keruim*, and then rendred by Ours *renowned*, as both *Numb.* i. 16. and *Ezek.* xxiii. 23. in the Interlineary in one place, *convocati*, *called together*, in the other *invitati* invited.

[a] Bib. gr. Francofurti 1597. [b] Glaſſ. Gram. p. 415. or as in the margin 653. [c] Pet. à Fig. Munſt. [d] LXX. Syr. [e] And ſo the MS. Arab. الذي سيكون الله داعي بهم. [f] In Bibl. Polyg. [g] Pet. à Fig. [h] Mercer.

invited. *Aben Ezra* expounds it by נוזר, *doth decree*, (or hath decreed or ſhall decree.) Theſe expoſitions of theirs may be applied to the notion of God's being ſaid here to *call* them, that ſhall be that *remnant*, who ſhall be delivered, all of them, looking on it as a peculiar and more than ordinary calling.

To give the meaning in plain terms, I think we may thus do it. God's calling may be taken either, 1*ſt*, more largely for a general calling on all by the preaching or publiſhing of his word to them, therein making them to know the only way to ſalvation, and for finding deliverance, and inviting them to take it, which is not by many accepted, for in this kind *many be called, but few choſen*, Mat. xx. 16. or, 2*dly*, for a more peculiar call, ſuch as hath with it efficacy to work on them who are by it called, to hearken to it and obey him, and to take ſuch ways as he directs them to, that they may obtain the promiſed deliverance. The firſt of theſe is not the notion in which it appears here taken, for it is here limited to ſuch a ſelect remnant only who ſhall find deliverance; which remnant conſiſting of thoſe whom God ſhould call, it manifeſtly imports that all thoſe, whom God did or ſhould call, ſhould be of that remnant. Such are by St. *Paul* deſcribed to [i] be thoſe who are the called κατὰ πρόθεσιν, *according to purpoſe* (or, as Ours render, [k] *his purpoſe*) Rom. viii. 28. of whom he ſaith alſo that he did *foreknow* them, *predeſtinate* them, *call* them, *juſtify* them, and would *glorify* them, *ver.* 29, 30. So that the word *call* here appears to include and import more than a promiſcuous calling, *viz.* [l] election from before, and ſuch a calling in due time, which ſhall by his grace beſtowed on them be made effectual for bringing them home to him, and make them obedient to him, which all the הומנה Hazmanah, *preparation*, may include, and I think he well gives the meaning who expounds the words, [m] *traxerit ad ſe*, ſhall draw to himſelf, according as our Saviour ſaith, *No man can come to me, except the Father which hath ſent me, draw him*, John vi. 44.

By this deſcription of thoſe who are that *remnant*, to whom ſhall be deliverance, *viz.* that they are only ſuch as God ſhall call, he appears to exclude from that ſelect number, ſuch [n] hypocritical pretenders, who pretend to be of it, but do not approve themſelves ſo to be, and ordained to life, by rightly calling on his name, and walking worthy of him. It ſhews likewiſe their ſalvation not to be from their own power, and works, or merit in themſelves, but of the free grace of God, as St. *Paul* calleth them *a remnant according to the election of grace, and if by grace, then not of works*, Rom. xi. 5, 6. as he ſaith alſo, *By grace ye are ſaved, through faith, and that not of yourſelves, it is the gift of God; not of works, leſt any man ſhould boaſt*, Eph. ii. 8, 9. Beſides this notion of calling, the word קרא hath alſo another, *viz.* of *reading*, and this doth *Ar. Montanus*, look on as very proper to this place, as that the words may ſound, *whom the Lord ſhall read, viz.* in his book of life, ſtanding there written and not blotted out; as if it ſhould import that more, even all, had been there written, yet, *à multis commiſſum eſt ut eorum nomina de libro illo delerentur*, many have occaſioned by their own fault, that their names ſhould be blotted out of that book, and that remnant only, whom the Lord ſhould read, and find remaining there, ſhould find deliverance. That to be a notion well befitting the matter here ſpoken of, he thinks may be made apparent by ſuch expreſſions as are elſewhere uſed, as *Exod.* xxxii. 33. where the Lord ſaith, *whoſoever hath ſinned againſt me, him will I blot out of my book*, where by ſaying ſome ſhall be blotted out, appears that others may be ſaid to be ſtill read there, beſides other places out of the *New Teſtament* cited by him, as *Rev.* iii. 5. and xxii. 19. which ſeem to juſtify the taking the word here in that notion of *reading*, to which he might have added, *Phil.* iv. 3. There are two more out of the *Old*, which *Abarbinel* alſo cites as much agreeable to the expreſſion here uſed, *viz.* Iſaiah iv. 3. *It ſhall come to paſs that he that is left in Zion, and he that remaineth in Jeruſalem ſhall be called holy, even every one that is written among the living in Jeruſalem*, and *Dan.* xii. 1. *there ſhall be a time of trouble, ſuch as never was ſince there was a nation, even to that ſame time, and at that time thy people ſhall be delivered, every one that ſhall be found written in the book.*

How this expreſſion here, if the word be taken in the notion of reading, is illuſtrated by thoſe that we have laſt cited, and the like, is manifeſt. For by the ſame reaſon that they are ſaid to be *written* in the book of God, or life, may they be ſaid to be read therein; ſpeaking of the things of God in the language of men, or according as they uſe to do it, or ſpeak of things among them; as when they, who are deſigned to any places or privileges, are written in ſome book or roll, there to be publickly read, and, while they ſo remain, have right to thoſe offices or privileges; but if they be thence blotted out, it is a ſign that they are deprived thereof, and are not longer to enjoy them. So that if the word ſhould be here rendred in that notion of *reading*, the ſenſe will be plain, but then it will be but ſtill the ſame meaning, as if it be rendred by *calling* (as generally it is, and we have no reaſon to depart from it) both importing that thoſe ſpoken of are elected and deſtined by God to ſalvation, and ſhall find deliverance, whereas others ſhall periſh, and both are applicable to the deliverance ſpoken of, whether underſtood of that from the evils of the laſt day, which may ſeem the moſt genuine meaning of it in this place, or from thoſe national calamities, or deſtruction, which ſhould befal that people ſpoken to, as Others (as we have ſeen) underſtand it.

CHAP.

[i] Druſ. [k] Though Dr. Hammond gives another meaning alſo with leaving out, *his*. [l] Calv. [m] Vatab. [n] Calv. Gualt.

CHAP. III.

TO prevent ſuch confuſion as might otherwiſe happen in the expoſition of this chapter, it may be convenient to premiſe, that there is a very great difference betwixt Expoſitors concerning both the time and the perſons ſpoken of in the words, like that which we have already taken notice of on verſe 31. of the foregoing chapter; between the latter part of which chapter and theſe words ſeems to be ſuch connexion, that what in our ordinary diviſion is verſe 28. of that, is by Others made the firſt of this. To begin with the opinions of the *Jews* concerning theſe things; *Aben Ezra* ſaith that many of them think that this Prophecy is לעתיד, for the future, or concerns things yet to come, and he ſaith, אולי כן הוא, that perhaps it is ſo: but that one *Rabbi Moſes* refers it to the time of *Jehoſhaphat*, and that hiſtory recorded, 2 *Chron.* xx. concerning the great deſtruction of the children of *Ammon*, and *Moab*, and mount *Seir*, who inſtead of fighting againſt *Judah*, the Lord ſo ordering it, ſlew and deſtroyed one another: for which great deliverance, *Jehoſhaphat* and his people, aſſembling themſelves in the valley of *Beracha*, bleſſed the Lord, and therefore the place was by him and them called the valley of *Beracha*, (*i. e.* of bleſſing) and that ſame valley here from that act of his called by his name, *the valley of Jehoſhaphat*, as they think, at which time likewiſe they think that ſuch, who had been taken captives in the days of their fathers, returned home. Thus *Aben Ezra* from that *R. Moſes*: [o] But that that cannot be the thing here ſpoken of appears (to omit other reaſons) in that that was moſt probably done before this was here ſpoken by the Prophet, [p] who doth not report an hiſtory of things paſt, but foretel things to come: Yet is it by [q] Others looked on as an alluſion to that hiſtory, for illuſtrating ſuch things as God would after do, by comparing them to ſuch as he had already done.

Kimchi thinks it to belong to the days of the Meſſiah; and to the war or battle of *Gog* and *Magog*, which ſhould be in the valley of *Jehoſhaphat* near *Jeruſalem*. *R. Tanchum* alſo by what we have already ſaid on *ver.* 31. of the foregoing chapter, appears to refer it to that time and thoſe tranſactions, but with what little certainty may appear by his own words, with which he concludes what he thought concerning *Gog* and *Magog*, in his notes on *Ezek.* xxxviii. with words cited out of *Maimonides (yad c. ult.)* هذه الامور وما يشبهها ليس بيد العلما فيها نقل محقق وانما تكلم فيها كل من تكلم بحسب ما يظهر من ترجيح النصوص وكلما ظهر منها شي انكشف الاخبار به علي حقيقته, i. e. *As for theſe things and the like, there is not concerning them any certain tradition in the hands of learned men, but whoſoever ſpeaks any thing of them, ſpeaks according to what appears from the tendency of the words of the text (or what the words of the text ſeem moſt to incline to) and whenſoever any ſuch thing appears (in act) then is revealed (or made manifeſt) what is ſpoken of it, according to its true meaning.*

Abarbinel, though he thinks *Gog* and *Magog* to be here had reſpect to, yet doth it in a different way from thoſe Others. His opinion concerning the matters here ſpoken of is, that both in theſe words, and thoſe above (*chap.* ii. 30, 31.) reſpect is had to the Chriſtians, whom he calls *Edom* (denoted by the ſun) and the *Mahometans*, whom he calls *Iſmael* (denoted by the moon) which both being as enemies to the *Jews*, ſo one to another, and have had much contention one with another concerning the poſſeſſion of the Holy Land, and many wars in and about it, ſometimes one for ſeveral years holding it, ſometimes the other, ſtill both keeping the *Jews* out of it; and that it is here propheſied that God will at the time here ſpoken of, take vengeance on them both, for the wrong by both of them done to the *Jews*; and his opinion is, that by the words of the Prophet here is plainly foretold, that though the *Mahometans* are now in poſſeſſion of it, yet the Chriſtians ſhall yet again another time invade it, and deſtroy the *Mahometans* there with a great deſtruction, on which occaſion the *Mahometans* ſhall gather themſelves together from *Babylon*, and *Aſſyria*, and the [r] eaſtern coaſts, and come to war againſt the Chriſtians, to revenge the blood of their brethren that was ſhed, and to take again the Holy Land out of their hands; and then ſhall be the vengeance of God both on the *Chriſtians* and *Mahometans*, for then ſhall the ſword of the one be againſt the other: and becauſe the *Mahometans* from *Aſſyria* and *Babel* did deſtroy the Holy Land the firſt time, and the Chriſtians the ſecond, therefore ſhall it be by the judgment of God, that in the place where they did evil, there ſhall be his judgment on them, and it is probable that *Gog* ſhall be then head or chief of the men of the eaſt in that war. But his ſtirring up himſelf (or intention) ſhall not then be to fight againſt *Iſrael*, as Expoſitors think, but againſt the Chriſtians their enemies, and by reaſon of God's ſtirring up thoſe people (ſo to do) is it that the Prophet ſaith here, *I will gather all nations*, &c. Thus gives he his opinion, in which he confeſſeth himſelf (we ſee) to be ſingular, and to differ from other Expoſitors: yet he thinks the [s] words are plainly for him. The truth, time will diſcover; mean while it hath nothing of certainty, and little of probability in it. Theſe are the chief opinions concerning the ſcope of this Prophecy among the *Jews*. Among the Chriſtians alſo there is much other variety; [t] *Cyril* takes the time, in which this Prophecy was to be fulfilled, to be after the return of

[o] For it ſeems but a groundleſs conjecture of Aben Ezra from that expoſition only of R. Moſes, that perhaps Joel lived in the time of Jehoſhaphat. He is by Others looked on as living later. [p] Chriſt. à Caſtro. Druſ. [q] Merc. Piſc. [r] מפאות המזרח The corners of the Eaſt. [s] הנה דברי הנבואות יורוני יזמרן לי. [t] And ſee Theodoret.

the *Jews* from the *Babyloniſh* captivity by the permiſſion of *Cyrus*, and refers the fulfilling of it to thoſe tranſactions upon it, which are recorded of *Ezra* and *Nehemias*; ſo Others refer it to what ſhould be done [u] to the *Aſſyrians* and *Chaldeans*. Others refer it to ſome later times, the times after Chriſt's coming; yea [w] many to the laſt of times, his coming to judgment at the end of the world. But Others, though they take in that alſo, yet will not have it to be reſtrained to that, but ſo as to be extended to all the time after his firſt coming until his ſecond, and to that which ſhall then be done, [x] *ad totum evangelii tempus*, to the whole time under the Goſpel, in which God promiſeth defence to his church, and threatneth deſtruction to the enemies thereof, of which things though ſeveral examples appear in this world, yet a fuller and more manifeſt completion ſhall be at the laſt judgment. Theſe opinions the [y] Reverend *Diodati* joins together in his notes on the firſt words as all meant in them and in what follows. This in part and figuratively may be underſtood of God's vengeance upon the enemies of his people after the deliverance from *Babylon*; but chiefly and ſpiritually muſt be referred to Chriſt's judgments upon the enemies of his church by him redeemed, and eſpecially at the final and univerſal deliverance at his laſt coming; what grounds theſe and other Expoſitors, ſo different in their opinions, go upon, and what to judge of ſuch their ſeveral opinions, we ſhall the better perceive by going over the words in particular, as they lie in order, which, having premiſed this in general, we ſhall by God's help endeavour to do.

VERSE 1. *For behold, in thoſe days and in that time, when I ſhall bring again the captivity of Judah and Jeruſalem,*

2. *I will alſo gather all nations, and will bring them down into the valley of Jehoſhaphat, and will plead with them there for my people, and for my heritage Iſrael, whom they have ſcattered among the nations, and parted my land.*

כי הנה Ci hinneh, *For behold.* The participle כי by Ours rendred *for*, as generally it is in other tranſlations by a particle of that ſignification in their ſeveral languages, *Grotius* thinks better rendred by, *verum*, or *ſed*, *but*, (which [z] Others follow) as ſo better ſhewing the coherence of theſe words with thoſe that go before, *chap.* ii. but in which he thinks intimated, that ſome of them which eſcaped ſhould be carried away captives, and that here is a reſtauration promiſed to them. That the particle hath elſewhere that ſignification of, *but*, is no doubt, but why the ſignification of, *for*, ſhould not here be as proper to ſhew the connexion of theſe words with thoſe former, as ſhewing when and how the deliverance there promiſed to ſome, and deſtruction to others, ſhould be made good, I do not ſee.

הנה Hinneh, *behold*, this particle, being a [a] note of attention, ſtirs up to it, and gives withal aſſurance, that though the thing ſpoken of be ſuch as they might otherwiſe think ſtrange, and doubt of, yet ſhall certainly be. *In thoſe days and in that time, when I ſhall bring again the captivity of Judah and Jeruſalem.* Theſe words intimate, that there was a time when thoſe ſpoken of were made or led captives, though not before expreſſed, from which captivity here is a plain promiſe that they ſhall be reſtored. That *Judah* and *Jeruſalem* here named, and literally underſtood for the people of the *Jews*, were led into captivity, is manifeſt out of the hiſtory of them: they were led by *Nebuchadnezzar* unto *Babylon*, 2 Kings xxiv. 14, *&c.* From this captivity they were again reſtored under *Cyrus* King of *Perſia*, 2 *Chron.* xxxvi. 22, 23. and *Ezra* i. which time therefore Some think to be here meant; but it is by Others denied, becauſe it cannot be ſhewed that the other things following, as of God's gathering all nations and bringing them down into the valley of *Jehoſhaphat*, [b] were then made good. They were again in after-times, after the coming of Chriſt, under *Titus*, and others, carried away captives by the *Romans*, from which captivity they were never yet reſtored, which yet the *Jews* expect [c] ſhall in due time be done, and then this Prophecy be made good. But there being no grounds to expect that, Others among Chriſtians think it more agreeable to the meaning of the place to interpret the words, not literally of bringing back any captivity of the *Jews* to their ancient ſeat, but of freeing them from the [d] captivity of ſin and the devil, and the yoke of the Moſaical Law, and Antichriſt. And the words being in this ſenſe expounded, by *Judah* and *Jeruſalem* may (as by many it is) be meant not only the *Jewiſh* nation, but God's whole church, or all that ſhall be gathered into it, conſiſting both of *Jews*, and all other nations: to all which being called into it by the Goſpel, will thoſe names, according to the ſcripture language and uſe of them therein, well agree, even to all that receive the truth, which was firſt preached in *Judah* and *Jeruſalem*, the names of thoſe places being thenceforth made common to all ſuch as are [e] fellow citizens of the [f] new (and true) and holy *Jeruſalem*, there being in Chriſt no longer difference betwixt [g] *Greek* or *Jew*, but all ſeems one in Chriſt Jeſus, all comprehended under the name of his church. So that inſtead of *Judah* and *Jeruſalem*, is that by Some here put as [h] ſignifying the ſame thing. So by the Right Reverend Biſhop *Hall* are the words paraphraſed. *In the days of the Goſpel, wherein I ſhall reſtore my church, and deliver it from the ſpiritual captivity, wherein it hath been diſtreſſed.*

[u] Druſ. [w] Ribera, Chriſt. à Caſtro, Pet. à Fig. who ſaith, Noſtri fere referunt ad diem univerſalis judicii. ſo moſt of them do. [x] Mercer, Tarnov. [y] Whoſe opinion ſeems to agree with Calvin's here. [z] Bren. Veil. [a] Ar. Mont. Tarnov. [b] Chr. à Caſtro. [c] Id. [d] Tirin. [e] Epheſ. ii. 19. [f] Rev. iii. 12. and xxi. 2. and x. [g] Gal. iii. 28. Coloſ. iii. 11. [h] His nominibus Eccleſia Dei ſignificatur, Pet. à Fig.

diſtreſſed. In this way there will be no neceſſity of, or place for that queſtion here by ſome *Jews* made, Why *Iſrael*, a name comprehending all the tribes, is not rather named than *Judah* or *Jeruſalem* proper only to one; as if the promiſe were to that ſingly, which no doubt was alſo belonging to the others. To which they give for anſwer, Some, becauſe *Joel* did [i] propheſy peculiarly to and of *Judah* and *Jeruſalem*, as ſent [k] particularly to them: Others (as *Kimchi*) becauſe though all *Iſrael* ſhould be reſtored, yet the Meſſias was to be of the tribe of *Judah*, and therefore he makes peculiar mention of that, as alſo of *Jeruſalem*, becauſe that was ראש *Roſh*, the head city of that kingdom, and becauſe there was to be the war of *Gog* and *Magog* (of which we had mention from him above, *chap.* i. 31.) But theſe names being taken in that latitude as we before ſaw, agreeably to the ſtile of the *New Teſtament*, there will, as I ſaid, be no place for any ſuch doubt or queſtion. *Judah* and *Jeruſalem* will comprehend or include *Iſrael alſo*, and that not only as it denotes that nation only according to the fleſh, but all the true *Iſrael* of God; all who are of the faith of *Abraham*, though not of his ſeed, all true believers of what nation ſoever, all members of that [l] heavenly, new *Jeruſalem*, the church of Chriſt, of which *Judah* and *Jeruſalem* of old were an image or type: of theſe all may it be now ſaid in this world, that they are as ſtrangers and pilgrims, yea captives, having it bent to exerciſe all acts of hoſtility againſt them. So that to theſe all may be well applied what he ſaith, *When I ſhall bring again the captivity of Judah and Jeruſalem*, as comprehending them all. His ſaying *when I ſhall bring again*, &c. includes plainly a promiſe, that in due time, the time appointed by him he will certainly effect what he hath promiſed to do for them. The time is not preciſely determined, ſo that to it, for ought that is expreſſed in the words, may be applied thoſe words of our Saviour, *Mat.* xxiv. 36. *Of that day and hour knoweth no man, but my Father only*, and ſo that it is no marvel that Expoſitors going to aſſign it, do ſo far differ betwixt themſelves, as we have before ſeen, amongſt whom it ſeems ſafeſt to follow thoſe [m] who do not limit it to any ſhort ſpace, but ſo extend it, as to comprehend both that wherein God delivered his then peculiar people the *Jews*, and all the days after Chriſt, who leading captivity captive hath delivered, and continues, and will continue to the end of the world to deliver his redeemed ones both of *Jews* and *Gentiles* [n] *from the bondage of corruption, into the glorious liberty of the children of God*, when death itſelf ſhall be [o] ſwallowed up in victory, and no enemies left which ſhall be able to detain them in bondage under their power, or, [p] *ſeparate them from the love of God, which is in Chriſt Jeſus*, and the conſtant enjoyment of his preſence, and favour; in reſpect to which ultimate completion of the good promiſes here made, and the day of the plenary redemption of God's *Judah* and *Jeruſalem*, [q] One interprets the expreſſion, *when I ſhall bring again the captivity of* Juda *and* Jeruſalem, by, *cum completus fuerit prædeſtinatorum numerus*, when the number of the predeſtinated ones, or ſuch as are ordained to ſalvation, ſhall be made up, or as we may give it in language agreeable to that of the Apoſtle, [r] *when the fulneſs both of the Jews and Gentiles ſhall be come in.* There ſhall therefore certainly be ſuch a time, when all theſe promiſes of good to thoſe his elect, ſhall be, though till then but in part, fully made good; and as certainly likewiſe, when that is made good to them, vengeance taken on thoſe, who have hitherto oppreſſed them: that do the next words poſitively denounce, *I will alſo gather all nations, and will bring them down into the valley of* Jehoſhaphat, *&c.* For the underſtanding of what God ſaith that he will here do, and better judging what Expoſitors ſay concerning it, it will be even neceſſary to enquire in the firſt place what is here meant by the *valley of Jehoſhaphat*, which is no where elſe mentioned but in this place, and again, *ver.* 12. of this chapter. It is by Some taken for the proper name of a place, but then it being no where elſe mentioned, nor here farther deſcribed, it will not be eaſy to determine where it was. Some, as we above ſaid, [s] will have it to be the ſame with that which, 2 *Chron.* xx. 26. is called the valley of *Beracha*, (or bleſſing) becauſe there *Jehoſhaphat* and his people bleſſed the Lord, for the great deſtruction by him there wrought on their enemies, and for that act of his to have had alſo this name. *Kimchi* thinks it to be a valley near *Jeruſalem*, ſo called becauſe of ſome building or monument erected there by *Jehoſhaphat*, or ſome notable work that he did there, for which his name was impoſed on it. That it was ſo called becauſe his Sepulchre was there, as is by Some thought, [t] ſeems not ſo probable, becauſe it is ſaid, 2 *Chron.* xxi. 1. that he was buried with his fathers in the city of *David*, which muſt then be in mount *Sion* within the city, except, as [u] ſome Others ſay, his bones might thither be removed and put in ſome monument there erected in memory of him. A valley [w] Others think it was between *Jeruſalem* and mount *Olivet*, the ſame which Some think was called *Cedron*.

However theſe may differ about the ſituation and reaſon of that name, yet they concur in this, that it was the proper name of a place. But Others are of a different mind, and that it is not here as ſo to be looked on farther than by alluſion perhaps to a place ſo called, and what was there done, but the ſignification of the word as it imports [x] *the judgment of the Lord*, and ſo to denote [y] any place where God ſhall

[i] Abarbinel. [k] Pet. à Fig. [l] Heb. xii. 22. See Dr. Hammond there; as likewiſe Rev. iii. 12. and xxi. 2. [m] As Calvin, Diodati, &c. [n] Rom. viii. 21. [o] Cor. xv. 54. [p] Rom. viii. 39. [q] Pet. à Fig. [r] Rom. xi. 25. and compare Eph. i. 9, 10. in the diſpenſation of the fulneſs of time he will bring certainly to paſs what he hath purpoſed in himſelf. [s] Calv. Jun. Trem. Lively. [t] Lively. [u] Ribera, Menoch. [w] Lyra, ſee Lively. [x] So Abarbinel among the Jews. [y] Mercer.

ſhall execute his judgment on the enemies of the church. This difference in underſtanding this word neceſſarily cauſeth difference likewiſe in underſtanding what God ſaith he will there do, what judgment he will then execute, and on whom, they being here termed, *all nations*. Concerning theſe things there is that great difference which we have before mentioned on our entrance on this chapter, ariſing eſpecially from what they take here to be underſtood by the valley of *Jehoſhaphat*. From its being taken for the proper name of a place is it, that Some (as we have ſaid) think here meant the deſtruction of that great multitude of ſeveral nations, which invaded *Judah* in the time of *Jehoſhaphat*, 2 Chron. xx. which opinion appears not well to agree to the words here, [z] both becauſe thoſe nations there named, viz. *Moabites* and *Amorites*, and thoſe in mount *Seir* (or the *Idumeans*) cannot be properly called *all nations:* and becauſe that action (as we mentioned) cannot well agree with the time of this prophecy, which ſpeaks of ſomething to be done after, rather than referring to what was before done.

On the ſame acception of it for a place is grounded that opinion by *Kimchi* followed, that by *all nations*, are meant thoſe that ſhould come with *Gog* and *Magog* againſt *Jeruſalem*, and be overcome in the valley ſo called; an opinion as improbable that ever it ſhould by any thing hereafter to be done, be made good, as certain that it never yet was. On the ſame grounds is *Cyril* alſo his underſtanding it of the defeat of ſuch enemies of the *Jews* after their return from *Babylon*, who would have hindred them in rebuilding *Jeruſalem*; for though in that ſtory there be no mention of the *valley of Jehoſhaphat*, yet ſaith he that it was παραδόσεως λόγῳ, that which was by tradition delivered; but I know not how it will be made good, as neither what he ſaith, that it is manifeſt by the Scripture, that what is here ſpoken is already fulfilled. Another opinion that makes more noiſe is, that this being the proper name of a place, and as ſuch here put, is an argument that at the laſt day of the general judgment, all that ever lived being raiſed up, (as certainly they ſhall be) ſhall be gathered together in that place, viz. *the valley of Jehoſhaphat*, there to appear before God, and receive their doom from him. This opinion *Cyril* mentions as commonly received among the *Jews*, and cenſures it as that it is ὕθλῳ σαπρὸς καὶ γραώδης, *a meer foppery, and frivolous old wives ſtory:* of what ſtanding or credit it was among the *Jews* in his time or before, I find not; but that it was common among Chriſtians in later times [a] we find; and whereas it is by Some rejected [b] as *figmentum* a fiction, or ſpoken [c] *pueriliter* childiſhly, as, among other reaſons, [d] for that that valley muſt be too little to hold at once all that ever lived in the world, yet it is by [e] Others ſtill mentioned, who think that Chriſt ſhall really over it have his throne placed in the air, and that in it and about it all nations ſhall be gathered to be judged by him; which they think confirmed by what is ſaid, *Acts* i. 11. *This ſame Jeſus, which is taken up into heaven, ſhall ſo come in like manner, as ye have ſeen him go into heaven.* Which they think to import that in that place, from which he aſcended into heaven, he ſhould alſo again deſcend, and thither gather, and there judge all nations, which they think to be that [f] place called the valley of *Jehoſhaphat*. There, they ſay, [g] he taught, there he himſelf was judged, there therefore it is probable that he ſhall come again to judge. But all that is to this purpoſe by any ſaid, is by themſelves looked on only [h] as probable; and it being manifeſt that that place in the *Acts* reſpects and points out more the [i] manner, than the place of his coming, and there being no cogent argument by them brought to convince the truth of what they ſay, that Chriſt ſhall in that place come to ſit in judgment at the laſt day, as neither for the proof of what any others of thoſe other opinions, which we have mentioned of ſuch as take this for the proper name of a place, bring; it is by Others thought a plainer and ſecurer way, to take it rather appellatively, than as a proper name; at leaſt ſo as not to denote that any thing here ſpoken of ſhould be farther done in that place, but only to ſhew that what ſhould hereafter be done elſewhere, ſhould be like in ſome meaſure to what had been there done, and ſo the place where that ſhould be done is called by the name of that, which, in that reſpect, was a type of it, ſo as that it might juſtly communicate its name to it. And in theſe ways taking the words either appellatively, as ſignifying, *God ſhall judge*, or, *the judgment of God*, as the *Chaldee* renders, מישור פלוג דינא, *the valley of diviſion* (or diſtribution) *of judgment*, or elſe for a place that ſhould, for the things to be done in it, reſemble that place which was known by the name of the valley of *Jehoſhaphat*, will it not be neceſſary to reſtrain it to that place that was formerly ſo called, but to underſtand by it any ſuch [k] place, wherever it ſhould be, where God ſhould in ſuch manner, as he here deſcribes, execute judgment, and withal that in time and place by him appointed he would certainly ſo execute it. As for the time of it, there is that difference betwixt Expoſitors, which before we mentioned, Some taking it as more particularly referring to the day of the laſt judgment, [l] Others to all the time of the Goſpel from Chriſt's firſt coming to his ſecond. The difference between them, I ſuppoſe, is eaſily reconcileable; they that take it for that whole time looking on that laſt day as God's great day, (as [m] Some think the joining his name with judgment to import) that wherein what is ſaid ſhall moſt apparently be performed; and they, that therefore look on that day as chiefly meant, yet not excluding what ſhould be done at

[z] Druſius. [a] So in Lyra and many Others. [b] Calvin. [c] Mercer. [d] Tarnov. [e] Ribera and many Others following therein the chief Schoolmen. [f] Vatablus from Some, and Mariana in Tarnov. [g] Sa. Tirin. [h] Pet. à Fig. and Sa. [i] Tarnov. [k] Merc. [l] Calv. [m] Tarnov.

at any time before it by God's executing judgments on the enemies of his church. As for the place, though thoſe that go this laſt way think it not properly to be the name of any peculiar place particularly known by that name, yet do they think, as we ſaid, that alluſion may be here made to ſome ſuch, and ſome circumſtances appertaining thereto had reſpect to. If that valley be alluded to, wherein theſe enemies which came againſt *Jehoſhaphat* (2 *Chron.* xx.) were ſo wonderfully deſtroyed, in regard to that defeat of them, then Some think that the calling this place by its name is, by ſo putting God's church and people in mind of that deliverance at that time, to give them confidence and aſſurance of God's like dealing ſtill for the defence of his church, and taking vengeance of the enemies thereof. 2. If the place there deſigned by God for executing what he ſaith he will do, be ſet forth under the name of that valley in reſpect to its ſituation near *Jeruſalem*, and in ſight thereof, then Others think by his ſo calling it to be intimated, that as then God brought deſtruction on the enemies of his people openly in their ſight, ſo in his appointed time he will in [n] the ſight and preſence of his church execute openly judgment on their enemies, according to whom, *in the valley of Jehoſhaphat* is all one as *in conſpectu eccleſiæ*. Why the place where he will do this is called a valley, reaſons are alſo by Some given. Among the Jews *Abarbinel* thinks it ſo called from the depth of the judgments of God, of manifeſting which that is ſaid to be the place, לפי שמשפטיו עמקו קורא אותו עמק יהושפט, *becauſe his judgments are deep, therefore he calls that place which is* (as he ſaith, רמז למשפט השם, or by its ſignification intimates the judgment of God) *the valley of Jehoſhaphat*, which is the ſame that before him *R. Sol. Jarchi* gives in expounding the words, ארד עמם בעומק הדין, I will deſcend with them into the depth of judgment, by which words, [o] ſaith he, *intelligit exactiſſimum judicium etiam de occultiſſimis*, he underſtands a moſt exact judgment even of the hidden things.

Among other Interpreters we have theſe reaſons (if I well conceive them) given, [p] 1. Becauſe they ſhall be there ſo ſhut up and ſurrounded, as that there ſhall be no way of eſcape for them. [q] 2. By reaſon of the great ſtreights they ſhall be in through anguiſh from the grief of conſcience for their ſins, like the trouble that a great multitude preſſed together in a narrow incommodious valley, where there is not room enough for them, are in. 3. *Grotius* thinks ſo to be deſcribed God's ſitting Judge in an high place, thoſe that are to be judged in a lower, which here *vallis ob ſimilitudinem dicitur*, is from its likeneſs thereto called a valley.

This being ſpoken of the name of the place here mentioned, in the other words we have declared what God will there do; he ſaith, *I will gather all nations, and bring them down into the valley of Jehoſhaphat, and will plead with them there*, &c. From that difference which we have ſeen to be betwixt Expoſitors, concerning the time and place deſigned by God for the doing what he ſaith here that he will do, and the perſons for whom he will do it, ariſeth neceſſarily a difference alſo betwixt them concerning the perſons towards whom he ſaith he will do it, who are here ſaid to be *all nations*, which cannot be in one and the ſame acception taken in all thoſe ſeveral expoſitions concerning the time and place. If it be underſtood of the time of any reſtoring of the *Jews* from captivity, or any deliverance wrought for them, then muſt it be underſtood of ſuch enemies as having done, or coming to do them miſchief, were by God deſtroyed. So that *all nations* will not ſignify all, univerſally, but a great multitude of ſeveral nations, as [r] *Aſſyrians*, *Chaldeans*, and Others that came up with them, out of hatred to the *Jews* and [s] their religion, the then true religion, for which they were [t] hated by all other idolatrous nations. If of the time of the Goſpel, all after Chriſt's firſt coming to his ſecond that ſhall be, then will it likewiſe ſignify not ſo much all nations and all of them, without exceptions of any, as, all among them, whether *Jews* or *Gentiles*, of what ſort ſoever, as are [u] enemies to God's church, and the true Chriſtian Religion, and have for their injuries done to his church, felt his ſevere judgments, as the *Jews* have done by the deſtruction of their city and commonwealth; and ſo will *all nations* here, agree with ſuch as, *Mat.* xiii. 41. are deſcribed by *all things that offend, and them which do iniquity*. If of the time of Chriſt's ſecond coming, and the laſt judgment, then if thoſe words, *all nations*, be taken in their greateſt latitude, and ſtrictneſs of ſignification, will the thing be true; *For certain it is that then, when the Son of man ſhall come in his glory, and all the holy angels with him, then ſhall he ſit upon the throne of his glory, and before him ſhall be gathered all nations, and he ſhall ſeparate them one from another, as a ſhepherd divideth his ſheep from the goats*, &c. *Mat.* xxv. 31, 32, &c. All of all nations, good and bad, taking the terms in their wideſt latitude, ſhall then by him be gathered together. Yet that here, if it be underſtood of that time, the words are not ſo to taken [w] but reſtrained rather to the wicked among them, not to the true members of his church, but to the enemies thereof, may appear by the other words here joined with them, in which is declared for what end they ſhall be ſo gathered, and how he will deal with them. He will *bring them down* into that place of judgment, and *will plead with them there for his people*, &c. והורדתים *and I will bring them down*, or cauſe them to deſcend, a proper expreſſion, the place being called a valley, into which

[n] Jun. Trem. Piſc. Glaſſ. Biſhop Hall. [o] Pet. à Fig. [p] Tarn. [q] Merc. [r] Druſ. [s] Grot. [t] Tarn. [u] Hoſtes eccleſiæ intelligit vel Judæos vel gentes, &c. Mercer, of which the Jews, when their city and ſtate were deſtroyed, may be ſaid to have been brought into the valley of Jehoſhaphat, as the other nations when they are at any time deſtroyed. [w] Pet. à Fig.

which they that come from other places go down or deſcend, yet *ver.* 12. it is ſaid to expreſs the ſame thing by a word of contrary ſignification, *come up to the valley of Jehoſhaphat*, as in its due place we ſhall (God willing) ſee: from which all that at preſent we ſhall obſerve, is, that the words here *bring down*, and there *come up* or *aſcend*, being in themſelves of contrary ſignification, yet uſed to expreſs the ſame thing, are not ſtrictly to be taken in their proper ſignification, as to denote different manners of coming to the place deſigned, but rather both of them to denote the certainty of his convening them there, whether on his ſummons they ſhall deſcend or aſcend thither: and they being come thither or convened there, He ſaith, *he will plead with them there for his people*, &c. ונשפטתי עמם שם Veniſhphatti immam ſham. *And I will plead with them there.* He will contend in juſtice againſt them, as one that hath been wronged, and requires juſtice againſt them that have done him wrong; not as an unconcerned Judge, who will upon complaint of the injured perſon pronounce ſentence againſt him that hath done the wrong, but as one who is by the wrong done to the wronged perſon, himſelf injured and concerned in the matter, and will plead as in his own right. So the word נשפטתי *Niſhphatti* in the form here uſed ſeems, as elſewhere, to import. It is by Others expounded in this, as in the firſt conjugation, שפטתי *ſhaphatti*, [x] *Judicio publico damnatos puniam*, I will puniſh them being openly condemned, as if it implied his acting as a Judge, as no queſtion he is, and will ſhew himſelf, as *ver.* 12. he ſaith, *I will ſit to judge all the heathen.* Yet doth it in the more uſual acceptation of it in that conjugation in which here it is, and by Ours and moſt Others rendred, [y] for *pleading with* and contending in judgment, as a wronged perſon, ſeem to have [z] greater emphaſis, as implying that communion and relation which is between God and his people. Such, as that he is concerned in whatſoever befalleth them, as if it were done to himſelf in perſon, and their cauſe were his, according to what he elſewhere ſaith, *He that toucheth you, toucheth the apple of mine eye*, Zach. ii. 8. whatſoever is done to any of his, is done to him, *Mat.* xxv. 45. *Saul, Saul, why perſecuteſt thou me?* ſaith Chriſt to *Paul* perſecuting his church, *Acts* ix. 4. This near relation to himſelf, in which he owneth and acknowledgeth thoſe that he ſaith he will plead for with all their enemies, is ſet forth by the titles which he here gives them, of *My people*, and *my heritage Iſrael.* How they were by all other nations deſpiſed, and uſed with the greateſt indignity, and contumely imaginable, as the very offſcouring of the earth, and ſuch as were by none had in regard, the next words ſhew; yet are they by him ſtiled, *his people*, and, *his heritage*, to whom he hath ſtill peculiar regard, though whether for chaſtiſement of their ſins, or trial of their ſincerity, or to make them know that the great reward they are to expect from him conſiſts not in the plentiful and quiet enjoyment of the temporal things of this preſent world, but in better things, ſpiritual things belonging to a better life, he ſuffers ſuch his children to be trampled upon by his and their enemies, and to be perſecuted by them, yet is not this a ſign that he hath caſt them off, he yet owneth them for his people, his heritage which he will not part with, and accounteth all wrong done to them as done to him, for which he will in due time ſee juſtice executed on them that have done it. Which conſideration, as it ought to keep them from fainting, and deſpair under their greateſt ſufferings, ſo is an argument that the wicked prevailing at any time in this world over God's people is not a ſign of their being more acceptable to God, or that their doings pleaſe him, however for the preſent he ſuffer them to prevail, and proſper for reaſons beſt known to himſelf, and ſuch as ſhall end in good for his now afflicted and perſecuted ones. It will certainly ſo appear in due time when he will *plead* with the one for the other. His calling them *his heritage* ſhews that he will not on any terms part with them, or ſuffer them to be loſt, but will vindicate them to himſelf for ever. How greatly this title prevails with him for taking care of them and ſeeking their good, appears by what above, *chap.* ii. 17. is declared to them, as a motive, by which they ſhould prevail with God in their prayer, that he would ſpare them, becauſe *his people*, and not give them, becauſe *his heritage*, *to reproach.*

Thoſe to whom theſe titles are here beſtowed are called *Iſrael*, and indeed that nation ſo called, as diſtinguiſhed by that name from all others, that were before the times of the Goſpel, was by thoſe times alſo [a] peculiarly known; but ſince the preaching of that, both that name and thoſe titles are made common to all true believers of it, of what nation ſoever, whether of the ſtock of *Iſrael* or others, all ſuch being *God's people*, and *God's* [b] *heritage*, as all *God's Iſrael*, even the whole church of true believers, ſo that the expreſſion may equally be applied to both, for whatever God did or would do of old for *Iſrael* by virtue of that relation, for their Father's ſake, with whom he had made his firſt covenant, the ſame doth he, and will ſtill do by virtue of that relation into which in Chriſt they are received to him. And by Some are the words and things meant underſtood of the one of theſe, by Others of the other, or as comprehending both, and really verified of both, the cauſe of both, that *Iſrael* of old, and this *Iſrael* now, being alike, and equally eſpouſed by God, and his promiſe of avenging ſuch wrongs as are done to them, belonging to both, to all that ever were, or are, his *people*, his *heritage*, his *Iſrael*, his *church.* To this purpoſe are the words by [c] one expounded, *Populum ſuum vocat electos omnes, quos etiam Iſraelis*

[x] Piſc. Judicabo, judicium exercebo Pet. à Fig. [y] אכנס במשפט, I will enter into judgment with, Kimchi. [z] See Calvin. [a] Deut. iv. 20. [b] 1 Pet. v. 3. [c] Ribera.

Iſraelis nomine comprehendit, &c. He calls all the elect, *his people*, whom he alſo comprehends under the name of *Iſrael*. So that he ſpeaks not only of that people, nor of their enemies alone, as the words ſeem literally to ſound, but of all the elect as well in that as in the church of the *Gentiles*, and of all the perſecuters of the elect. *Populus enim ille figura erat Eccleſiæ*, &c. For that people was a figure of the church, and the enemies thereof a type of all who perſecute the ſaints. *He alludes* (ſaith [d] another) *to the Babyloniſh captivity and the deſtruction of Judea by the Chaldeans, which was a type of ſuch deſtructions, oppreſſions and miſeries, which were by the enemies of the church brought or wrought in the faithful*; ſo by his people *Iſrael* taking to be underſtood, not only or not ſo much thoſe that were *Iſraelites* according to the fleſh, but according to the ſpirit, and the true worſhippers of God, who were by unbelievers and wicked people perſecuted and afflicted. [e] Another, *Iſrael which he ſpeaks of, is not ille externus vel carnalis, ſed ſpiritualis*, &c. thoſe that are outward or according to the fleſh, but ſpiritual *Iſrael* of whom he ſpeaks, *chap.* ii. 28, 29. and who, *Gal.* vi. 16. are called *the Iſrael of God*. So that it appears that thoſe things that follow are to be taken, *viz.* ſo as that by ſuch, as *Iſrael* according to the fleſh did formerly ſuffer, are metaphorically ſignified, *quæ verus Dei Iſrael ſemper patitur*, ſuch as the true *Iſrael* of God doth at any time ſuffer, or hath ſuffered. Having thus declared with whom he will plead and contend in judgment, he proceeds to inſtance in ſome particulars concerning what he will plead, or for what his quarrel is in the following words, *whom they have ſcattered among the nations, and parted my land*, &c. אשר פזרו בגוים Aſher pizzeru Baggoim [f] *quos (vel, quem) diſperſerunt*, whom they have ſcattered, *&c.* Others render, *becauſe they have ſcattered them* or *him*, the word *Aſher* being ſometimes ſo put for כי [g] *quia* or *quod*, becauſe; (and then, *them*, or *him* being ſupplied,) *among the nations, viz.* by carrying them captives from their own into other countries. The *Syriack* renders the word paſſively, ܕܐܬܒܕܪܘ, which have been ſcattered among the nations. This *Kimchi* thinks to be underſtoop of what *Titus* and his army did, שהחריבו ארץ ישראל ופזרו יושביה בין הגוים *which deſtroyed the land of* Iſrael, *and ſcattered the inhabitants thereof among the nations*; but againſt this his interpretation are exceptions made, as firſt, [h] becauſe thoſe that *Titus* brought with him cannot properly be ſtiled *all nations*, as they with whom God will plead are. Secondly, [i] becauſe the *Jews* at the time when he came againſt them, *viz.* after they had denied Chriſt crucified, and rejected him, could not be called *his people*, and *heritage Iſrael*; which exceptions will likewiſe lay againſt *Abarbinel*'s underſtanding it of the *Chriſtians* and *Mahometans* at ſeveral times invading the land of the *Jews*, driving them out of it, and dividing it among themſelves. [k] Againſt thoſe alſo who take by them to be meant the *Aſſyrians* and *Chaldeans*, and other nations nearer to the *Jews*, who relied on their help, may be objected that yet they were not ſo many as to deſerve to be called all nations. Such objections ſeem to be taken out of the way by [l] thoſe who think here the *Babyloniſh* captivity, and the deſtruction of the land of *Judea* to be alluded to, but ſo as a type of thoſe devaſtations, ſpoils, and injurious dealings of the enemies of the church ever ſince; alſo againſt faithful believers, whom they have perſecuted and driven into baniſhment, dividing their land (which God calls his own, and their goods, and poſſeſſions) among themſeves. [m] *Per ea quæ Iſrael ſecundum carnem paſſus eſt, metaphorice ſignificat quæ verus Iſrael Dei patitur*, by thoſe things which *Iſrael* according to the fleſh ſuffered (while they were God's peculiar people) doth he metaphorically ſet forth ſuch things, which the true *Iſrael* of God, Chriſt's church, *hath* ſince ſuffered, and [n] *doth* ſtill ſuffer from the enemies thereof, by ſuch things as are here mentioned and other like, by their being ſcattered into ſeveral nations, by having their lands taken from them. *Their lands*, God calleth here, *his land*, ſo was of old peculiarly called the land of *Iſrael*, [o] becauſe *Iſrael* was his people: ſo ſtill whatſoever belonging to his, is, as they are, his alſo; their right, his, and by their being wronged in it, he looks on himſelf robbed and wronged.

By theſe words, *and parted my land*, *Jerome* looks on as underſtood their ſetting up ſeveral idols, and different ſorts of idolatry, in that land in which he was wont alone to be worſhipped, as ſo parting it among them; but the former way taking it for their parting it among themſelves, by taking poſſeſſion of it for their own uſe ſeems plainer.

The particulars for which he will plead againſt his enemies he proceeds to enumerate in the next verſe, ſaying,

3. *And they have caſt lots for my people, and having given a boy for a harlot, and ſold a girl for wine, that they might drink.*

Great contempt that they had his people in, and great indignities that they did offer to them, are here deſcribed, ſuch as they would offer to none that they had in any eſteem, or made even any ordinary account of at all. For ſuch as they had taken [p] captives, as if they were not worthy to be made choice of, they caſt lots ſo to put them among themſelves, without preferring one before another. Such a way of dividing thoſe whom [q] they had taken,

[d] Menoch. [e] Tarn. [f] Druſ. [g] Quod diſperſerint eum per gentes. [h] Pet. à Fig. [i] Mercer. [k] Grot. [l] Menoch. Sa. [m] Ribera. [n] Or ſhall ſuffer, for we look on the words as in a prophetical ſtile under the form of the preter tenſe, comprehending not only what hath been, but alſo what ſhall be done, till God ſhall call all to judgment. [o] Menoch. Terram populi mei, atque adeo meam. [p] Sors jacitur ubi eſt contemptus, Calvin. [q] Druſ.

taken, appears to have been in uſe of old among nations: we find it alluded to in other places, as *Nahum* iii. 10. *They caſt lots for her honourable men*; and *Obadiah*, ver. 11. *and caſt lots upon Jeruſalem.* It may be underſtood of ſo dividing, [r] either their goods, lands, and poſſeſſions, or perſons. Great indignity to their perſons, yea great inhumanity towards them, the greateſt imaginable is expreſſed in the next words, *and have given a boy for a harlot.* Concerning theſe words there are different opinions, both as to the ſignification in particular of the word זונה *Zonah*, rendred *an harlot*, and then as to the meaning of the words if it be ſo rendred. For, firſt, as to the ſignification, Some render it otherwiſe, *viz.* in the notion of *meat*, as if it were the ſame with זן *zan*, or מזון *Mazon*, from the root, זון *to feed*, which do [s] ſo ſignify; ſo might it well enough agree with what follows, that they ſold *a girl for wine*, a boy for victuals, and a girl for wine: but Others, and for the moſt part, look on it as more regularly derived from the root זנה *Zanah*, to commit whoredom, and to ſignify here, as it elſewhere uſually and commonly doth, *an harlot*; it being no where elſe found in the other notion. But then, it being ſo taken, there is difference concerning the meaning, what ſhall be meant by giving *for an harlot*, whether to be uſed by that abominable ſin of *Sodom*, as an harlot, or whether to be given as a reward to, or for, an harlot, or a price for the uſe of her body. *Jerome* and diverſe following him take it in the firſt way, but moſt Others think the latter the true meaning, which [t] likewiſe the following words ſeem to confirm, in which as it is ſaid they ſold a girl, ביין Beyain, *for wine*, *i. e.* for the price of wine; ſo here moſt probably בזונה Bazonah, *for an harlot*, with the ſame prefix ב *Be*, muſt be, *for the price of an harlot.* So the *Chaldee* באגר וניתא for the reward or price of a whore. The *Syriack* alſo in like words, ܒܐܓܪ ܙܢܝܘܬܐ Bagar Zanoyotho, *for a reward of harlots:* The MS. *Arabick* alſo, ويطوا الصبي في جعل الزانية, *and give a boy for the price of an harlot.* To the ſame ſenſe the LXX. ἔδωκαν τὰ παιδάρια πόρναις, and agreeably to them the printed *Arabick*, واعطوا الصبيان للزواني, *and they gave boys for harlots:* which ſoever of theſe ways be taken, باطلة, in ſum, as *R. Tanchum* ſpeaks, the meaning will be, انهم اباعوا اولاد ישראל الذي سبوهم واصرفوا اثمانهم في لذاتهم وشهواتهم البهيمية, *that they ſold the children of* (God's people or) *Iſrael whom they took captives, and ſpent the price of them on their pleaſures, and beaſtly luſts*, which argued certainly the greateſt contempt that they could have of them, and the greateſt indignity that they could ſhew to any, while they had them in no more eſteem than to ſell them for ſuch vile baſe uſes, as for maintaining their whoring and drinking, and at ſo low a rate as [u] Some think for no more than would ſerve for one drinking-bout. If hiſtories do not afford particular inſtances of ſuch uſage, whether of God's people *Iſrael* of old, or Chriſtians ſince, yet that ſuch hath been, or ſhall be known among them, theſe words whether referred to what had been, or ſhould be, are a certain proof.

4. *Yea, and what have ye to do with me,* O Tyre, *and* Zidon, *and all the coaſts of* Paleſtine? *will ye render me a recompence? and if ye recompence me, ſwiftly and ſpeedily will I return your recompence upon your own head.*

Having in the foregoing words, *ver.* 2. threatned to *plead with all nations for his people*, to call them in queſtion for ſuch injuries as they had done unto his heritage, he here more particularly, and by name expreſſeth ſome of them, againſt whom he will proſecute that his quarrel, viz. *Tyre and Zidon and all the coaſts of Paleſtine*; his plea againſt them he begins with an interrogation, ſhewing that what wrong they had done, they had done altogether without cauſe, and that therefore they deſerved that he ſhould deal with them with ſuch ſeverity as he threatens to do. The people named are *Tyre and Zidon, and all the coaſts of Paleſtine*, *i. e.* the inhabitants of theſe places, which (as appears by what is often mentioned of them in the ſcriptures) were nigh or bordering on the land of *Iſrael.* For a full explication of theſe words here following, *ver.* 5, 6, 7, 8. would be required the hiſtory of what was by thoſe people done to the *Jews*, while they were God's *Iſrael*, and of what alſo afterwards befel them agreeable to what is here ſaid ſhould by God be done to them. Having not any ſuch any where elſe expreſly ſet down, it is left to us to look into the literal meaning of the Prophet's words in the preſent place, wherein we have a deſcription of both: both of what they did, and of what they ſhould ſuffer, whether it hath been already executed wholly on them, or remaining yet in whole or part to be executed on them, concerning which, for want of ſuch hiſtory, there is great difference betwixt Expoſitors. For ſuch expoſitions therefore of the words, that we may the better judge of the matter, it will be convenient to look into them, and for that end to take them in order, וגם מה אתם לי צר וצידון *Vegam mah attem li Tzor vetzidon.* Vegam, *yea*, and literally, *and alſo*, though the Vulgar *Latin* render it *verùm: but*, this particle ſhews that while other remoter nations are threatned, who brought a general deſtruction on God's people, theſe alſo, though they were not as chief in power among, yet inſtead of being friends and helpers as neighbours to them, had yet done great miſchief to them according to their power, and therefore, when God will on thoſe others execute judgment, ſhall not eſcape, but be alſo called in queſtion in particular for what they had done, and be accordingly rewarded for it, as having without any cauſe done, and been

[r] Mercer. [s] The famous Grammarian Abu Walid thinks it conveniently ſo rendred. [t] R. Tanchum [u] Tarnov.

been guilty of great injury in it to God himſelf. So plainly ſaith he, *what have you to do with me?* לי, li, *with me*, taking as done to himſelf what was done to his people. So the MS. *Arabick* in his rendring gives the meaning, ואיצא איש כאן לכם מע אמתי אנתם יא אהל צור וצידא, *and alſo what was to you* (or what had you to do) *with my nation* (or people) *O ye people* (or inhabitants) *of Tyre and Zidon*. In the ſame manner appears likewiſe *R. David Kimchi* to have underſtood it in his expounding it, מה לי ולכם, &c. *what is to me and you*, (or what have (or had) you to do with me) שבאתם לארצי, &c. *that you came into my land, for you being my neighbours, ought to have done good to my people, but ye have not ſo done, but when ye ſaw that the kings of the nations came upon them, ye joined with them in ſpoiling:* by which it appears, that what they are ſaid to have had to do with God, is that which they did to, or with his people, whom what concerns he looks on himſelf as concerned in, as we have already ſeen on *ver.* 2. and that is it which by moſt is looked on as the import of the word לי, *with me*, in this place: the *Chaldee* gives ſomewhat a different meaning of the words by his rendring ואף מא אתון חשבין קדמי, *and alſo of what eſteem are you before me* (or with me;) with which the *Syriack* alſo agrees, ܐܦ ܡܐ ܐܢܬܘܢ ܚܫܒܝܢ ܩܕܡܝ, *cujus momenti eſtis apud me, Tyre & Sidon*, &c. The LXX. alſo may be looked on as ſo taking the meaning in [w] ſuch copies as read καὶ τί ὑμᾶς ἐμοὶ, which the printed *Arabick* alſo following hath, فماذا انتم لي, *and what are you to me?* (though other copies, agreeably to the more ordinary expoſition, have τί ἐμοὶ καὶ ὑμῖν (as *Cyril* reads it) *quid mihi & vobis?*) According to this way of the *Chaldee*, and thoſe that agree with it, the words by way of queſtion will be an upbraiding of their folly in that they ſhould think themſelves able to ſtand out againſt God, as if he were not able to avenge on them that deſpight done to him in injuring his people. But in the other way, which ſeems the more probable, may they well be an expoſtulation with them for the wrong that they without cauſe had done to his people, and in them to him, who eſpouſeth their cauſe as his own: why, or for what cauſe, have ye thus dealt with me, O *Tyre* and *Zidon*, and all the coaſts of *Paleſtine?* Who *Tyre* and *Zidon*, or the inhabitants thereof, if the names be properly taken, were, is, as we ſaid, manifeſt from what we read of them often in the ſcripture. As for the words rendred *all the coaſts of Paleſtine*, being in the *Hebrew*, וכל גלילות פלשת, *vecol geliloth Peleſhet*, we find them differently interpreted; Some taking *Geliloth* as a proper name of a place alſo, *viz.* of *Galilee*; ſo the LXX. rendring, καὶ πᾶσα Γαλιλαία ἀλλοφύλων, *and all Galilee of foreigners*; and the printed *Arabick* following them, وكل جليل القبايل الغريبة, *and all Galilee of ſtrange nations*. The *Syriack* alſo, ܘܟܠ ܓܠܝܠ ܐܦ ܗܠܝܢ ܕܥܡܡ, *and all Galilee of Paleſtine:* but there being no example of the word's, גלילות *Geliloth*, being in the plural form ſo uſed for a proper name, Others (all I think both ancient and modern) take it as an appellative ſignifying, *coaſts*, *bounds*, or *confines*. So anciently the *Chaldee*, rendring it, תחומי פלשתאי, *all the bounds* (or coaſts) *of the Philiſtines*. The Manuſcript *Arabick* accordingly renders, جميع نواحي فلسطين *all the parts* (or coaſts) *of Paleſtine*. So likewiſe *Abu Walid* and *R. Tanchum* obſerve the word here to ſignify, *viz.* اقوار *coaſts*, *confines*. And ſo the *Latin*, though putting the ſingular number for the plural, *terminus*; and that is by all more modern Interpreters generally followed, as well as by Ours. In the other word *Paleſtine*, the *Greek* (as the printed *Arabick* following them) go again in a contrary way from what Others do, by not taking it as a proper name, but tranſlating it as we have ſeen, *foreigners*, or *ſtrange nations*. They do indeed often, where the name of *Paleſtine* or *Philiſtine* occurs, ſo render it, but ſurely as it is the proper name of a country well known, ſo is it here more properly taken, and the other word *Geliloth* in that ſenſe which we have ſeen, and ſo by Ours and Others both well tranſlated, *the coaſts of Paleſtine*; and ſo all named denote countries and people then bordering on the *Jews*, and exerciſing cruelty and inhumanity towards them. The words ſo taken will ſeem to be a threat particularly to the inhabitants of thoſe places; yet are by Some, who take under the names of thoſe places to be comprehended yet others beſides them, as from their like dealing, deſerving to be called by, or included under, their name, *viz.* any other dealing ſo with God's church and people, as they did anciently with the *Jews*, whilſt they were more particularly ſo. So ſay [y] Some, that the Prophet under theſe names comprehends all wicked people, as under the name of *Jews* all true believers, all God's elect, of whatſoever nation. Others that he names thoſe for example ſake, that by what is ſaid ſhall befal *the inhabitants of thoſe places*, who perſecuted the faithful ſervants of God under the *Old Teſtament*, may be underſtood what ſhall befal other nations, who at any time ſhall be enemies to God and his people. To this purpoſe Dr. *Stokes* paraphraſeth the words, *Ye that are as great and cloſe adverſaries to the Chriſtians as ever the Tyrians and Sidonians were to the Jews.* So [z] Others take them to be uſed, as *exemplum ſive typus hoſtium domeſticorum Eccleſiæ*, a pattern or type of enemies to the church at home, who for ſome reaſons induced do for a time *pietatis ſtudium ſimulare*, make a ſhew of friendſhip to it, and piety, yet upon occaſion ſhew forth, *latens animi venenum*, the poiſon that laid hid in their heart. Whom by theſe names here to underſtand, or whom under them to comprehend, we ſhall the better judge by ſeeing what it is which he expoſtulates with them for, and how

[w] So in the Polyglott. [x] See Grotius here and on Mat. 8. 26. [y] See Chriſt. à Caſtro. [z] Gualterus.

he will deal with them for it, which in the following words he declares, ſaying, הגמול אתם משלמים עלי, &c. *Will ye render me a recompence? and if you recompenſe me, ſwiftly and ſpeedily will I return your recompence upon your own head.* In which words there may ſeem to be ſome obſcurity, for removing of which we may obſerve, as to the word גמול *Gemul*, rendred *a recompence*, that it hath the ſignification either of good or bad, done by way of recompence to any, and ſo the verb likewiſe, from which we have here the participle, ואם גמלים אתם, rendred, *and if ye recompenſe either to do good or bad*; but here they are taken in the notion of bad. Again, that by theſe words is ſignified both what is done to any in recompence of what was by them done, and alſo what is done firſt to them without occaſion given by any thing that they had before done; and both theſe ſignifications ſeem to have here reſpect had to, as, firſt, in his ſaying, הגמול אתם משלמים לי *haggemul attem Meſhallemim li*, *will you* (or do you) *render me a recompence?* the noun joined with a word ſignifying rendring, ſeems to require that it be taken for השבת גמול *the rendring of a recompence for ſomething done*, but in the ſecond place being put by itſelf, ואם גומלים אתם עלי, which Ours render, *and if you recompenſe me*, to ſignify התחלת הרעה the beginning of doing evil (or doing in the firſt place) ſo *Kimchi* takes it, and ſo the meaning of both clauſes to be, "What is the "matter that ye do evil to me? Do ye think "to be revenged on me, becauſe I have done "evil to you? What did I evil to you? If "you ſay that you now do, of your own ac-"cord, evil to me (for he that doth evil to "*Iſrael*, his intention is to do the evil to me, "they being my ſons) then will I ſpeedily re-"turn your recompence on your own head." So is his expoſition of the words here, to which agrees what he [a] elſewhere ſpeaks of the ſignification of the root גמל. In much the ſame manner doth *Abarbinel* alſo expound, except he puts a double interrogation in them thus, *Have I dealt ill with you (or done evil to you) that you come to render my recompence to me? or although you have not received ill from me, do you begin to do it to me?* This ſeems a more perſpicuous meaning, and is by [b] Several (I think, with good reaſon) preferred. So *Caſtalio* in his tranſlation briefly expreſſeth it, *utrum mihi vos refertis, an potius confertis?* do you repay to me, or confer on me? or as [c] Others, *utrum cogitatis mihi referre, an inferre injuriam?* do ye think to recompenſe or to do me injury? yet do Ours in both places retain the ſame notion of recompence, *will ye render me a recompence? and if ye recompenſe me:* as if what they did were in both places referred to ſomething that God (or his people) had before done to them, and for which they pretended to revenge themſelves; ſo that in the firſt place there is a queſtion aſked, whether they pretend any ſuch thing, and in the ſecond, a declaration of what, if they pretend any ſuch thing, he will do to them; without putting an interrogation after it in the ſecond place (as by taking it in different ſignifications it is done) but taking the particle אם Im, *if*, as conditional, or by way of ſuppoſition, and ſo inferring what follows, that if, or ſuppoſing they pretended to do what he hath ſaid, he would do then what he farther ſaith; and in that way do [d] ſeveral Others alſo tranſlate the words. So the *Chaldee*, and the Vulgar *Latin* ſeem to expreſs it, rendring, *Et ſi ulciſcimini vos contra me, cito velociter reddam viciſſitudinem vobis ſupra caput veſtrum*, And if you do revenge againſt me, I will ſoon render you quickly recompence upon your head. But there are [e] thoſe who think that in this ſecond place is required an interrogation, and by ואם, *and if*, to be underſtood, *An?* or even by thoſe who render it by *ſi*, *if*, and that whether taking *Gomelim* in the notion of recompenſing, or of firſt doing. So *Mercer*, ואם, *veim*, and if, *interrogative intelligo*, I underſtand interrogatively; and *Gamul*, he renders by *inferre*, to do wrong. So *Druſius*, *Hic* ſi *ſumitur pro* an, *If* is uſed for, *Or whether*, and to *recompenſe* for, *injuriam inferre*, to *do wrong to*. *Grotius* likewiſe as to the particle *ſi*, if, ſaith it is put for *an*, or elſe whether? as he ſaith it is often uſed in the Vulgar *Latin*: ſo that it may continue an interrogation, and the ſenſe be, *An hanc vicem mihi rependitis, & hoc mihi redditis?* Do you return me this recompence, and do you thus repay me? *nempe pro tot in vos collatis beneficiis*, to wit, for ſo many benefits conferred on you; but in this differing from the other, that he takes the word גמלים, *Gomelim*, in the notion of recompenſing or repaying for what was done to them, and that of good, not of evil, as Others take it. This ſeems to agree with that of *R. Solomon*, who underſtands it of their recompenſing them for thoſe twenty cities, which *Solomon* gave to the King of *Tyrus*. The LXX. of old ſeem to have led the way, who read ſo the particle by an interrogation in the ſecond place, and take the following word in the notion of recompence, and ſo, as we have ſeen, diſtinguiſh the clauſes, rendring, ἢ μνησικακεῖτε ὑμεῖς ἐπ' ἐμοί; which the printed *Arabick* literally expreſſeth, او ذكرتم الشر علي, *or do you remember* (or retain in your heart) *evil againſt me?* Whereas the MS. *Arabick* doth otherwiſe as to both, and join the words in one clauſe with the following, (as Others whom we have before ſeen do) rendring them with the former words, הל מכאפאה אנתם מכאפיין לי ואד אנתם אול יתמוני אלקביח כפיף סרעה ארד מכאפאתכם פי רוסכם, *Do ye render me a recompence, and if ye do evil in the firſt place to me, ſwiftly and ſpeedily will I return your recompence on your heads.* The *Syriack* renders, ܗܠ ܡܦܘܪܥܢܐ ܐܢܬܘܢ ܠܝ ܦܘܪܥܢܐ ܘܐܢ ܒܝܫ ܐܢܬܘܢ ܥܒܕܝܢ ܠܝ ܒܪܫ ܐܦ ܐܢܐ ܐܦܪܥ ܥܠ ܪܫܟܘܢ, *Do you render me a recompence?* ... which the *Latin* Interpreter in the *Polyglott*

[a] Lib. Radicum. [b] Mercer, Caſt. Druſ. Lively. Druſius and Mr. Lively. [d] Tig. Pagn. Munſt. [e] Druſius. The Arab. MS. likewiſe giveth thoſe diſtinct notions.

Polyglott Bible renders, *quod ſi beneficiis me cumulatis*. But if ye heap up benefits on me, which I think may rather be rendred, *but if ye caſt* (or confer on me) *recompences due to me*, the word, גמול, *Chublo*, as well, or better ſignifying recompence, or, حقوق واجبة, dues, that ought to be rendred, as on them benefits.

In all theſe interpretations hitherto mentioned, reſpect, we ſee, is had of the more uſual ſignification of the root גמל *Gamal*, *viz.* of *repaying*, or *returning recompence* to any, on ſome occaſion by them before given, or pretended, that notion being by Some given to it in one of the clauſes, by Others in both. But that great Grammarian *Abu Walid* is of another opinion, who thinks that in both places yet mentioned, it is to be taken in that other notion of *doing firſt without provocation or occaſion before given*. And leſt in the firſt place it might ſeem reſtrained to the ſignification of *recompence*, by having משלמים *Meſhallemim*, which ordinarily ſignifies, *to repay*, joined with it, he obſerves that root alſo to ſignify *to give or do firſt*, as well as to *repay*. His words in his explication of the root שלם *ſhalem* are, וקר תכון הדה אללגה לגיר אלמכפאה בל ללאילא כמא כאנת לגה גמול פי הדין אלמעניין איצא, i. e. *This word is uſed alſo to ſignify not only to repay, but to do in the firſt place, as likewiſe the word Gamul is in both theſe ſignifications uſed*; and for example in both he citeth theſe words here, הגמול אתם משלמים עלי ואם גמלים אתם עלי. In which he ſaith of the word, from the root גמל, *Gamal*, in both places, both *haggemul* and *Gomelim*, as likewiſe of משלמים *Meſhallemim*, that both צ יכון ו ובדאו *do not denote other than a beginning*, and that by both is ſignified איל ואבתדא באלפעל, *a doing in the firſt place, and beginning to act*. With him agreeth in this *R. Tanchum*, whoſe words likewiſe, becauſe neither book is printed, we ſhall ſet down, האתין אללגתין אעני גמל ושלם קד יכונאן במעני אלאילא אבתדא ובמעני אלמכאפאה עלי מא תקדם פקולה הגמול אתם משלמים עלי ואם גומלים מן אלמעני אלאול וקולה אשיב גמולכם מן אלמעני אלתאני והדא אלאסתפהאם מנה תע עלי סביל אלתהדיד, i. e. *Theſe two words, viz.* Gamul *and* Shillem, *are ſometimes in the ſignification of doing a thing firſt, ſometimes in the ſignification of recompenſing for what went before. His ſaying therefore*, Haggemul attem Meſhallemim alai veim gomelim attem alai, *are of the firſt ſignification, but what he ſaith in the next words* Aſhib gemulcem *of the ſecond*, viz. *of recompence, and the interrogation from God is by way of threat*. Of the root גמל *Gamal* doth *Abu Walid* likewiſe obſerve, that it denotes *a doing in the firſt place, or beginning in doing, either* באלאחסאן או באלאסאה, *in doing good or evil*. So that, according to him, we might think the words here to denote, *Do ye of your own accord, or without provocation or occaſion given, do injurious things to me?* were it not that *R. Tanchum* notes [f] elſewhere, that in this ſignification of doing firſt לא יכון אלא כיר *it is not uſed but* [g] *of good*, which yet, if there be not ſome miſtake in his words, I do not well underſtand how it can be ſaid, inaſmuch as among the examples brought for proof of that ſignification of the word, for doing in the firſt place, there are ſome in which it is apparently ſpoken of doing evil; as for inſtance, that of *Gen.* l. 15. והשב ישיב לנו את כל הרעה אשר גמלנו אתו, *and will certainly requite us all the evil which we did unto him*. There is גמל *Gamal* certainly ſpoken, as of doing in the firſt place, ſo of doing evil, and therefore do both *Abu Walid*, who was before him, and whom he in many things follows, as alſo *Kimchi* expreſly ſay, that the word doth denote a beginning to do, or doing firſt, as well in doing ill as in doing good; and ſo are [h] *Abu Walid*'s words, having given ſome examples, as namely that which we have cited and others, הדא כלה אולא ואבתדי באלאחסאן או באלאסאה, *all theſe ſignify to do firſt, and to begin either in doing good or doing evil*. [i] *Kimchi* alſo, that it ſignifies התחלת הטובה או הרעה, *a firſt doing, either good or evil*. And ſo therefore, according to them, may it here be underſtood of doing ill or injury, where they had not received any. The obſerving of this, and reciting of the ſeveral rendrings of theſe words, to which perhaps more may be added, and the different diſtinction of them, by putting either once or twice an interrogation, ſhews that they are capable, according to the letter, of different interpretations, but the ſcope is ſtill the ſame, *viz.* that they are an expoſtulation from God with them, concerning injuries by them done to his people, which he looks on as in them done to himſelf, and for which he threatens in the next words to deal with them according to their deſerts, ſaying, קל מהרה *Kal meherah*, *ſwiftly and ſpeedily will I return* גמלכם Gemulcem, *your recompence, upon your own head*. The word גמול *Gemul* here repeated, is by all agreed on to be in the ſignification of *recompenſing*, or repaying them for, or returning on them what they had done; his ſaying that he would do it ſwiftly and ſpeedily, may denote, either with great celerity, whenſoever and as ſoon as he pleaſeth, they not being able to ſtop or hinder him, nor [k] having time to find out way to prevent it. Or that [l] he is ſuch, or of ſuch power, who can as ſoon as, or whenſoever he pleaſeth, without any ſtop or hindrance, ſo do; in that ſenſe ſeem to take it ſuch who look on the word קל *Kal* as a noun. So Munſter, *leve eſt ut velociter reddam retributionem veſtram*, &c. The Tig. *Facile eſt ut & ego*, &c. *velociter rependam*, &c. It is a light or eaſy thing to me that I ſhould, *&c.* *Vatablus* making it an epithet of God *feſtinus cum*

[f] In his Lexicon Morſhed in גמל. [g] And accordingly he ſeems to give the meaning of the words here, Theſe doings which you do unto me firſt, i. e. פעלא מתקדמא as a preceding beneficence. I will ſpeedily recompenſe you. [h] In the root גמל. [i] In Rad. and Comment. on the place. [k] Ar. Mont. [l] Brenn.

cum celeritate, Calv. *velox*, &c. and ſo *Piſcat. levis feſtinatione*, being light or ſwift with ſpeed. Theſe take it all as a noun adjective, yet with difference between themſelves, the former making it as a deſcription of the action, the latter as an epithet of the agent, with whom the MS. *Arabick* ſeems to agree rendring כפפ סרעא, *Being light ſpeedily*. But I ſuppoſe, though as to the ſenſe it will be much one, yet that as to the literal conſtruction they do better, who take that firſt word קל *Kal*, as well as the following word מהרה *Meherah*, for an adverb, that ſo two words of like ſignification joined may give a greater emphaſis to, and aſſurance of what is ſaid ſhall be done; ſo is it taken by Ours who (as we ſee) render it, *ſwiftly*, in which they agree with many Others both ancient and modern in their ſeveral languages. For ſo ſounds the *Chaldee* קליל *Kalil* (which is much the ſame in letter with the *Hebrew.*) The LXX. rendring it ὀξέως, to which I ſuppoſe the printed *Arabick* ببحدة *Beheddat* may well anſwer, though the *Latin* Tranſlator render it *cum ira*, with anger, (it might rather perhaps be rendred *cum impetu* or *celeritate*, with preſent force.) The *Syriack*, ܒܪܝܫ, which the *Latin* renders *Brevi* ſhortly, the ancient Latin *cito*, and to the ſame purpoſe among modern Tranſlators many in ſeveral languages; ſo as that between it and the following מהרה, *Meherah*, both being adverbially taken, there is little or no difference in ſignification, only that one adds (as we ſaid) emphaſis or confirmation to the other, ſo that Some think it ſufficient to expreſs them by one word put in the ſuperlative degree, [m] *velociſſime* moſt ſwiftly (or moſt ſpeedily) which ſeems to import as much as the two words both of the ſame ſignification repeated do require; whether put without a conjunction between them as they are in the original, *Kal Meherah*, and ſome of the tranſlations put, as in the Vulgar, *cito*, *velociter*, or with one, for making the language plainer and ſmoother, as in Ours and [n] Others, *ſwiftly* and *ſpeedily*. *Abarbinel* thinks by this expreſſion to be meant that the puniſhment of *Tyre* and *Sidon* (thoſe places being properly and preciſely taken) ſhould not be deferred to be, בסוף הגלות בשאר האימות, *at the end of the captivity of the Jews*, as that of other nations ſhould, but be ſooner, and that which is here threatned, was made good on them, when *Alexander* the great did under the time of the ſecond temple deſtroy them. How or when Others think it was to be fulfilled, will after appear. He threatens that he will ſo in his due time return upon them, in full meaſure, and effectual manner, that which ſhall appear to be a juſt recompence for their evil behaviour towards him in their dealing as they did with his people, and ſuch things as belonged to him and his name was called upon, or were called *his* and by his name. Their doings to have been evil, and ſuch as he was highly provoked by, as it is in theſe former words, or expoſtulation, in general intimated, ſo more particularly what they were, is in thoſe that follow expreſſed.

5. *Becauſe ye have taken my ſilver and my gold, and have carried into your temples my goodly pleaſant things.*

In determining what he means here by calling it *my ſilver* and *my gold*, and my *goodly precious things*, is between Expoſitors ſome difference. Among the Jews *Aben Ezra* expounds it, ſuch as the Kings of *Judah* had given them, either שוחד או לפדיון השבויים *for a gift* (or preſent) *or for the redemption of captives*. Whom *Druſius* ſeems to expreſs, ſaying, *aurum populi mei, quod viri pro redemptionis pretio ſolverent, aut muneris loco inferrent ad vos*. *Kimchi* takes the ſilver and gold which the *Iſraelites* had, to be ſo called and owned by God as his, becauſe he gave it to them. So likewiſe *Abarbinel*; ſo that in taking it from them, they robbed him, or took away what was his; his was the ſilver, his the gold of all *Iſrael*, as by him given to them, ſo that he might ſtill ſay of it, לי הכסף ולי הזהב כל ישראל, *mine is the ſilver, mine the gold of all Iſrael*.

This way take [o] Several alſo among chriſtian Expoſitors. Others both ancient and modern by it underſtand [p] that ſilver and gold, and precious veſſels which were in the temple dedicated to God, and ſo his. *Grotius* thinks not theſe but the former to be meant, *non quæ templi erant*, not ſuch precious things which belonged to the temple, and which were carried away to *Babylon* by the *Chaldeans*, but *ea quæ populi erant*, ſuch as were the peoples goods, and by the *Chaldeans* having taken and ſpoiled the city ſold to their neighbours. But I ſee no reaſon why both may not be underſtood and looked on as comprehended, [q] *Argentum populi mei, vel argentum templi mei*, either the ſilver, *&c.* of my people or of my temple, or both of my people and of my temple. So ſeems to be *Calvin*'s mind, that there is no doubt that they did rob and ſpoil the people of their good, and that for that they were guilty, and for that are taxed; but in a more eſpecial manner for their taking away *ſacra Templi vaſa*, the holy veſſels of the temple. The ſilver and gold and deſirable precious things of his people were indeed his, and it was juſt reaſon that he ſhould call to account for it thoſe that took them away, they in ſo doing, doing manifeſtly wrong to him, who owned both the poſſeſſors, and what in that kind they poſſeſſed, but more apparent wrong was certainly done to him, in taking away ſuch things as none was looked on as owner of but himſelf, *viz.* the treaſures and ornaments of his peculiar houſe, ſeparated and conſecrated to him, which though he had not need of, nor could be properly ſaid to have pleaſure in or for any good that he reaped thereby, yet as tokens of his peoples gratitude, and honour, and obedience by them ſhewed to

[m] Jun. Trem. [n] So the LXX. and Syriack. [o] Mercer, Pet. à Fig. Grotius, Dr. Stokes, &c. [p] Jerom. Cyril, Tarnov. [q] Piſcat.

to him, he did delight in and accept of, as what was of his own by them given to him. The robbing of him of thoſe things was a great injury in itſelf, but much more yet heightened by the uſe that they put them to in carrying them into their own temples להיכליהם *leheicelehem*; the word ſignifies either [r] *palaces* or *temples*, and is ſo rendred by Some, *palaces*, but the rendring it *temples* ſeems to have more of emphaſis in it, as greatly aggravating their crime, in that they did not only take away thoſe things from God and convert them to their own private uſe, but to the greater diſhonour and contempt of God, as it were in triumph over him, place them openly in the temples of their idols, as if they had gotten the victory over God. Thoſe of *Tyre* and *Sidon*, and the coaſts of *Paleſtine* being ſaid to have done this, ſeems to intimate, that they by thoſe names called, [s] were aſſiſting to the *Chaldeans* and partakers with them in ſpoiling the city of *Jeruſalem* and the temple, and for ſuch they are in the firſt place taxed; and in the next words they are farther taxed for wrong done to them in reſpect to their perſons.

6. *The children alſo of Judah and the children of Jeruſalem have ye ſold unto the Grecians, that ye might remove them far from their border.*

By what is ſaid that they ſold the children of *Judah* and of *Jeruſalem*, to the *Grecians*, *Kimchi* expounds ſo as either to be meant of ſuch young children as they ſtole from the *Jews*, while they were yet in their own country, or of ſuch as coming and ſiding with their enemies, when they carried them captive, they took and got into their hands, and whether meant of one or the other, ſold unto the *Grecians* who lived a great way from the land of *Iſrael*, that ſo they might not return again to their country, which is the ſame that *Aben Ezra* before him in briefer words expreſſed, שלקחתם במלחמה או בגניבה, *whom ye took in war, or by theft*. Some obſerve that by ſaying the *children of Judah and the children of Jeruſalem*, are not neceſſarily meant young children only, [t] but that it may be underſtood of ſuch as were of riper age alſo, any of the inhabitants of *Judah* or citizens of *Jeruſalem*, called the children thereof, and ſo *Caſtalio* renders *Judæos & Hieroſolymitanos*, *Jews* and *Jeruſalemites*; as likewiſe in the next place, that which literally ſounds the *ſons of the Grecians*; is by Ours and ſeveral Others rendred ſimply, the *Grecians*. For the words in the *Hebrew* are לבני היונים *libne hayevanim*, and ſo accordingly by the [u] ancient Tranſlators according to the letter rendred, as likewiſe by ſeveral more modern, *the ſons of the Grecians*, as Ours alſo note in the Margin, though in the Text putting what is thereby meant, *viz.* not children in reſpect of their age, but people of ſuch a nation, and by the name *Javanim* here put, are particularly denoted *the Grecians*, ſo called from their father *Javan* the ſon of *Japhet*, Gen. x. 2. from whom they are called in their own tongue *Jones*; yet is it by Some obſerved, that that name may be alſo ſo taken as not only to deſign them in particular, but ſo as to comprehend other Gentile nations alſo, they being of great note among them, and their language uſed by them, in that large acception, which St. *Paul* takes that name, when in his diſtinction of people into *Jew* and *Greek*, he ſeems under it, to comprehend all nations that could not be called *Jews*. So *Rom.* i. 16. ii. 9, 10. iii. 9. and 29. x. 10, 12. *Gal.* iii. 28. *Coloſſ.* iii. 11. Whether by *Grecians* here he mean ſuch as were properly called ſo (between whom and the people of *Tyrus* here named [w] appears to have been commerce of old, as in trading for other things, ſo alſo for the perſons of men, *Ezek.* xxvii. 13.) or others to whom that name was communicated; ſuch it appears are underſtood as were far remote from *Judeah*, and from which they ſhould not probably return thither, by ſaying, *that ye might remove them far from their border*, that is, their own country and the limits thereof.

God having thus deſcribed the injurious dealings of *Tyre* and *Sidon*, and thoſe of the coaſts of *Paleſtine*, or of ſuch as were under thoſe names comprehended, towards his people, he ſubjoins in the two next verſes a deſcription of what he himſelf will, thereby provoked, do, both for his people and to his and their enemies. Firſt, as for what he will do for his people, he ſaith,

7. *Behold, I will raiſe them out of the place whither ye have ſold them,* [then as for what he will do to or againſt their enemies.] *I will return your recompence upon your head.*

8. *And I will ſell your ſons and your daughters into the hand of the children of Judah, and they ſhall ſell them to the Sabeans, to a people far off: for the Lord hath ſpoken it.*

Of which words according to the letter, *Abarbinel* gives this plain explication, I will reſtore them, and cauſe them to return from the place whither you ſold them, and by their hand will return your recompence on your own head, for that your ſons and daughters ſhall be ſold by them to the *Sabeans*, inaſmuch as they are a nation far remote from you. By his ſaying, הנני מעירם, &c. *Behold, I will raiſe them out of the place*, though the word [x] properly ſeem to ſignify to raiſe them from ſleep or the like, yet may alſo and here appears to import, as much as [y] *reduces facio*, to cauſe to return thoſe that ſeemed to be quite loſt and forgotten (like men aſleep or dead, not appearing among men) he will yet raiſe up again, and cauſe to appear in their countries, from which they had been ſo far and ſo long removed. So the *Chaldee* הא אנא

[r] Some copies of the LXX. read ὅιαις, Others ναοὺς. Syr. Arab. Vulg. Lat. [s] Druſius. [t] Druſius, Tarn. [u] Chald. LXX. [w] Grot. [x] Tarnov. [y] Druſ.

אנא מיתי להון בגלאי, *I will bring them publickly.* In his ſaying, *I will ſell your ſons*, &c. it is manifeſt that the word ſelling is not taken in its proper ſignification of paſſing over right to any thing for a price taken for it; this cannot be ſpoken of God, but ſo as to denote the giving over a thing to any, ſo as that he ſhall have juſt right to it and over it, and power to diſpoſe of it, as over a thing which he had bought with his money. In this ſenſe is the word ſelling alſo [z] elſewhere uſed. So is God ſaid to have ſold the *Iſraelites* into the hands of their enemies, *Judges* ii. 14. iii. 8. iv. 2. and x. 7. ſuch a deliverance the *Pſalmiſt* xlii. 12. calls, God's ſelling his people בלא הון *ſine pretio*, without price (as the Vulgar renders it) or as Ours, *for nought*, or as in the Margin, *without riches*. In the foregoing words, *The children of Judah*, &c. *have ye ſold unto the Grecians*, and thoſe that follow, *and they ſhall ſell them to the Sabeans*, it is plain that it is taken for ſelling for a price; but here ſpoken of God's dealing, it is not ſo, but meant of his giving or delivering up into their hands and power, ſo *Kimchi* expounds it אמסרם בידם, *I will deliver them into their hand.* The not obſerving this uſe of the word, *Druſius* thinks to have been occaſion to Some of rendring the words, ביד בני יהודה, *Beyad Beni Jehudah*, *opera filiorum Judæ*, by the means of the children of *Judah*, of whom his cenſure is that *male exponunt*, they do ill expound it. So indeed doth *Caſtalio* render it; ſo *Vatablus* expounds it, and ſo *Mercer* alſo, yea that expreſſion is ancienter. For ſo the MS. *Arabick* appears to have taken it, rendring עלי יד בני יהודה, alai yad bani yehudah, *by the hand of the children of Judah*, nor doth that of the Vulgar *Latin*, [a] *in manibus filiorum Judah*, differ, though the *Doway* render it, *into the hands of the children of Judah.* That ביד *beyad* may indifferently ſignify either *by the hand*, or *into the hand*, there is no doubt, nor do I ſee, though the conſtruction be different, what great difference there will be in the meaning; what will ſelling them by their hand be, but giving them up into their hand to ſell them, or diſpoſe of them, as they liſt?

As to the next words, *And they ſhall ſell them to the Sabeans, to a people far off*; the word rendred *Sabeans* being in the *Hebrew* שבאים *Shebaim*, there is difference from of old among Interpreters. The LXX. render them, καὶ ἀποδώσονται αὐτὸς εἰς αἰχμαλωσίαν, &c. *and they ſhall ſell them into captivity to a nation far diſtant*, &c. So the printed *Arabick* following them, ويسلمونهم للسبي الي امة بعيدة, *and they ſhall deliver them up for captives to a nation that is far off*, upon what grounds they went in ſo rendring the word is apparent, *viz.* becauſe the word שבה *Shabah*, whence they look on this as a noun derived, ſignifies in the *Hebrew*, as likewiſe in the *Chaldee*, *Syriack*, and *Arabick*, *to make or lead captive*, and ſo this to denote *captivities* or *captives*, as *Jerome* thinks they ſhould rather have rendred, and ſo we ſee the *Arabick* to render. But no ſuch form of a noun appellative elſewhere occurring, Others generally take it here as a proper name of a people, or nation ſo called, viz. *Sabeans*, as alſo their country which they inhabited, viz. *Seba*, or *Sabah*, ſo the other *Greek* Verſions τοῖς σεβαὴμ, or [b] τοῖς σαβαίοις; the *Syriack*, ܣܒܝܐ; the Vulgar Latin *Sabæis*, as generally all more modern tranſlations; the MS. *Arabick* ليمن Leahil yaman, *to the people of Yaman*, which is an explication of what people he thinks meant by thoſe, who are called or here meant by *Sabeans*, *viz.* the inhabitants of *Yaman*, or *Arabia felix*, and not any others, who, or their country, might be called by the like name, as it appears Others have thought to be here meant, as *Jerome*, who thinks them to have been a people *trans Indiam*, beyond *India*, of whom he thinks likewiſe the Queen of *Sheba*, who came to hear the wiſdom of *Solomon*, to have been, 1 *Kings* x. and whence he ſaith that frankincenſe alſo comes. But *Druſius* taxeth him, as being in this in an error, which he conceiveth to have been occaſioned, by his not diſtinguiſhing betwixt שבא *ſheba* with *Schin ſh*, and סבא *Sabah* with *Samech S.* which are diſtinct names of different perſons (who might be the fathers of different nations) and countries (which perhaps were from them called, as *Pſalm* lxxii. 10. מלכי שבא וסבא. The Kings of *Sheba* and *Seba*; wherever *Seba* be placed, whether in *Æthiopia*, or *Arabia Chuſæa*, of *Sheba*, it is more than [c] probable, and by moſt agreed, that it is in *Arabia felix*, and generally agreed that thence frankincenſe is brought, and moſt probable that thence the Queen of *Sheba* came, whom our Saviour, *Mat.* xii. 42. and *Luke* xi. 31. calls the Queen *of the* [d] *South*, which ſeems the interpretation of *Yaman*, and ſaith, ſhe came from the utmoſt parts of the earth, as her country being ſituate on the utmoſt ſhore of *Arabia* might be called; as the inhabitants are here called *a people* [e] *far off*, certainly if ſituate in that part of *Arabia*, they were ſo far remote from *Tyre* and *Sidon*, and the coaſts of *Paleſtine*, as that they might be well ſo called, although the words are capable of another interpretation, which will take away ſcruple concerning that; which is, that they ſhall ſell them to the *Sabeans*, [f] who ſhall carry them away and ſell them to nations very far off, but there is no need of any ſuch ſcruple. Theſe things being obſerved, as the literal interpretation of the words in theſe five laſt verſes, there is no great difficulty; but as to the farther meaning of them, and how, and when, and what is ſaid, ſhould be fulfilled, there is much, it being added, *for the Lord hath ſpoken it*, *i. e.* certainly [g] determined it: there is no doubt but certainly it ſhould in its due time, and in due manner be fulfilled: but no hiſtory plainly and certainly declaring when and

[z] Druſ. [a] Or Pagn. in manu. [b] Theodot. [c] Mercer ſeems to think otherwiſe. [d] Kimchi ſaith of them, the Sabeans are the ſons of Saba, and lye eaſt and ſouth of Iſrael, and Tyre, and Sidon, and Paleſtine. [e] See Jer. vi. 20. [f] Druſius. [g] Abarbinel.

and how it was ſo, hath made Expoſitors much to vary, Some adhering to a literal interpretation, Others preferring a figurative, which the words ſeem ſo much to incline to, that *Calvin* ſaith, *ſtultum eſſet ac puerile, nimis inſiſtere in ipſa litera*, it would be a fooliſh and childiſh thing too preciſely to inſiſt on the bare letter; although he will not ſay that the Prophet ſpeaks allegorically, and himſelf abſtains from ſuch expoſitions, as not having in them any thing that is firm and ſolid, yet he ſaith, *aliquam figuram ſubeſſe in his verbis*, that there is counted ſome figurative meaning in theſe words, *viz.* that the *Tyrians* and *Sidonians* ſhall be ſold and ſent up and down into far remote countries, *Idque fiet in gratiam electi populi & eccleſiæ, ac ſi Judæi ipſi eſſent venditores*, And that ſhall be done for the ſake of God's elect people and church, as if the *Jews* themſelves were the ſellers. From ſuch ambiguity or latent meaning, which he obſerves to be in the word, ſeems it to be alſo, that, as *Ribera notes* concerning the fulfilling of what is here ſaid, *Divinant expoſitores & multa dicunt, ſed quæ nequeant comprobare*, Expoſitors go by conjecture, and ſay many things, but ſuch as they cannot make good. That which he follows is (having underſtood by the *Jews* all God's elect people) to underſtand by thoſe of *Tyre* and *Sidon* and the coaſts of *Paleſtine*, [h] all thoſe nations that bordered on the Chriſtians of old, from whom they received much damage, and the time when this recompence here threatned ſhould be to them, the day of the laſt judgment, and that then he will raiſe up thoſe of his ſaints, whom they had ſold to foreigners, and who had died in ſtrange countries, to life again, that ſo they ſhould be preſent at the judgment, and ſee what puniſhment he would inflict on thoſe their enemies, by ſelling whom he thinks meant delivering them up to the ſaints, who ſitting on thrones with him to judge the wicked, ſhall deliver them up to eternal captivity. By the *Sabeans*, to whom it is ſaid they ſhall ſell them, he thinks meant the devils, to whom they ſhall be delivered up to be tormented. The ſame way of expoſition do Others alſo follow, who both go [i] before and follow him [k], and agree with him in it: yet though the words may be ſo applied, is it, I think, among thoſe which cannot be eaſily proved to have been the only or primary meaning of them, when, and as, ſpoken by the Prophet. We may well look for ſomething more literal in them, although when and how it was ever put, or to be put in execution, for want of plainer deſcription of the hiſtory of it in ſcripture, will be hard to determine.

Among the Jews *Kimchi* ſeeming to think they are literally to be underſtood, yet in aſſigning the time when what is ſaid, ſhould be actually performed, he doth it ſo as to make all things uncertain and ambiguous, and indeed ſo as to ſignify nothing. That which is ſaid, Behold I will raiſe them out of the place whither ye have ſold them, he expounds by, כי עוד ישובו לארצם, &c. *For they ſhall yet return to their own land*; although the place of their *captivity be far off, they ſhall return into their own land*, הם או בניהם, *either they or their children, or* גם הם גם בניהם *both they and their children*, הם בתחיית המתים, they at the reſurrection of the dead, and their children, שיהיו בזמן הישועה, *which ſhall be in the time of ſalvation*. By his words it appears to be his opinion, that what is ſaid ſhould, according to the literal meaning of the words, be fulfilled, but that it is not yet fulfilled, nor ſhall be till the reſurrection of the dead, and the times of the Meſſiah, or Chriſt, who ſhall bring ſalvation to the *Jews*, and is not yet come. How his opinion agrees with what other *Jews* think, it will not concern us to enquire: that which we ſhall obſerve is, that it is not agreeable with the verity of the chriſtian religion, by which we are aſſured that Chriſt is already come to bring ſalvation to his people, and that his ſecond coming, at which the dead ſhall be raiſed, and both quick and dead be judged by him, is not a time of ſuch tranſactions as we here mentioned, of buying and ſelling themſelves from one nation to another, and trafficking for worldly matters, when [l] the earth, and the works that are therein ſhall be burnt up, when the wicked ſhall go into everlaſting puniſhment, but the righteous into life eternal, *Mat.* xxv. 46. ſo that if ought of what is here underſtood, be to be expected to be then done, it cannot be literally to be underſtood. As to ſuch a literal meaning *Abarbinel* ſpeaks more intelligibly, ſaying, that it was done in the time of the ſecond temple, when *Alexander the Great* deſtroyed thoſe places, viz. *Tyre* and *Sidon*. And there are among [m] Chriſtian Expoſitors who do in this way agree with him. As for what is ſaid, that *the children of Judah and of Jeruſalem, whom they had ſold unto the Grecians*, &c. he *would raiſe them out of the place whither they had ſold them*, *Grotius* thinks to be made good under *Alexander the Great* and his ſucceſſors, who in favour of the *Jewiſh* nation, reſtored to liberty many *Jews* who were captives, or in ſervitude in *Greece*; and as for what he threatens to thoſe of *Tyre* and *Sidon*, that he would ſell their ſons and daughters into the hand of the children of *Judah*, and they ſhould ſell them to the *Sabeans*, he thinks to have had its effect, when the ſame *Alexander* took *Gaza*, *Sidon* and *Tyre*. Others think the fulfilling of theſe things to be referred to the times of [n] *Cyrus*, and the [o] *Maccabees*. Others, that though there be no plain hiſtory which deſcribes the compleating of them, yet that without doubt all was fulfilled as the letter ſounds, God having ſaid it ſhould ſo be, certainly it will be the plaineſt way to underſtand it according to the letter. If any thing may be counted ſuch that hath not been fully accompliſhed, we may (I ſuppoſe) refer that (though not the whole

[h] P. 211. [i] Rupertus. [k] Chr. à Caſtro, Sa. Menoch. [l] 2 Pet. iii. 10. [m] Grotius, Brennius. [n] Pet. à Fig. [o] Lyra.

whole matter, as we ſee Some do) to the day of judgment, when the places here named, ſhall with all others, be called to a farther account for what they at any time did in this world. As for their particular, we learn from our Saviour telling *Chorazin* and *Bethſaida*, that, *it ſhall be more tolerable for Tyre and Sidon at the day of judgment, than for them*, Mat. xi. 22.

That which from this paſſage will, according to theſe expoſitions mentioned, to be neceſſarily inferred is, that though God do ſuffer his people ſometimes to be trampled upon and to be contemptuouſly uſed, and injuriouſly dealt with by his and their enemies, yet he will in due time deliver them from the hand of their enemies, and to them render a juſt reward, proportionable to the wrong that they have done to his people. What God here promiſeth to do for the *Jews*, then his people, may all his people at all times look on as a promiſe of good iſſue to them under any ſufferings; and in what is threatned to *Tyre* and *Sidon*, &c. may other enemies to God's church and people read their own doom. This particular example will be a proof in all other like caſes, and we may be aſſured of it, *for the Lord hath ſpoken it*, whoſe truth is not limited to any particular, but hold in all like caſes alike. The words are by [p] Some far differently interpreted, as if by what he ſaith, he will ſell the children of the *Tyrians*, &c. to the *Jews*, and they ſhould ſell them to the *Sabeans*, were meant the Apoſtles, ſending ſuch as were converted to Chriſt into remote parts, for bringing others in to him by preaching the Goſpel to them, or ſuch like purpoſe: but this ſeems not ſo proper to the words, in which appears a manifeſt threat of evil, and not a promiſe of good, as that would be.

9. *Proclaim ye this among the Gentiles: prepare war, wake up the mighty men, let all the men of war draw near, let them come up.*

10. *Beat your plow-ſhares into ſwords, and your pruning-hooks into ſpears; let the weak ſay I am ſtrong.*

11. *Aſſemble yourſelves, and come, all ye heathens, and gather yourſelves together round about: thither cauſe thy mighty ones to come down, O Lord.*

Having from the beginning of *ver.* 4. hitherto ſeemed to direct his ſpeech to ſome particular nations, as thoſe named, *Tyre* and *Sidon*, &c. he ſeems here again to return to ſpeak, [q] what may in general concern all nations of whom he had ſpoken, *ver.* 2. and commands it to be taken notice of by them, as if it were by an herald, or ſuch as he employed, proclaimed to them all. That which they are to be warned of, is that they *prepare war*, and that they muſter up all their forces, make all poſſible preparations, and uſe their joint and utmoſt endeavours, even all the enemies of God and his church, comprehended under the name of the *Gentiles*, for reſiſting his power, in inflicting on them what he hath determined in his appointed time to bring on them. His calling on them ſo to do, and to prepare to meet him in ſuch a manner, is a certain prediction, that however now they ſeem to prevail againſt his church, without any ſeeming able to reſiſt them, yet there ſhall be a time when he will appear to ſtop their violence, rage they never ſo furiouſly, and ſet themſelves together with never ſo great force, againſt him and his elect. His bidding them to *prepare war*, and make all the proviſions they can for it, is a plain warning that he is preparing war againſt them. So much will the words ſimply taken import; if they be taken by way of irony or ſcoff (as they are by many taken to be) then will they farther give to infer, that when they have made all theſe preparations that they are bid to make, yet all ſhall be in vain, they ſhall not be able to reſiſt, nor to ſtand out againſt thoſe judgments that he will execute on them. What time is here pointed out, and when the things here ſpoken of ſhould be fulfilled, and by and on whom, it being not expreſſed, nor by the hiſtory of ſcripture made plain, makes the meaning very ambiguous, and ſuch as Expoſitors do not conſent in. [r] Some think what was done by *Nebuchadnezzar* to be meant: [s] Others the battle of *Arbela* (between *Alexander* and *Darius*) to be eſpecially had reſpect to; [t] Others, ſuch things which ſhould be done under Antichriſt, toward the end of the world. [u] Others, to be underſtood as that God would ſtir up all nations, that were enemies to his people, one againſt another, to deſtroy one another. They ſeem not any of them to make things plain; I think therefore the plaineſt way, to be that which the learned Mr. *Lively* takes, who thinks that the day of the laſt judgment is here ſet forth, *ſimilitudine ſumpta a bello*, by a ſimilitude taken from war, in which powerful generals bring down and deſtroy their enemies; ſo taking thoſe here mentioned among the *Gentiles* for the enemies on whom God will take vengeance, and therefore calls upon them to aſſemble themſelves together, and ſo to do what he bids them, that he may ſo do. So *Jerome* ſaith to be the opinion of the *Jews*, which he himſelf alſo likes. So *R. Solomon* manifeſtly takes to be meant, while he puts for explication of the words, *prepare war*, אם תוכלון להלחם כנגדי, *if ye can be able to fight againſt me.* Others in a clean contrary way take them for thoſe, whom he will employ in taking vengeance on his enemies, and the enemies of his people. Such *Jerome* mentions to have been in his time, who did think, *hæc ſanctis gentibus prædicari ut præparentur ad bellum, & pro populo Dei dimicent*, that theſe things ſhould be proclaimed to holy people, that they ſhould prepare themſelves for war, that they might fight

[p] See Pelican. Mercer, Tarnov. out of Wincelm. [q] Lively. [r] Tirin. [s] Grot. [t] Lyra, Pet. à Fig. [u] Calv.

fight for his people. So ſeems *Cyril* alſo of old to have thought, that he doth in theſe words direct his ſpeech ἐπὶ τὸς ἰδίους προσκυνητὰς, *to his own worſhippers*, to give them confidence ὅτι καὶ τῶν ἐχθρῶν ἀμείνοι ἔσονται αὐτῷ προασπίζοντος, *that they ſhall have the better of their enemies by the help of him taking their part*. This way take alſo ſeveral modern Expoſitors, who look on the words ſo to ſound as if God did [w] *colligere ſuos exercitus, & inſtruere ſuas copias, ut pœnas ſumat de hoſtibus Eccleſiæ ſuæ*, muſter up, or gather together his armies, and draw up his troops, that he might inflict puniſhment on the enemies of his church, [x] ſo as to ſhew how great forces, how numerous armies he hath ready at his call for help to his church, and deſtruction to their enemies at ſuch time as he ſhall think fit; for as to the time deſigned, I do not ſee them to ſpeak any thing particularly.

Theſe two ways St. *Jerome*, as we ſaid, mentioning, prefers that which we have put in the firſt place, as likewiſe [y] ſeveral Others do, whom I think we may well agree with in it, it ſeeming moſt agreeable to the import of the words. It was, as he obſerves, the opinion of the *Jews* in his time, or before him, with whom among ſuch as are later than him *Abarbinel* may alſo be reckoned in part, although as to the whole of his opinion, I ſuppoſe it may be looked on as ſingular to himſelf, and ſuch as we ſhall not find any other to agree with him in, nor find reaſon ourſelves to do it, and becauſe it is ſuch we ſhall give a brief account of it, that the reader may judge thereof. He ſaith, that though the words may be underſtood of a war, to which God ſhall ſtir up the hearts of the ſons of *Edom* and the ſons of *Iſmael* (which in his language are the *Chriſtians* and *Mahometans*) therein to go up to or invade the Holy Land, and there to fight one with another till they be all deſtroyed, yet that without doubt the Prophet doth in that declare what concerns the reſurrection of the dead, in that he ſaith, *ver.* 9. העירו הגבורים, *wake up the mighty men*, and *ver.* 12. יעורו ויעלו הגוים, *let the heathen be wakened and come up*, uſing the word of wakening, and *ver.* 14. המנים בעמק החרוץ, *multitudes in the valley of deciſion*. From theſe expreſſions he concludes the mind of the Prophet to be, that thoſe that ſleep in the duſt, ſhall awake and ariſe from their death, and that of them ſhall be ſingular or particular perſons both of the children of *Iſrael* (who ſhall ariſe that they may ſee the fall of their enemies who perſecuted them) and alſo particular perſons of other nations, as to ſay, *Sennacherib*, *Nebuchadnezzar*, *Titus*, and ſuch other enemies, that they may be puniſhed together with their ſeed, and that they may ſee the deſtruction of their native countries, which he ſaith to be intimated by the words, *proclaim ye this among the Gentiles*, *prepare war*, &c. and ſo the meaning not to be, as *R. Solomon* would have it, *Prepare war, if ye can war* (or fight) *againſt me*; neither to be ſpoken concerning thoſe that came againſt *Jehoſhaphat*, according to what *Aben Ezra* cites from one *R. Moſes Mordecai*, but concerning that war which ſhall be באחרית הימים, *in the laſt days*, of which he ſpeaks, ſaying, *Proclaim ye this among the Gentiles, and let them all prepare themſelves for the war*; for though the matter be made publickly known among the *Gentiles*, they ſhall not be able to eſcape it, what God hath ſpoken being ſure always to ſtand; and becauſe many kings and princes, who had done evil to *Iſrael* in their deſtruction and captivity, yet died in their honour; of them he ſpeaks, ſaying, *Wake up the mighty men*, as much as to ſay, Awake, awake from your ſleep of death, draw near and come up. For there ſhall be gathered together all ſorts of nations to war, and of them alſo that dwell in the duſt, and ſhall come thither with them. But that he means not generally, all of them ſhall then live again, but ſuch as kings and counſellors of the earth, the mighty men which were of old, which fought againſt *Iſrael*, appears by the ſaying, אנשי מלחמה anſhe milchamah, *the men of war*, *viz.* ſuch as warred with God and with his people, as the people of the generation of the wilderneſs are called *Anſhe milchamah* (Deut. ii. 14.) becauſe they did, as it were, war againſt God, and believed not his word. And as for them that ſhall then (as he thinks) ariſe from the dead, and come to the valley of *Jehoſhaphat*, (*ver.* 12.) he ſaith that their riſing and coming thither ſhall be לא להלחם, *not to fight*, but to ſee that God will then ſit to judge all the heathens round about, and to behold the judgment and vengeance that he will there execute on them: and for making good his opinion he ſaith that there ſhall be (according to what ſome of their wiſe ſay) two reſurrections of the dead, the one for that *remnant whom God ſhall call* (chap. ii. 32.) in the time of redemption, *viz.* of יחידים מבני ישראל, *choice particulars* of the children of *Iſrael*, as likewiſe particulars of the *Gentiles*, who have done evil to *Iſrael*, whoſe reſurrection ſhall come before, that they may be at that time to ſee their fall, and that this reſurrection ſhall not be but in the Holy Land, in the valley of *Jehoſhaphat*; of whom he ſaith that *Iſaiah* propheſied in thoſe words, *chap.* lxvi. 24. *And they ſhall go forth, and look upon the carcaſes of them that have tranſgreſſed againſt me.* The ſecond, he ſaith, ſhall be after that, and that a more general one, *viz.* of all the righteous *Iſraelites*, which have been in all generations, and likewiſe of multitudes of other nations, who were true believers, who ſhall riſe in all the habitable parts of the world, and ſeveral regions thereof, to publiſh in the world the truth of the Lord, and of his law, that ſo men may be directed all of them to call on the name of God, and ſo ſerve him with one conſent. To this purpoſe will he have to tend the meaning of the Prophet, but mingling in his expoſition ſuch fancies of his own, that I ſuppoſe he will have not many to agree with him.

[w] Calvin. [x] Danæus. [y] Mercer, Ribera, Pet. à Figuer. Chriſt. à Caſtro. Jun. Trem. Piſcator, &c.

him. That he may ſeem himſelf to have ſuſpected, while he ſaith, that if any like not to interpret theſe words of the reſurrection of the dead, he may look on them as an excitement to go up to that war, which ſhall then be. But I look not on the referring the words to the time of the reſurrection of the dead, to be that which is to be found fault with, but his underſtanding it as he doth. If it be underſtood to import the ſame time with the day of judgment, as we take it to be, I think it to be that which among the ſeveral expoſitions of the words may ſeem moſt probable, as ſetting forth the great confuſion that all people ſhall be in at that time, which is the interpretation which Mr. *Lively* prefers.

Having thus premiſed concerning the different opinions of Interpreters, as to the ſcope of the words in general, the chief of my remaining buſineſs will be to give more particularly the literal meaning of ſome of them, that ſo the reader may judge how they are appliable to any of ſuch expoſitions as are given.

Prepare war.] So Ours read in the Text, but in the Margin put *ſanctify*, intimating that the word [z] קדשו *Kaddeſhu* in the *Hebrew* doth properly ſo ſignify. So it is manifeſt it doth, but withal, that it is uſed to ſignify the preparing for a thing in a ſolemn manner, as to which men were, as with a ſacred obligation, which ought not to be neglected or violated, bound, and is therefore by the word of preparing thought to be aptly rendred, as elſewhere, ſo here, as well by Jewiſh as Chriſtian Interpreters. So the *Chaldee* renders it, זמינו עברי קרבא, *prepare ſuch as ſhall wage wars* (or warriors), *Aben Ezra* alſo הכינו, *Kimchi* הזמינו, *prepare*. The MS. *Arabick* استعدوا للحرب *prepare yourſelves*, or be prepared, or ready, for war, as likewiſe *R. Tanchum*, who rendring it, אעדו אלחרב, اعدوا الحرب *prepare war* (or to war,) explaining it by, استعدوا له, *be prepared, or prepare yourſelves for it*. By which we may underſtand what both the Septuagint (as the printed *Arabick* following them) and the *Syriack* and Vulgar *Latin*, with ſome modern, meant, by their rendring, *ſanctify a war*, *viz.* that they ſhould wholly, as if by an holy league bound, ſet themſelves to it, or make preparations for it as for a ſacred thing, which [a] required ſolemn preparations. For this end (ſaith he) *wake up the mighty men*, &c. העירו Hairu, *wake up* (from the root עור, Ur, *to awake.*) The ſame word we have, *ver.* 7. though in another tenſe מעירם *Meiram*, and there by Ours rendred, *will raiſe them*. It appears in this conjugation to ſignify any raiſing up, as by waking from ſleep, or raiſing from death, or ſtirring up to a vigorous proſecution of any thing; and in which of theſe notions it is to be taken muſt be known by what is required by the words joined with it, and the ſenſe of the place, which is taken. So here by thoſe who take by the *mighty men* and *men of war here* mentioned to be meant ſuch of them, who having once lived had ſince been dead and laid aſleep in the duſt, is it (as by [b] *Abarbinel*) underſtood of wakening, or raiſing from the ſleep of death to life. By thoſe who take by them to be meant ſuch as were yet then alive, of ſtirring up or exciting them to proſecute with vigour the buſineſs here enjoined, *viz.* of preparing war, which whoever are underſtood are bid to do, and to *draw near*, and *come up*, *viz.* to come together in the preſence of God, to or at the place appointed by him. By that ſtirring them up the *Chaldee* looks on as denoted the cauſing them to come publickly, ſo rendring it ייתון בגלי, yetun bigli, *let them come openly*. So likewiſe he renders, הנני מעירם, ver. 7. *Behold I will bring them openly*. By יעלו yaalu, *let them come up*, Some [c] think alluſion to be had to the Situation of *Judea*, or *Jeruſalem*, whither they are called, as being higher than other regions about it. That the word יעלו (from עלה) doth properly ſignify to aſcend, or come or go up, is no doubt, yet I ſuppoſe it is not neceſſary that it ſhould be always ſtrictly ſo taken, as if the height of the place whither they ſhould come was thereby denoted. It may be that the place whither they are called is meant [d] of ſuch as was ſo, though not *Judea* or *Jeruſalem*; but it is not neceſſary that from this verb it ſhould neceſſarily be concluded ſo to be, for that it ſeems, in a larger ſignification, to ſignify much the ſame with the preceding verb יגשו, let them draw near, *viz.* let them come, [e] *veniant*, as to Some it ſeems, which uſe of it may be confirmed or illuſtrated by the like uſe of a word from the ſame root, and of the ſame ſignification in the *Arabick* Tongue, *viz.* تعال (from علا *Ala*) which, though it according to the ſignification of the root would properly ſignify, *come up*, and doth alſo ſo ſignify, yet in ordinary ſpeech is uſed for no more than ſimply *Adeſdum*, [f] *come hither* or *draw near*, without reſpect either to the height, or lowneſs of the place, whence or whither he is called, that is ſpoken to. The words are plainly an alarm to the people here called on, to make all poſſible preparations to the war that they are bid to make, which is continued in very emphatical expreſſions in the following words alſo, as *ver.* 10. *Beat your plow-ſhares into ſwords, and your pruning-hooks into ſpears, let the weak ſay, I am ſtrong*. As if all that they were to look after was to make proviſion for it, and there were nothing elſe that they ſhould need to look after, neither the managing of ſuch affairs which concerned their livelihood, as the culture of the ground, and tilling their fields, and dreſſing their vines and fruit-trees, that they might enjoy the neceſſary fruits thereof (which by that mention of the plow-ſhares and pruning-hooks, neceſſary inſtruments for thoſe ends, and bidding to beat them into ſwords

[z] See chap. i. 14. [a] Grot. [b] Who ſeems to look on that verb properly to import ſuch raiſing from death to life, as Ribera alſo doth. [c] Jun. Trem. [d] As the clouds, or the air, if it be underſtood of the reſurrection or day of judgment, as 1 Theſſ. iv. 17. [e] Druſ. Caſt. proficiſcantur. [f] Ver. 11. the word באו come, is rendred by the Arab. MS. تعالو.

ſwords and ſpears, inſtruments of war, is plainly intimated,) or even the looking after their own bodily health, or in any thing favouring their infirmities, though they were weak. This manifeſtly declares the extraordinary trouble of the times ſpoken of, the greatneſs and grievouſneſs of the war, which ſhould not give them leave or leiſure to look after thoſe things, by which men do ordinarily ſubſiſt, and therefore look more eſpecially in the firſt place after. That this is to be the meaning is plainly ſhewed, by thoſe contrary expreſſions of times of peace and ſecurity elſewhere uſed, viz. *They ſhall beat their ſwords into plow-ſhares, and their ſpears into pruning-hooks*, Iſaiah ii. 4. and *Micah* iv. 3. which [z] *Kimchi* thinks to be a deſcription of peace, which ſhall follow the war here ſpoken of: and as to the other words, and *let the weak ſay I am ſtrong, viz.* put himſelf forward in this war without conſideration of his weakneſs and inability, it tends to the ſame purpoſe, it being uſual for weak infirm men to favour their bodies, and not put themſelves on difficult matters, as war or the like; whereas here that is not allowed as an excuſe to them, but they muſt put on ſtrength, and to their uttermoſt, for joining in the employment here called to.

As for ſome of the words in this verſe, how they are differently rendred by Interpreters, it will not be much material to obſerve, as particularly that אתים *Ittim* (in אתיכם *Ittecem*) is by Some rendred [h] *aratra*, plows, by Others *vomeres*, plow-ſhares, as the *Syriack* ܡܫܚܬ̈ܐ) by Others [i] *Ligones*, ſpades, by Others [k] *Bidentes*, forks, or any other word denoting any ſuch inſtrument of iron. [l] שחופרים בהם, *with which they dig or break up the ground.* And ſo מומרותיכם *Mizmerotecem*, is rendred, as in our Text, *pruning-hooks*, in the margin *ſithes*; for as to the ſcope it will be all one, *viz.* to ſhew that now there will be ſo much uſe of iron for inſtruments of war, as that whatſoever was before made of that metal for other uſe, ſhould now be converted to that.

Ver. 11. *Aſſemble yourſelves and come all ye heathens*, &c.] עושו, uſhu, *Aſſemble yourſelves*, The word is لغظة مفردة, ἅπαξ λεγόμενον, no where elſe uſed in ſcripture, and ſo is to be underſtood (as *R. Tanchum* ſpeaks) بحسب مجاورة الكلام, *according to what ſhall ſuit with the context*, or connexion of the words in the ſame ſentence joined with it, [m] and according to this rule he takes the ſignification of it to be, الانحباش والاجتماع, *a being driven together, and gathering together.* Which is the ſignification by [n] ſeveral Expoſitors both ancient and modern given it, who are by Ours alſo in it followed; whence *Aben Ezra*, and *Kimchi*, as Others, think the conſtellation עיש aiſh, or *Arcturus* named, *Job* xxxi. 32. as appearing together in a knot. Others, he ſaith, look on it as the [o] ſame with חושו which ſignifies, *haſten* (by change of the guttural letters ח, and ע, one with another) and ſo it is by Some rendred, as by *R. Solomon*, and among Chriſtians by Some [p] approved. The Vulgar *Latin* renders it *erumpite*, break out, which may ſeem to include the firſt meaning. So *Ribera* expounds it, *Prodite magno cum impetu ex omnibus urbibus veſtris, & congregamini*, come out with great force out of all your cities, and be gathered together. We may well adhere, according to the common conſent of all, to what Ours gives us, as a proper rendring, *Aſſemble yourſelves.* The following words are of more ordinary uſe and known ſignification, as by Ours rendred, *and come all ye heathen and gather yourſelves together round about*; although by thoſe that will look into the *Hebrew* Text, it may be obſerved that the word נקבצו, *Nikbatzu*, rendred, *gather yourſelves together*, be, as to the Grammar of it, of [q] a form not ſo uſual, the ſenſe requiring it to be in ſignification imperative, according to the regular form of which [r] mood it would be הקבצו *hikkabetzu*, as it is in other places not infrequently; but of it in this form one only example is, as by *R. Tanchum*, ſo I think [s] by any brought, *viz.* נלוו *Nilvu*, Jer. l. 5. for *Hillavu*, *be ye joined*, though by Some it be otherwiſe taken as in its proper form of the preter tenſe, as by Ours in that place of *Jeremy*, though rendred in the ſignification of the imperative, as appears by their putting it as the firſt perſon plural. The words of this verſe hitherto ſeem to be [t] part of what God bids to be proclaimed among the *Gentiles*, though [u] Some look on them as the words of the Prophet, but it ſeems plainer to take them otherwiſe, as we ſay, and then the [w] Prophet's words joining in his wiſh or deſire on what God had declared to be his deſign of calling or cauſing to come together all nations, to be the following only, viz. *Thither cauſe thy mighty ones to come down, O Lord.* In the rendring and expounding of which we ſhall find much difference. The beſt and plaineſt among them I take to be that, which Ours follow in the Text, according to which הנחת *Hancheth*, is taken for the imperative mood of the conjugation *Hiphil*, from נחת *Nachath*, [x] to *deſcend* or come down, as in the *Hebrew* ſometimes, and more frequently in the *Chaldee*, it ſignifies. So the MS. *Arabick*, and ſo *Aben Ezra* and *Kimchi* render it, as well as many modern Interpreters. It is by Others in the ſame form and from the ſame root taken to have the ſignification of *breaking:* which notion both that ancient Grammarian *Abu Walid*, and alſo *R. Tanchum*, rendring it *break*, (following therein the *Chaldee* Paraphraſt) ſeem to prefer, though mentioning without diſlike the former verſion. *R. Solomon* looks upon them both ſo indifferent, as that he confeſſeth he

[g] Druſ. follows him therein. [h] LXX. Vulg. [i] Interlin. [k] Pagn. [l] Kimchi. [m] The Arab. MS. rendring it אחלמו (perhaps it ſhould be אלתמו). [n] Chald. Par. LXX. Syriack, printed Arabick. [o] See Note in MS. Arab. Verſion. [p] Tig. Mr. Lively. [q] See R. Tanchum. [r] In the conjug. Niphal from קבץ Kabats. [s] See Buxtorf's Gram. l. 1. cap. 14, &c. cap. 50. in note on the imper. mood. [t] See Piſcat. [u] Druſ. on the end of ver. 10. [w] Ab. Ezra. [x] Kimchi.

he knew not which to chooſe. For the latter we have indeed great authority, as of the *Chaldee* Paraphraſt, and the *Syriack*, who render it both by the word תבר, which ſignifies *breaking*. To which may be referred that of the Vulgar *Latin* alſo, *occumbere faciet*. Which the *Doway* renders, *there will the Lord make all thy ſtrong ones to be ſlain*. Although to the other notion of deſcending it may alſo have reſpect. But now in theſe there may be obſerved, beſides the difference of ſignification from the former, another alſo concerning the form, in which they take the verb to be, while they render it not in the ſecond perſon, and as of the imperative mood, but as in the third perſon, and future tenſe of the indicative mood. *The Lord ſhall break*, &c. It ſeems they looked on it as the [y] infinitive mood, which is after uſed for the future, which conſtruction alſo Ours look on as agreeable to the words, by their putting in the margin, or, *the Lord ſhall bring down:* and ſo the *Geneva* Engliſh, *then ſhall the Lord caſt down the mighty men*, and ſo our older *Engliſh* Bibles. According to this difference concerning the notion of the verb, are there different ſenſes given of the meaning of the word by it governed, *viz.* גבוריך, which is read *thy mighty ones*. Though there be no queſtion of the word גבורים *Gibborim*, but that it ſignifies *ſtrong ones*, or *mighty ones*; yet who are thereby meant, are according to the different ſenſes in which the verb is taken, different opinions. They who underſtand the verb ſo as to ſignify to *cauſe to come down*, by thoſe *mighty* do take to be meant God's holy angels, ſo doth *Aben Ezra* and *Kimchi*, הם המלאכים *they are the angels*. So *Abu Walid* and *R. Tanchum* ſay that if the verb be taken in the ſenſe of *cauſing to come down*, then by גבוריך Gibboreca, *thy mighty ones*, will be meant الملايكة, *angels*, who have the title given them alſo, *Pſalm* ciii. 20. that they are גבורי כח *Gibbore Coach*, *mighty in ſtrength*. So that the import of the words and the Prophet's deſire will be [z] اللهم انزل علينا بها ملايكتك وجبابرتك لغوثنا ونصرنا [a] *O God, cauſe to come down in it* (*i. e.* that place, or thither, where the heathen ſhall be gathered together,) *thy angels and thy mighty ones for our ſuccour and help*; or we may ſay, for the deſtruction of theſe enemies there bid to aſſemble themſelves, both being employments on which God uſeth to put thoſe his mighty ones, both the defence of his people and the deſtruction of his enemies. As for his people he giveth his angels charge over them to keep them in all their ways, *Pſalm* xci. 11. and how he maketh uſe of them for the deſtruction of his enemies appears by what we read, 2 *Kings* xix. 35. how the angel of the Lord went forth and ſmote in the camp of the *Aſſyrians* an hundred fourſcore and five thouſand. Of them here therefore dom any of [b] Chriſtian Interpreters, as well as thoſe of the *Jews* named, underſtand the word, agreeable to what they take the verb to ſignify, as we have ſeen, viz. *to cauſe to come down*. But if it be taken in the other notion, which we alſo mentioned, *viz.* of *breaking*, or *beating*, and *bringing*, or caſting, *down*, then will not this ſignification of the noun be proper for the place; but by mighty or ſtrong ones be underſtood ſuch as, preſuming on their might and ſtrength, proudly and rebelliouſly exalted and oppoſed themſelves againſt God and his people: and ſo doth *R. Tanchum* in that way expound it, يريد بگبوريך المتجبرين عليك, *He means by Gibboreca*, thy ſtrong and mighty ones, *thoſe that proudly exalted themſelves againſt thee*. (Such as are called thine, *viz.* God's, not becauſe they were *for*, but *againſt*, him.) In this ſenſe it is plain the *Chaldee* takes them, as by his rendring the verb by *breaking*, ſo by his changing the perſon in the affixe or pronoun, rendring, the ſtrength of *his* ſtrong ones, *viz.* of thoſe of the enemies aſſembled; and in the ſame is it plain that [c] all they who do in that or the like ſenſe render the verb, do or muſt of neceſſity underſtand the noun. And both being ſo underſtood, the particle שמה *ſhammah* muſt not be rendred, *thither*, but, [d] *there*, or [e] *then*. Theſe expoſitions, however differing between themſelves, yet are both ſo agreeable to the words according to the known ſignifications of them, that we ſee very learned Expoſitors in doubt, which of them ſhould be followed, and indeed one of them named will require the other to be underſtood. If it be ſaid God ſhall ſend or cauſe thither to come down *his mighty ones*, *viz.* his angels, it will be neceſſarily underſtood, to break the ſtrength of, or to caſt or beat down the mighty enemies there or then aſſembled againſt his people; and if it be ſo taken as that God will beat or caſt down his ſtrong enemies, it will at once eaſily be underſtood that he will do it by the hand of his inſtruments more mighty in ſtrength, his angels, who in ſuch, as in other caſes do his pleaſure. So in both theſe ways there is nothing irreconcileable either between themſelves or with the original, of which they are tranſlations, and ought to give the right meaning anſwerable to the ſignification that the words in it bear. But if we ſhall look to the *Greek* of the LXX. we ſhall find that, as not agreeing with either of theſe meanings which we have ſeen, ſo neither with the *Hebrew* original, as now read. Their tranſlation being πραὺς ἔσω μαχητὴς (or as ſome copies πολεμιστὴς) *let the mild be a fighter or warrior*; which no way agreeing (as we ſaid) with the ordinary *Hebrew*, [f] Some conceive that they read it otherwiſe than now it is, viz. הנחת יהיה גבור *hannachat yihyeh gibbor*, inſtead of *Jehovah* Gibboreca, and taking *hannachat*, as having the ſignification of נוח *Nuach*, or *Nach*, to be quiet, and changing the reading of the ſecond word, and in the laſt leaving out both the note of the plural number, and the

[y] Mercer, Glaſſ. Gram. p. 361. [z] Abu Walid in נחת. [a] Or as R. Tanchum, ملايكتك الجبابرة, thy mighty angels. [b] Mercer, Tarnov. Diodati. [c] Jerome, Munſter. Caſtal. &c. [d] Munſt. Tig. [e] Druſ. Tarnov. [f] Druſ. cap. 18.

the pronoun affixed. 'Tis hard to imagine that there ſhould be ſuch diverſity of reading in the *Hebrew*. Their rendring ſeems rather to be a repeated explication of the laſt clauſe of the foregoing verſe, *Let the weak ſay I am ſtrong*, than a proper tranſlation of the preſent words. The printed *Arabick* follows here all along the *Greek*, rendring, الوديع يكون مجبّرا, *qui manſuetus eſt, bellator eſto*, He that is mild, let him be a warrior. How it came to paſs that the *Greek* Interpreters ſhould ſo read it, I know not. There is not certainly thence to be concluded any thing againſt the antiquity, or verity of the *Hebrew* reading, which all copies agree in. What alteration may be ſuſpected muſt rather be from different copies of their tranſlation, if they were to be found.

12. *Let the heathen be awakened, and come up to the valley of Jehoſhaphat: for there will I ſit to judge all the heathen round about.*

Theſe words ſeem to follow, as an anſwer to the prayer or deſire of the Prophet in the foregoing words, in which he declares that certainly he will bring to effect that which he had bidden before to be proclaimed, and which the Prophet deſired, and how and where it ſhould be effected, *viz.* by cauſing all the heathen to come together unto the place by him appointed, and there executing judgment on them, יעורו Yauru, *Let be awakened.* This word, though in a different form, we have above, *ver.* 7. where he ſaith, הנני מעירם *Hinneni meiram*, by Ours rendred, *behold I will raiſe them*, and again, *ver.* 9. העירו הגבורים, *Hairu hagibborim*, rendred, *wake up the mighty men*, on which place hath been ſpoken as much as may ſeem needful: There he bids ſuch as he employs to awaken, and thoſe here he himſelf calls to awake and riſe up. The verbs here both rendred imperatively, *let them be awakened, let them come up*, are in the future tenſe, and may as well be rendred in the ſignification of that as of the imperative mood, viz. [g] *they ſhall be wakened, they ſhall come up*, and ſo would the meaning alſo be proper, and well anſwer to what is ſaid in the foregoing words, where God bids his meſſengers, *Proclaim war*, and in order to it, to do what he bids them do, and the Prophets deſire that he would ſo cauſe it to be done; as if he ſhould here affirm that the things ſhould be ſurely brought to paſs. *The heathens* (or nations) *ſhall be wakened* (or raiſed up,) the word יעורו *yauru*, being applicable either to wakening from ſleep, or raiſing up from death, or otherwiſe ſtirring or being ſtirred up. So do [h] Some render the words in the future tenſe, *excitabuntur*, and, *aſcendent*, ſhall be ſtirred up, ſhall go up; though more generally they be rendred as they are by Ours in the imperative mood, *Let them*, &c. They are likewiſe in [i] the *Chaldee* put in the form of the future, יתון בנלי *they ſhall come openly*, &c. whence *Ribera* infers from the LXX. and Vulgar *Latin*, rendring them imperatively, *imperativum pro futuro poni*, that the imperative mood is put for the future; but this note ſeems of no great moment, the *Chaldee* with other eaſtern tongues, as the *Syriack* and *Arabick*, having no other way of expreſſing the third perſon imperative but by the future, as well as the *Hebrew*, ſo that by which of them words of that form are beſt rendred, muſt be judged by the ſenſe and ſcope of the place. Here it will be all one by which of the two it be rendred, whether God, whoſe purpoſe cannot be hindred or fail, commands a thing to be done, or ſays it ſhall be done, being a certain aſſurance that it ſhall ſo be. *And let them come up*, or, *and they ſhall come up, to the valley of Jehoſhaphat.*] Above, *ver.* 2. he ſaith, he will *bring them down* into the valley of *Jehoſhaphat*, according to which it would ſeem more proper to ſay *come down*, as indeed men are more properly ſaid to go down into a valley than to aſcend. This ſome ſolve by ſaying it is ſpoken in reſpect to the higher ſituation of *Jeruſalem*, or the country to which in coming up they went through that valley, or [k] towards it: But I know not what certainty there is in this; I ſuppoſe it to be a plainer way, to ſay, as before we obſerved on *ver.* 9. concerning the word יעלו *yaulu*, that though it ſtrictly and properly ſignify coming up, yet it may be ſufficient ſometimes to take it for a coming thither, whither they are called, without reſpect to the ſituation of the place, whether it be lower or higher, ſo that we ſhall not need for ſalving the ſtricter ſignification of the word to refer it (with *Grotius*) only to thoſe *qui in ſubterraneis carceribus tenentur*, are ſhut up in priſons under ground, they that are ſpoken to being heathen, or nations indefinitely, and ſo in general. Beſides, their coming to appear in the preſence of the moſt high God, may well be ſtiled a coming up, wherever it be. The place whither they are here ſummoned and bid to come, is called *the valley of Jehoſhaphat*, as likewiſe above, *ver.* 2. and no where elſe under that name in the ſcripture mentioned; what is by Expoſitors thought of it, and their different opinions concerning it, we have there ſaid what I ſuppoſe may ſuffice, except we ſhall add, or rather repeat, that the valley of *Jehoſhaphat*, though it were at firſt according to the opinion of moſt, a name properly belonging to a particular place, *viz.* that, where God ſhewed or executed his ſignal judgment on the enemies of *Judah*, in the time of *Jehoſhaphat* (who [l] prayed to God to judge them, ſeeing he and his people had no might againſt them, and upon God's hearkening to his prayer, and bringing deſtruction on thoſe enemies, called the place where it was done, the valley *Beracha*, becauſe there they bleſſed the Lord) yet, as *Munſter* ſpeaks, *ob exertum Dei judicium in eo loco, in generale evaſit*

[g] Excitabuntur & aſcendent, Druſ. [h] Jun. Trem. Piſc. [i] As in the Syriack and Arabick. [k] Verſus vallem, Druſ. [l] 2 Chron. xx. 12.

evaſit vocabulum, in alluſion to that judgment in that place wrought, the name therefore given to it (importing the Judgment of God) paſſed into a general name, common to [m] any place where he ſhould in like manner ſhew his power in vindicating his church and people, on his and their enemies, by minding them of what he then did, giving them aſſurance that he both could and would ſtill do the like for them, as occaſion ſhould require. It is therefore, as above we ſaid, by Others applied to the place and time, where and when, God hath executed or ſhall execute any ſignal judgment on the enemies of his church in their ſight, or for their ſakes. It is by *Grotius* applied to the deſtruction of the Perſians by the Grecians, the executors of his judgments; it is likewiſe well applicable to the place whither God will gather together at the day of the laſt general judgment, to which many, (as we have alſo ſaid) think it eſpecially to belong, yet not ſo as thence to conclude with Some that the valley of *Jehoſhaphat*, properly at firſt ſo called, ſhall be the particular place for the general aſſembling of all nations at that day, for the reaſons above mentioned; but to aſſure them that at the time by him determined, he will cauſe them all to come up to that, which, from what ſhall there be then done, may be called by that name, to the import of which (as denoting the judgment of God) reſpect here ſeems to be had; *For* (ſaith he) *there will I ſit to judge all the Heathens round about*. Were it not, whereſoever it ſhall be, ſo before called, yet for this act of God performed in it, may it now from henceforth take that name. That act is, that he will there ſit לשפט liſhpot, *to judge*, I will ſit (ſaith he) ſo ſpeaking of himſelf [n] *humano more*, according to the manner of men, or in ſuch language as men expreſs what is uſually done among them, where the cuſtom is for the judge examining matters and giving ſentence, to ſit; not as if ſitting or ſtanding were poſtures properly attributed to God. The Chaldee renders אתגלי *Ithgele*, I will manifeſt my ſelf, לשפט *liſhpot*, to judge; the word, of which the former word is in part compounded, having the name of God premiſed and joined with it. The ſame is above uſed *ver.* 2. in another form, נשפטת, *niſhphatti*, and there by Ours rendred, *I will plead with them.* It may well include his examining, or laying open matters, and accordingly paſſing ſentence on the perſons queſtioned and called to judgment, according to their deſerts. The perſons are here called כל הגוים מסביב, *All the heathen* (or nations) *round about*, which according to what is underſtood by the valley of *Jehoſhaphat*, may be differently, as *Grotius*, appliably to his way (as we have ſeen,) takes to be meant by it, [o] all the forces or people of *Aſia*, or others otherwiſe. The plaineſt way ſeems to underſtand by it, ſuch as ſhall come together, [p] *ex cunctis terræ partibus*, from all parts of the earth, or [q] all nations gathered together to be judged.

If theſe words were [r] not primarily ſpoken of the laſt general judgment, yet the expreſſions are ſuch as may mind them, and give them a certain expectation of it, in the time by God appointed for it. And ſo alſo in the words following in the next verſe, wherein he commands the judgment that he will paſs, to be executed by thoſe whom he will uſe as his miniſters therein.

13. *Put ye in the ſickle, for the harveſt is ripe; come, get you down, for the preſs is full, the fats overflow, for their wickedneſs is great.*

If it be enquired who are theſe, the perſons here called upon, it may be anſwered, that they are the ſame, who are before called God's *mighty ones*, according to that rendring of thoſe words, *ver.* 11. *Thither cauſe thy mighty ones to come down.* That which theſe are called on to do for the executing of that judgment, which ſhall paſs on the heathen, is ſet forth in metaphorical expreſſions, taken from what is uſually done by huſband-men in reſpect to their corn, *viz.* of cutting it down when it is ripe, with the ſickle, and in reſpect to their vines, *viz.* of cutting off the grapes and caſting them into their preſſes and fats, that they may preſs and tread them, which applied to man and enemies, will denote the cutting off and deſtroying them. What is here ſaid may be illuſtrated by comparing it with like expreſſions which we have in the Scripture elſewhere. So *Matt.* xiii. 39. as to the firſt expreſſion here uſed, ſpeaking of the time when he ſhall deſtroy the wicked, compared there to tares growing among the corn, in the field of the world, he ſaith, *the harveſt is the end of the world, and the reapers are the Angels*, whom the Son of man ſhall ſend forth, and they ſhall gather out of his kingdom, all things that offend, and them which do iniquity, and ſhall caſt them into a furnace of fire, *ver.* 41. and 42. Again, *Rev.* xiv. 15. where, according to the firſt expreſſion here uſed, an Angel cried to him that ſate on the cloud, *Thruſt in thy ſickle and reap, for the time is come for thee to reap, for the harveſt of the earth is ripe.* Then as to the ſecond, *ver.* 18. where an Angel is likewiſe ſaid to cry to another that had a ſharp ſickle, ſaying, *Thruſt in thy ſharp ſickle, and gather the cluſters of the vine of the earth, for her grapes are fully ripe.* And (ſaith he) *the Angel thruſt his ſickle into the earth, and caſt it into the great wine-preſs of the wrath of God.* From theſe places it is manifeſt that the cutting down that, מא שאנה יחצר אן, ma ſhaanah an yochtſad, *the property or condition of*

[m] The MS. Arabick verſion done by a Jew, here renders مرج المحاكمة the Valley (or Meadow) of calling to judgment, though ver. 2. he renders the proper name of it יהושפט مرج the Valley of Jehoſhaphat, and there notes that this Valley had ſeveral names, viz. 1. עמק החרוץ. 2. עמק רפאים, 3. עמק המלך, 4. גיא ההרגה, 5. גיא בן הינם. 1. The Valley of Deciſion. 2. The Valley of Rephaim, or Giants. 3. The King's Dale (Gen. xiv. 17.) 4. The Valley of Slaughter. 5. The Valley of the Son of Hinnom, Jer. xix. 6. [n] Druſ. and ſee Grot. on ver. 2. [o] Omnis vis Aſiæ. [p] Calvin. [q] Pet. à Fig. [r] As ſome think they are nimis coacte, too much wreſted in ſo doing, Calvin, on ver. 12.

of which is to be reaped, or mowed, (as *R. Tanchum* interprets the word קציר *Katzeir*, by Ours rendred the *harveſt*, or as the MS. Arabick renders it, אלמסתחצר, *that which is fit or meet to be mown or reaped*;) and the treading or preſſing grapes cut off and caſt into the wine-preſſes or fats, there to be preſſed or trodden, is uſed as apt language to expreſs and deſcribe the execution of God's judgments on his wicked enemies, his cutting them off and bringing them down in his due time. If it be applied, as by many it is, and thought particularly to belong, to the great and general judgment at the laſt day, to be paſſed by the Lord, and by the miniſtry of his Angels to be executed, this ſeems to have confirmation by what is expreſly ſaid in St. *Matthew*, *that the harveſt is the end of the world, and the reapers are the Angels.* But the time of God's ſitting to judge all the heathen round about, and the harveſt being not ſo expreſly here ſet down, Others, as we ſaid, refer it rather to ſome great defeat, at ſome other time to be given to the enemies of God and his church, and deſtruction brought on them by the miniſtry of ſuch as he ſhall imploy, when he ſhall ſee moſt convenient, which time he expreſſeth by ſaying, *for the harveſt is ripe, the preſs is full*, by which he ſignifies what he in the following words more plainly expreſſeth, *that their wickedneſs is great, i. e.* that it is now come to a full height, and he will no longer ſuffer them; they are ripe for deſtruction, and it ſhall now certainly come upon them, and as it follows in the next verſe, *the day of the Lord is near.* What time is by the day of the Lord, and the harveſt being ripe, deſigned, it being not preciſely and particularly expreſſed, leaves a liberty of applying it to any ſignal judgment or deſtruction, which God hath already, ſince theſe words ſpoken, brought on any nation or people, who have been enemies to his people, and perſecuters of them, or ſhall yet at any time before the end of the world; but certainly to the [s] general judgment at the end of the world, they are in their greateſt latitude applicable, and ſhall have full completion of whatſoever they can be ſaid to ſignify. The ſaying, that the day ſpoken of is near, will not any way croſs, or obſtruct this meaning, what is by God certainly determined, being properly ſaid to be near at hand, and preſent, being as ſure to be done as if it were already done. Though the time may ſeem long to men, yet to God it is not ſo, with whom one day is as a thouſand years, and a thouſand years as one day (2 *Pet.* iii. 8.) and what is fartheſt off, as near at hand, what future, as preſent. Mean while, his intimating here by ſaying, that *the harveſt is ripe*, that he is withal long-ſuffering in the account of men, and doth not ſo ſoon execute judgment on the enemies of him, and his Church, as they ſeem to deſerve, yet is not ſlack as men count ſlackneſs, or neglectful of what is done on earth, but hath appointed a ſet time for all things, as he ſeeth moſt agreeable to his juſtice and mercy, which being come, he will ſo accompliſh them as to make both appear. God had devoted the *Amorites* and inhabitants of *Canaan* to deſtruction for their great wickedneſs, and promiſed to the ſeed of *Abraham* their land for a poſſeſſion, yet delayed for many years the executing of his judgments on them, even to the fourth generation; and why he ſo would do, he giveth for a reaſon, *For the iniquity of the Amorites is not yet full*, Gen. xv. 16. Till it be ſo, he will ſpare them, and allow them time for repentance, but when, through their obſtinate perſiſting and running on therein, it is come to that meaſure, he will ſurely then put a ſtop to it, and cut them off. In ſuch manner it is manifeſt that he dealt with the old world in the days of *Noah*, when, though men were grown ſo wicked that he reſolved that his ſpirit ſhould not always ſtrive with them, yet allowed them an hundred and twenty years for filling up the meaſure of their ſins, *Gen.* vi. 3. but then ſeeing all fleſh to have corrupted his ways upon the earth, he ſaith, *The end of all fleſh is come before me, for the earth is filled with violence through them; and behold I will deſtroy them with the earth, ver.* 12, 13. The ſame method doth he plainly ſhew himſelf here to proceed in with them whom he now ſaith he *will judge*, the expreſſions uſed intimating that he had long forborne them, even till they were ripe in their ſins, fit for an harveſt, and as full of wickedneſs as ripe grapes, which preſſed fill the fats, ſet to take their liquor through the abundance of their juice, with which they ſwell: ſuch a ripeneſs and fulneſs of wickedneſs in thoſe ſpoken of to be denoted by theſe figurative expreſſions of the harveſts being *ripe*, and the preſſes being *full*, and the fats *overflowing*, appears by what follows in plain terms as the meaning of all, *for their wickedneſs is great*, ſo that they are now as ready for deſtruction, as the ripe harveſt for being reaped, or the grapes full of liquor for being caſt into the preſs, and trodden and emptied into the fats, which through the abundance thereof they will cauſe to overflow. Concerning the literal meaning and ſignification of the words in this verſe, there is a difference betwixt Interpreters, as firſt concerning the word רדו *Redu*, by ours rendred, get you down (as by moſt others to the ſame ſenſe) as if it were from ירד *yarad*, which ſignifies to deſcend, or go down. But *R. Salomo Jarchi* is of another mind, who takes it to be from the theme רדה *radah*, which ſignifies, *dominari*, to rule, or have power over, and expounds it here by לשון כבישות ורידוי, *the ſignification of bringing under, and having power over*, in that ſenſe which it is uſed in, in what is ſaid, *Gen.* i. 28. ורדו בדגת הים, *and have dominion over the fiſh of the ſea.* The Chaldee Paraphraſt expreſſeth it by רושישו *conculcate, tread on* (having rendred the former word באו *come*, by חיתו Chutu, *deſcend*) which may ſeem well enough to agree with that ſignification of *bringing under*, except we may rather think that the

[s] See Diodati on ver. 1. and Lively on ver. 9.

the word in that time was uſed in the notion of treading, it having that ſignification in the Arabick tongue, in which ردئ, *Radah*, ſignifies an hard treading, as of the trotting or prancing of an horſe, [t] *calcavit terram ungulis ſuis equus, &c.* and that the word *Radu* here, whether from ירד *yarad*, or ררה *Rada* (as from either it may be formed) was looked on as having this ſignification in the Hebrew, may alſo be well conjectured from the Greek rendring it, πατεῖτε, the Syriack ܪܕܘ *&c.* the printed Arabick دوسوا, all of them, *Tread*, which is a proper term, in ſpeaking of grapes in the wine-preſs, elſewhere uſed in Scripture, though expreſſed by another word in the Hebrew. So that if it be taken, as by moſt it is, in the ſignification of *going down*, even that will imply this to be the buſineſs for which they are to go, *viz.* to tread the full ripe grapes now ready for, or even already in, or filling the preſs, and ſo full of juice, that upon the treading they will fill the fats even to overflowing: ſo ſaith he השיקו היקבים, *the fats overflow*. The ſame words (though in another tenſe of the verb, *viz.* the future) we have above, chap. ii. 24. ישיקו *yaſhiku*, ſhall overflow: in which place we have at large ſpoken of the derivation and ſignification of it, ſo that we ſhall not need here again to add to it: that which will appear from what hath been there ſaid, and here may be obſerved, is, that from any different ſignifications given it, it denotes an abundance and great meaſure of that which is ſpoken of, as there and here alſo literally of the liquor or juice of the grapes, and ſo conſequently here of what is likened to ſuch grapes, which by what follows, *for their wickedneſs is great*, may well ſeem to be underſtood of the great meaſure and abounding of them, and ſo is by [u] Moſt underſtood, that they are as full of that as grapes of juice; yet is it by Others underſtood of the great effuſion of the blood of thoſe wicked nations ſpoken of, which ſhall be ſhed in ſuch deſtruction by war, as God, who had long forborn them, in his appointed time would bring upon them. So *Kimchi*, הוא משל לשפיכת הדם, *It is a metaphorical, comparative expreſſion for the effuſion of blood*, the time that they ſhall dye or be ſlain being come, becauſe great is the evil, which they and their forefathers have done to *Iſrael*. So *Grotius*, Let the fats overflow, i. e. *multus fundatur ſanguis, qui cum vino comparari ſolet*, "let "there be ſhed much blood, which uſeth to "be compared (or likened) to wine," the blood he means, of thoſe great armies, *ex omni Aſia*, out of all Aſia, the fields filled with which he thinks compared to, and meant by, a preſs full of grapes; and then the words, *for their wickedneſs is great*, to denote a reaſon why he bids that bloody ſlaughter and deſtruction to be executed upon them, *ita meruere illæ gentes*, thoſe nations have ſo deſerved by their great wickedneſs.

This Expoſition ſeems more ancient, being from the Chaldee Paraphraſt, who to this purpoſe explains the verſe, *Draw out the ſword againſt them, for the time of their end is come, go down, tread upon the ſlain of their mighty ones, as that is trod on which is in the wine-preſs: ſhed out their blood, becauſe their wickedneſs is great.* To either of theſe compariſons, *viz.* either of the greatneſs of their wickedneſs to the abundance of liquor in full ripe grapes, or elſe of effuſion of their blood to the wine in plenty preſſed out of ſuch grapes, the words may indifferently be applied, according as that to which they are applied will require. If it be thought that here is expreſſed ſuch deſtruction as by the ſword God would at any time be brought on any enemies of his church or people, while the world ſtandeth as it is, then will the compariſon between the juice of grapes and blood be proper to expreſs that meaning, the abundant flowing out of the one will denote the plentiful effuſion of the other (although the other alſo of expoſing the greatneſs of their wickedneſs by the fulneſs of the grapes, and the fats overflowing with liquor may alſo be looked on as not improper) and then the laſt words will be a reaſon why their blood ſhall be in ſuch plenty ſhed, as wine out of grapes trodden in the preſs and filling the fats, *viz.* becauſe *their wickedneſs is great*.

But if it be underſtood of that heavy judgment to which all wicked ſinners ſhall be doomed at the end of the world, then will the other way of underſtanding by the preſſes being full, and the fats overflowing, the greatneſs of the wickedneſs of the men of the world, be as a reaſon (together with thoſe preceding, *for the harveſt is ripe*) why God will now fit to judge them, and ſo the laſt words *their wickedneſs is great*, be, as we before ſaid, an expreſſion in plain words of what is in the other figuratively given to underſtand, matters being ſo with the enemies of God and his church, their wickedneſs being come to the greateſt height that God will ſuffer; he having now determined to execute his vengeance on them, to cut them as corn fit to be reaped, and tread them in the wine-preſs of his wrath, as grapes come to maturity and full of juice uſed to be preſſed and trodden, there ſhall be no way of eſcape for them, neither their might nor multitude by which they have hitherto prevailed, and might think ſtill to prevail, ſhall deliver them from his mighty ones, whom he will now ſend to execute his judgments on them. Be they never ſo great in ſtrength, never ſo many in number, they ſhall all be gathered together to that place in which he hath appointed to execute his ſentence denounced on them: So do the next words give us to underſtand by his ſaying.

14. *Multitudes, multitudes in the valley of deciſion: for the day of the Lord is near in the valley of deciſion.*

The repeating of the noun *multitudes* in the plural number makes plainly for expreſſing the greatneſs, or well nigh infiniteneſs of the num-

[t] Kamus. Gol. [u] Calv. Lively.

ber of thoſe ſpoken of, according to a rule of the Hebrew [x] Grammarians, confirmed by many examples. But then the two nouns being ſo put together without any verb or particle to to direct for the conſtruction, or for the underſtanding what is ſaid, either to, or of, them ſpoken of, or what they ſhould or ſhall do, or what be done to them, argues it a defective ſpeech neceſſarily requiring ſome ſupply to be made for directing to, and giving the meaning of them; and about that do Interpreters differ, according as they take the nouns, ſome in one caſe, ſome in another. Some taking them as in the nominative caſe ſupply, [y] *cadent*, ſhall fall, [z] *concidentur*, ſhall be cut off, [a] Others *erunt*, ſhall be, [b] Others *congregati ſunt* are gathered together. Others taking them in the vocative caſe ſupply [c] *adeſte*, come, or be preſent, Others, [d] *ite*, go into. In this way our ancienter Engliſh Tranſlation hath it, *O people, people come into.* And that from Geneva, *O multitude, multitude come into, &c.* Others do not ſupply any verb at all, but rather look upon the words as ſpoken by way of exclamation, and ſo underſtand only a particle of admiration, as if ſeeing and repreſenting as preſent what ſhould certainly be, he cried out by way of admiration, *O how great a multitude do I ſee gathered together! or ſhall there be gathered together,* [e] *quantum turbæ, quantum tumultus.* In which ſenſe the words as in the Original, and by the Vulgar tranſlated only *populi, populi:* and by the Authors of our laſt Tranſlation (as by diverſe Others) *multitudes, multitudes*, without any ſupply expreſſed, will well bear. And are ſo by ſome of our Engliſh Divines paraphraſed: So by Biſhop *Hall, O what multitudes, what infinite multitudes of wicked ſinners ſhall then and there be adjudged, &c.* and ſo by Dr. *Stokes, O the multitude of hereticks, ſchiſmaticks, irreligious and prophane livers! O the vaſt company of atheiſts, idolaters, tyrants, and other malicious enemies of the true profeſſion, and ſervice of God, that methinks I now ſee making their appearance in the valley, &c.* Inſtead of what Ours with ſo many Others render, *multitudes, multitudes* (or in ſome ſynonymous words) the Greek more differently read ἦχοι ἐξήχησαν, *ſounds have ſounded forth* (or, as ſome copies read, [f] ἠχήθησαν, are heard) whom the printed Arabick follows, الالحان لحنت, *Concentus perſonuerunt*; the Syriack likewiſe to the ſame purpoſe, ܩܠܐ ܕܩܠܐ, which the Latin Interpreter renders, *ſenſus tumultus*, the ſenſe (or noiſe) of a tumult: *Barbahlul* in his Lexicon rendring it by the Arabick word الضوضة, or rather الضوضا, which is الجلبة واصوات الناس [g] *a ſhouting or mixed voices of men.* The ſenſe will be much one with the former: ſuch a tumultuous noiſe arguing a great multitude of people to be met together. The difference in giving the literal ſignification of the word appears to be from the different ſignifications of the word המין *Hamon*, which ſignifies both *a great noiſe, and alſo a multitude of people*; Some taking one, Some the other. The cauſe of repeating the word is, as we have ſaid, to ſhew the greatneſs of the thing ſpoken of. *Abarbinel* gives here another reaſon, for the diverſe ſorts of thoſe of which theſe multitudes ſhould conſiſt, *viz.* of the dead then raiſed to life, and of others that were then living of the *Edomites* (which in his language are Chriſtians) and *Iſmaelites* (viz. *Mahometans*) which ſhall, according to his opinion, which we have before ſeen on *ver.* 9, &c. be aſſembled at that day of the reſurrection of the dead, which is the time that he ſuppoſeth theſe tranſactions to belong to, and therefore by המנים המנים, *hamonim, hamonim, multitudes, multitudes*, to be meant המון החיים והמון המתים, *A multitude of living, and a multitude of dead.* Which conceit and expreſſion of his may, if need were, be well enough applied to the opinion of thoſe, who look on what is here ſaid as belonging to the day of the general judgment, when both quick and dead, the whole world of men that ever were, ſhall be aſſembled before the judgment ſeat of God: but will not agree with that other opinion of thoſe, who take here to be meant not that day, but ſome ſuch wherein God ſhould cauſe to aſſemble together vaſt armies (as the MS. Arabick here renders the word by عساكر) of ſuch as had injured him in his Church, and people, and been enemies to them, that they might be cut off and deſtroyed; as the ſame *Abarbinel* alſo ſaith, that if the words be underſtood only of ſuch as ſhall be then living, then the meaning of the repeated word will be only המונים רבים *hamonim rabbim*, great multitudes. The place where they are repreſented as appearing by the [h] Prophet ſpeaking of what ſhould certainly be, as if at preſent being, or ſummoned to appear, is called עמק החרוץ, Emek hacharuts, *the valley of deciſion*, as it is in the text of our laſt Tranſlation; but in the margin are put two other, viz. *of conciſion and of threſhing*; which notes that the word hath all thoſe ſignifications, and that either of them gives a meaning ſo agreeable to the place, that the reader may take which he pleaſeth. That which they chooſe to put in the text, viz. *of deciſion*, gives us to look on it as ſo called, becauſe God will there decide all matters concerning thoſe there aſſembled before him, and paſs judgment on them according to their doings and deſervings, for which reaſon it was before called the *valley of Jehoſhaphat*, as we have ſeen; wherefore the Chaldee Paraphraſt renders them both by מישר פלוג דינא, *the valley of the diſtribution of Judgment or paſſing judgment ſeverally on all, according to their deſerts.* The LXX. alſo, ἐν τῇ κοιλάδι τῆς δίκης, *in the valley of judgment*, which the printed Arabick alſo follows, في وادية القضا. The Syriack alſo, ܒܡܥܪܥܐ ܕܕܝܢܐ, *in valle deciſionum, in the valley of deciſions.* The ſame notion [i] the Authors of our

[x] Buxt. Theſ. l. 2. ch. 2. p. 351. Glaſſ. Gram. l. 3. Tract. 1. [y] Aben Ezra. [z] See Druſ. [a] Jun. Trem. Piſc. [b] Pet. a Fig. [c] See Druſ. Mercer. [d] Grot. [e] Tig. and Vat. 4to and 8vo. [f] See Druſ. and Bib. Græc. of Franckfort Edition in variis Lect. [g] Kam. [h] See Cyril. Gualter. [i] And ſo Diodati.

our more ancient Engliſh Tranſlation took, rendring it the *valley of final judgment*. *R. Salomo* to this meaning alſo expounds it, שׁשׁם חרוץ המשפט אמת, *becauſe there is, or ſhall be, decided the judgment of truth*; which expoſition alſo *Kimchi* mentions, as indifferently agreeing to the word with that other of *conciſion*, which, as by Ours put in the margin as ſecondary, is by Others preferred to be put in the text, as indeed in place of ſignification it ſeems to have priority, and that to be a ſecondary or by way of [k] metaphor taken from it; ſo is it by the Vulgar Latin which renders it, *in valle conciſionis*, *in the valley of conciſion*; ſo alſo by Others more modern, as *Piſcator*, *Junius* and *Tremellius*; and *Kimchi* (as we ſaid) in his expoſition puts it in the firſt place, giving as a reaſon of impoſition of that name on the valley ſpoken of, כי שׁם יהיו הגוים חרוצים וחתוכים *becauſe the nations ſhall be cut off, or cut in pieces*. *Abarb.* puts as the meaning of the word in this place, and the reaſon of the name, לפי שׁכלה ונחרצה תהיה בהם שׁחה (Iſaiah x. 23.) *becauſe there ſhall be to them* (or on them) *the conſumption, even that which is determined*. The MS. Arabick renders it مرغ القطع مرج القطع, *the meadow* (or plain valley) *of cutting, or cutting off*, (although it may be underſtood alſo of determining or deciding.) *R. Tanchum* ſaith that the expoſition of it is خندق الهلاك *the trench* (or valley) *of deſtruction*, and that it is ſo called, لما يقع فيه من القتل والهلاك في ذلك الوقت, *from that ſlaughter and deſtruction, that ſhall in it fall out at that time*, which is the notion that *Abu Walid* alſo (before him) [l] prefers before any other that is given of the word in this place, it being, he ſaith, the ſame valley, which before is called the valley of *Jehoſhaphat*, of which he ſaith, [m] *There will I ſit to judge all the heathen round about* Theſe what they give for the meaning of the word, according to what they think the place to require, look as taken from or coming under the ſignification of cutting, of which *R. Tanchum* in his [n] Dictionary ſaith that whereſoever חרץ, *charats* (the verb) or תריץ *charits*, or חרוץ *charuts*, nouns (from that verb) do occur معناه قطع وفرض *the meaning thereof includes the notion of cutting* or ſundring. That notion *Munſter* here taking (but ſeeming to look on that which others take as a noun for a participle) renders it, *in valle interciſa, in the cut, or cleft, valley:* obſcurely enough, as I conceive; but ſo (as we ſaid) as to ſhew that he looked on the word as having the ſignification of cutting. The third rendring, which Ours give choice of, is *threſhing*, which is alſo by divers taken. So reads our Engliſh Tranſlation done at *Geneva*, *In the valley of* [o] *threſhing*; with which agrees that which *Piſcator* would have to be put as the moſt appoſite rendring of the words. *In valle triturationis*, the Hebrew ſounding as he ſaith, *in valle tribulæ*, of threſhing inſtrument, which *Calvin* alſo thinks moſt agreeable to this place, having in the words before had expreſſions in terms known to huſbandmen, and belonging to what they uſually are verſed about, with which this will well agree, as ſetting forth the greatneſs of the wickedneſs of thoſe ſpoken of, and their readineſs for judgment, by ſaying *the harveſt is ripe*, *the preſs is full*, and bidding the workmen to put in the ſickle, after which the threſhing of the corn being cut down will properly follow, and the place where that ſhall be done, *viz.* that judgment, for which they are ripe, executed on them, may well be called *the valley of threſhing*. But then it will be neceſſary for the having the right meaning to obſerve, what muſt be meant by *threſhing* in this place, that it may anſwer to the word חרוץ *charuts* in the Hebrew, and which is in Latin by thoſe that we have named rendred *tribula*, viz. that it is not ſuch threſhing as we ordinarily call that, which is done by ſtriking with a flail, to beat out the corn, but we muſt underſtand ſuch as is done by ſuch an inſtrument, as did break and cut the ſtraw and huſks, and ſo force out the corn, in which the notion of cutting will ſtill have place. Of ſuch inſtruments they have yet to this day two ſorts, one of heavy planks of wood with ſharp ſtones or flints driven into them, which being by beaſts drawn over the corn laid in order, do at once (as we ſaid) force out the grain, and beat off the huſks, and cut, or break the ſtraw into little pieces like chaff, which they keep for meat for their cattle. Thus doth *Kimchi* deſcribe well this known inſtrument in his Dictionary of Hebrew roots, telling us that from this uſe of it, it is called *Charuts* (from the root *Charats*) in the notion of cutting; and that the ſame inſtrument is called alſo [p] מורג *Moreg*; ſo ſaith alſo *Abu Walid*, but then in explaining *Moreg* ſaith, that it is the ſame as נורג, *Naurage* in Arabick, which ſignifies any inſtrument يداس به الطعام حديد كان او خشب *with which corn is trodden out, whether it be of iron or wood*, which is the very ſame explication that in the Arabick Dictionary is given of نورج *naurage*, by which he renders it. And by this explication of theirs it appears that they had another ſort of inſtrument beſides that of wood, conſiſting more of iron, (as to this day they have in thoſe parts) *viz.* of two iron wheels dented, as I remember, with ſharp teeth like a ſaw, and coupled with an axle-tree or beam of wood, which being drawn about on the corn in the floor, in the like manner as the former, hath the ſame effect as that for bruiſing out the grain, and breaking or cutting the huſks and ſtraw. To which manner of beating or breaking out corn with either of theſe inſtruments, alluſion ſeems to be had, *Iſa.* xxviii. 27. and 28. and for ſuch acts or dealing with corn, muſt threſhing, if we will here uſe that word, as that which is with us ordinarily uſed for the beating out of corn,

[k] Lively. [l] هذا عندي اولي ما يعتقد فيه ſeems to agree the Tigurine verſion, Excuſſionis. [m] Verſ. 12. [n] Called Morſhed. [o] With which [p] Both theſe come together, Iſa. xli. 15.

corn, which is the end of the one word and the other, be in a larger manner than we imagine, who know perhaps no other inſtrument than the flail for ſuch purpoſe, be underſtood; and that being ſo underſtood, then will the words here, *the valley of threſhing*, give us to conceive that God will execute on the wicked there aſſembled ſuch judgments, which may be reſembled to the acts of the huſbandman towards the ripe corn gathered into his floor. That executing ſharp judgments or puniſhments may be ſo expreſſed, I ſuppoſe may appear by what is ſaid, *Prov.* xx. 26. *That a wiſe king ſcattereth the wicked, and bringeth the wheel over them.* Amos i. 3. *Thoſe of Damaſcus are ſaid to have threſhed Gilead* בחרצות הברזל bacharutſoth habarzel, *with threſhing inſtruments of iron.* But perhaps in thoſe places that is to be literally underſtood of execution done by thoſe inſtruments, as that by *David* done on the inhabitants of *Rabbah*, 2 *Sam.* xii. 31. which is here only alluded to.

There is yet another ſignification of the word חרוץ *charuts*, viz. of *Gold.* This notion of it *Jerome* mentions, as if the name of the place, according as he ſaith to the expoſition of ſome of the Jews, did import a place, *viz. the valley of judgment* (which they ſuppoſe to be Hell) in which *excoctis ſordibus peccatorum, purum aurum remaneat*, the droſs of ſins (or ſinners) being purged away by fire, the pure gold ſhall remain, *viz.* the elect alone ſhall be left (as *Mercer* explains his meaning.)

The meaning of this Expoſition in ſum will be much the ſame with what the former give, as if the place had its name for the execution of God's judgment on his enemies, although the word *Charuts* in the other hath reſpect, or refers to the wicked, that ſhall be puniſhed or deſtroyed, but in this to the godly, which ſhall be freed and ſaved, both in the ſame place, and at the ſame time of Judicature, being to receive their doom. Whatever conteſt be about the proper literal ſignification of the word, and which ſhould be moſt agreeable to this place, they ſeem all well enough to agree in the meaning, which ſeems not unfitly given by *Caſtalio* rendring it, *in valle ſeveritatis*, in the valley of ſeverity. They all point at a ſevere proceeding of God in deciding the matters betwixt his friends and his enemies, for the freeing of the one and puniſhing the other in the time and place by him appointed for it. Both being by him certainly determined, the Prophet here repreſents them all as already aſſembled, or ſummons them to aſſemble themſelves there, and gives us a reaſon of his ſo doing, *for the day of the Lord is near in the valley of deciſion. The day of the Lord*] the day, wherein he will certainly execute judgment or vengeance on his enemies is near. So certainly is the time appointed for it by him, with whom all things are as already preſent, and with whom [q] a thouſand years are as one day, that it well may and ought to be looked on as near at hand, though according to mens way of reckoning it may ſeem otherwiſe. In reſpect to thoſe different reckonings it is ſaid by St. *Paul*, *Phil.* iv. 5. *The Lord is at hand.* Yet again by him, that they ſhould not be ſhaken in mind or be troubled, *as if the day of the Lord were at hand*, 2 *Theſ.* ii. 2. So of thoſe things that were to be done, or in doing, to the laſt of time in this world, St. *John*, by reaſon of the certainty of their being fulfilled in due time, ſaith that they ſhould be fulfilled, ἐν τάχει, *or ſhortly come to paſs*, Rev. i. 1. So that we may apply to that day the words of *Habakkuk* concerning his viſion, *Though it tarry, wait for it, it will ſurely come, it will not tarry*, Hab. ii. 3. *For yet a little while, and he that ſhall come will come, and will not tarry*, Heb. x. 37. So that it will concern all without delay to prepare to meet the Lord at that day, as if they were ſummoned preſently to do it. And this is a certain truth, whether in reſpect to any more particular judgment by God determined againſt any nation, or applied to the day of the laſt general judgment, which Some (as we have [r] formerly ſeen) take to be meant by it the one, ſome the other. And according as they differ as to the time, ſo do they alſo as to the place here deſigned by the name of the valley of *charuts*. However the name be thought to ſignify, according to the different opinions which we have ſeen concerning it, yet is it by all agreed on, that the ſame is meant which is above, *ver.* 2. and 12. *called the valley of Jehoſhaphat*, and therefore it will not be neceſſary to add much concerning the fixing of it to any certain place, more than what hath already been ſaid concerning it. *Grotius* according to his opinion of things here ſpoken, and his application of them particularly to the deſtruction of the *Perſians* by the *Grecians* under *Alexander* the Great, underſtands it of the valley or plain by *Gaugamela*, [s] where was the laſt battle between him and *Darius*, but this may be looked on as his ſingle opinion. *Mercer* by giving theſe two different names, viz. the valley of *Jehoſhaphat*, and the valley of *Charuts* to the place here mentioned, thinks to be argued, *non certo loco concluſam hanc vallem*, that this valley is not [t] limited to any one particular place, *ſed eſſe eam ubicunque Dominus de impiis Eccleſiæ perſecutoribus pœnas ſumit & eos concidit, vel in eos certam ac definitam ſententiam fert*, but may be underſtood of any whereſoever God ſhall execute puniſhment on the wicked perſecutors of his Church, and cut them off or deſtroy them, or decide and pronounce poſitive ſentence of judgment againſt them. And ſurely if that name, or what is ſaid ſhall be done in it, may be applied to any ſuch place, ſignally then may it point to the great general judgment, and the place whither all nations ſhall be ſummoned together for receiving their doom in it, to which therefore it ſeems for good reaſon to be by many more particularly referred; the ſenſe of whom is in the forecited Biſhop *Hall*'s Paraphraſtical Expoſition thus aptly given. *For that*

[q] 2 Pet. iii. 8. [r] Chap. i. 15. Chap. ii. 11. and 31. and this Chap. ver. 9. [s] Arian de expeditione Alexand.
[t] See Dan. on the place.

that great day of the Lord is near at hand, the terror whereof ſhall be unſpeakable in that dreadful place of Judicature. The epithet of *great* is not here expreſſed in the text (as elſewhere it is, as *chap.* ii. ver. 11. and 31.) but it is neceſſarily underſtood by its being appropriated to the Lord; and that it ſhould be a day of terror is manifeſt by the name, from what ſhould in it be done, given to the place, viz. *the valley of Charuts*, in which ſoever of thoſe ſignifications above mentioned, as of *deciſion*, *conciſion*, or *threſhing* ſo expounded, as we have ſeen, it be taken. But withal both the greatneſs and terror of it are more largely ſet forth by thoſe extraordinary ſtrange and fearful alterations of the ordinary courſe of things, which ſhall accompany the manifeſtation and tranſactions of it, in the following words expreſſed.

Ver. 15. *The ſun and the moon ſhall be darkened, and the ſtars ſhall withdraw their ſhining.*

The verbs קדרו *kadaru*, which ours render as in the future tenſe, *ſhall be darkened*, *and* אספו Aſephu, *ſhall withdraw*, are in the Original in the preterperfect tenſe, and as ſo by the Chaldee, by the Syriack and MS. Arabick alſo rendred, as by the Vulgar Latin *Sol & Luna obtenebrati ſunt, & ſtellæ retraxerunt ſplendorem ſuum*, The Sun and the Moon are darkened, and the Stars have withdrawn their ſhining, as thoſe of the *Doway* render it, [u] and Others alſo. But [x] ſeveral Others, with whom Ours agree, choſe rather to render them as in the future, denoting what ſhould be after, not what was either paſt or preſent. In which that they do well appears, it being manifeſt, that the words, when ſpoken by the Prophet, did concern what ſhould be, not what had been or at preſent was, and it is a [y] known and uſual thing in the Prophets, when they foretel things by God determined, to ſpeak of them as already paſt, or preſent, to denote the certainty of them, as great as if they already actually had been or were, as we have already obſerved on chap. ii. verſe 10. where we have the ſame words and in the ſame way and conſtruction; where alſo hath been ſpoken of ſuch expoſitions as by Interpreters are given of them. They do at the firſt ſound, and according to their literal meaning, repreſent to us what is great and terrible, things proper to ſuch a day as may ſignally be called *the day of the Lord*, not any ordinary day. But whether they be ſo to be here underſtood, or otherwiſe, is among Expoſitors great difference, as in that place we ſaw to be. *Grotius* thinks by the darkening of thoſe celeſtial bodies, to be meant, the intercepting of their light from men by the darkneſs and thickneſs of the air, cauſed by the great ſmoke aſcending from *Perſepolis* being ſet on fire, ſtill referring, as we have ſeen, all here ſpoken to the deſtruction by *Alexander* brought on the *Perſians* and their country. According to his way the words are not literally but figuratively to be underſtood, and both the day ſpoken of, and the great accidents or ſigns appearing in it, have long ſince had their accompliſhment. Others alſo look on the words as figuratively to be underſtood; but in a way far different from him, and with no ſmall difference betwixt themſelves, both as to the fixing of the day, and to the nature of the ſigns by which it is made ſignal and diſtinguiſhed from other ordinary days. Some by the Sun and Moon and Stars underſtand ſuch as were of [z] greateſt eminency and power among men, and by the darkening of thoſe celeſtial bodies and withdrawing their ſhining, their being deprived of all their glory, and the great confuſion that they ſhall be brought into. So Dr. *Stokes* paraphraſeth the words, *At the approach of this terrible day, the world will ſeem to be all in confuſion. They that were the light and glory of their times, and as eminent and conſpicuous in the ſphere of their government, as the Sun and the Moon and the Stars are in the firmament of Heaven, ſhall be ſuddenly obſcured, and loſe their light.* By that terrible day, he ſeems to underſtand the day of judgment particularly; but *Danæus*, who takes the other words as he doth, thinks to be meant by the day of the Lord, any ſuch time as either hath been, or ſhall be, wherein God hath executed, or ſhall execute judgment, and ſhall execute it on nations and the great ones thereof, unto the end of the world; and that at ſuch times what is by theſe expreſſions of the darkening of theſe heavenly bodies meant, hath been, and ſhall be verified according to ſuch figurative meaning thereof. This expoſition is found alſo more anciently among the Jews. *Abarbinel* mentions it as agreeable to the opinion of *Moſes Maimonides*, and himſelf ſeems well to approve of it, *viz.* לפרש השמש והירח והכוכבים על מלכי האומות, *that the Sun and the Moon and Stars ſhould be interpreted of the Kings of nations, of men of great dignity and power.* He alſo gives another interpretation, *viz.* that by the Sun's and Moon's being darkened, and the Stars withdrawing their ſhining, ſhould be meant that thoſe heavenly bodies, which did portend good and proſperity to nations, ſhould reſtrain their happy influence from deſcending on them. This ſeems not ſo far different from another Expoſition both of ſeveral among both Jews and Chriſtians, *viz.* that the ſaying the Sun and Moon ſhall be darkened, ſhould be an expreſſion of great [a] calamities, and conſternation brought thereby on men through God's terrible judgments; to men in ſuch condition all things ſeeming mere darkneſs, the Sun it ſelf not to ſhine, nothing affording light or comfort. St. *Jerome* thinks the words ſo to ſound, as if thoſe heavenly bodies, not able to behold the ſorrow of that day of God's judgments ſpoken of, and the cruel torments inflicted on them that ſhall then periſh, ſhould even out of fear to themſelves withdraw their preſence. He ſeems to refer it to the dreadful day of the laſt judgment, and ſo do others alſo, yet giving another reaſon

[u] Munſter. Interlin. [x] Tig. Pag. Jun. Trem. Caſtalio. [y] Ar. Mont. [z] Danæus, Stokes. [a] Kimch. on chap. ii. ver 10. and 31. Mercer. Sa. Menoch. Tirin. and to the ſame purpoſe Cyril.

reaſon for what is ſaid of the obſcuration of thoſe heavenly luminaries, *viz.* [b] that they ſhall be outſhined by the moſt glorious bright luſtre of Chriſt, then appearing in the brightneſs of his glory, which ſhall even obſcure the ſun it ſelf, as the light of the ſun doth that of the moon and ſtars in ordinary days, not by depriving them of the light that is in them, but by outdoing and exceeding it. But there is yet another plain and more literal expoſition of the words, taking them to denote [c] ſuch prodigies as ſhall precede or attend that laſt dreadful day, and among them a real alteration in the ſhining of the ſun, moon, and ſtars, not here as elſewhere uſed as comparative expreſſions by way of ſuppoſition only, but ſuch as ſignify what ſhall then really and actually be. Theſe I ſuppoſe we may well follow, although in aſſigning how, and by what means thoſe alterations ſhall then be effected in thoſe days mentioned, men may only go by conjecture, and not by certain knowledge, till the day it ſelf appearing with its ſigns and wonders ſhall make manifeſt the certain truth. This mean while we are certain of, that what God hath ſaid ſhall be, ſhall in its due time, according to his will and by his power, and in ſuch manner, and by ſuch means as he hath determined, be certainly brought to paſs.

16. *The Lord alſo ſhall roar out of Zion, and utter his voice from Jeruſalem, and the heavens and the earth ſhall ſhake; but the Lord will be the hope of his people, and the ſtrength of the children of Iſrael.*

Theſe words are by many taken for a farther deſcription of ſuch tranſactions as God will manifeſt himſelf by, at the day of judgment. The Lord, יהוה *Jehovah.* [d] Here ſome obſerve that Chriſt is called by the name *Jehovah*, which is proper to God alone, and by his being ſaid to *roar and utter his voice*, many underſtand that terrible voice, which all that are in the graves (as well as thoſe that are living) ſhall hear, and by it awakened, come forth to judgment (*John* v. 28, 29.) and that dreadful ſentence, whereby he ſhall doom his enemies to everlaſting fire, *Mat.* xxv. 41. By *Sion* and *Jeruſalem*, out of which it is ſaid he ſhall *roar and utter his voice*, according to this, will be well underſtood heaven; ſo Biſhop *Hall* in his paraphraſe, *Chriſt the Lord ſhall paſs a moſt fearful ſentence of judgment from heaven upon the ungodly*; and *Diodati* in his note on that place, *namely out of the ſeat of his glory, the repreſentation whereof was formerly in the ſanctuary*, Heb. xii. 22. and to the ſame purpoſe others, *è medio ſanctorum & angelorum*, out of the midſt of the ſaints and angels, the holy ſociety of which may be called *Sion* and *Jeruſalem*. This, I ſuppoſe, will be ſafer and plainer, ſo to underſtand thoſe names figuratively, than by taking them more properly to ſay that the throne of Chriſt ſitting in judgment and thence giving ſentence in terrible manner, ſhall be placed over *Sion* and *Jeruſalem*, or near them, as it is by [e] many underſtood. That theſe words are thus to be underſtood of the terrible ſentence of judgment, then and there to be by Chriſt pronounced, *Criſtoph. a Caſtro* owns all to agree in. He may ſay, I ſuppoſe, all that refer what is here ſpoken to the day of the laſt judgment; but there are who do not refer it to that, and ſo neither underſtand it of that place, nor of that ſentence. For there are who, by *Sion* and *Jeruſalem*, underſtand God's [f] church here on earth, of which thoſe places were of old the peculiar ſeat, wherein only he was truly worſhipped, but ſince the preaching of the goſpel to all nations, give their names to it wherever ſpread over the face of the whole earth; and ſo by his roaring out of *Sion*, and uttering his voice from *Jeruſalem*, will be underſtood thoſe terrible judgments and tokens of his indignation, which he will [g] in due time ſhew in any place againſt the enemies of his church and faithful people, however for a while he may ſuffer them to be perſecuted and oppreſſed by ſuch enemies, as if he had not taken care of them. *Grotius* reſtrains what is here ſaid to the victories of the Jews over the captains of *Antiochus*, on whoſe ſoldiers God is ſaid to have rained fire and brimſtone, as he applies what is ſaid, *Ezek.* xxxviii. 22. which I ſuppoſe is his ſingle opinion, and not neceſſary to be followed. All theſe follow the ſame conſtruction that Ours do, *out of Sion*, and *from Jeruſalem*, as מציון *Mitzion*, and מירושלם *Miruſhalem* may well be rendred. But there is yet another given by Others, viz. *for Sion, and for Jeruſalem*, ſo *R. Salomon Jarchi*, ממה שעשו לציון, *by reaſon of what they have done to Zion.* So *Abarbinel* alſo ſaith the prefixed prepoſition מי, *mi*, is מם הסבה *mem haſabbah*, the letter *mem* denoting the cauſe; as if he ſaid, מסבת מה שעשו לציון, *By reaſon of what they have done to Sion*, and to *Jeruſalem*, God ſhall *roar* as a lion and utter his voice, which is alſo by ſome [h] *Latin* Expoſitors followed; but the former rendring ſeems the plainer. There are by Others, who differ not from the firſt in the conſtruction or literal ſignification of the words, yet other meanings of ſome of them given, *viz.* as that by God's voice, which he ſhall utter from *Jeruſalem* [i], are underſtood thoſe comfortable words of his to his children at the day of Judgment, *Come ye bleſſed of my Father*, &c. or elſe, as [k] Others will, *miniſterium Evangelii*, the miniſtry of preaching the goſpel. Againſt theſe are exceptions made, becauſe here it ſeems ſpoken [l] of only ſuch things which belong to or denote terror. Such certainly is the import of the word ישאג Yiſhag, *ſhall roar*, which properly belongs to the voice of a lion, which among creatures is looked on as moſt terrible. *The*

[b] Lyra. and ſee Cr. à Caſtro. [c] Pet. à Fig. Ribera. Diodati. [d] Vat. 4°. 8°. [e] Vatab. in 4°. and 8°. Chriſtoph. à Caſtro. Menoch. Tirin. ſee above of that opinion on ver. 2. and ver. 12. [f] Mercer. Tarnov. D. Stokes. [g] Calv. [h] Ar. Mont. [i] Lyra. [k] See Mercer. and Bochart. de Animal. [l] Pet. à Fig.

lion hath roared, who will not hear? Amos iii. 8. and [m] the joining the other, *ſhall utter his voice*, as a repetition of it, or addition to it, though in a word of a more large, and not neceſſarily ſo harſh a ſignification, ſeems here to require ſomething of as great terror as the former doth, and that is by [n] Some thought to be terrible thunder, by which the voice of the Lord is elſewhere expreſſed, as well as by the former, as if the ſame thing were by both ſignified, it being called, the *noiſe of his voice, and the ſound that goeth out of his mouth*, Job xxxvii. 2. and ver. 4. it is ſaid, expreſſing the ſame thing, *A voice roareth, he thundreth with the voice of his excellency*, and ver. 5. *God thundreth marvellouſly with his voice. Bochartus*, who thinks theſe words appliable to the preaching of the goſpel (as we have ſaid others apply them) thinks theſe expreſſions of God's being ſaid to *roar and utter his voice*, well to agree to it, in as much as it is, *tam clara & ſonora, ut per totum orbem audita fuerit, nec ſolum aures, ſed etiam auditorum animos vi ſua perculerit, & ſollicitos reddiderit de ſalute ſua cum metu & tremore procuranda*, a voice ſo clear and ſhrill, that it hath been heard throughout the whole earth, and pierced not only the ears, but the hearts of the hearers by its force, and made them careful of procuring their ſalvation with fear and trembling. But the deſcription of the *voice* here ſeems not ſo much to ſet forth the ſhrilneſs or loudneſs and efficacy of it, which may well be applied to the goſpel, [o] *the ſound whereof hath gone into all the earth, and its words unto the ends of the world*, as the horror and terribleneſs of it, which ſeems more to agree to the denouncing of dreadful judgments; and with what terrors this ſhall be, appears not only by what hath been already ſpoken of the deſcription of it, but farther by the effects of it in the next words, *And the heavens and the earth ſhall ſhake*, which, however underſtood, whether literally or figuratively, argues certainly much terribleneſs in that, by which ſuch extraordinary effects, as thoſe expreſſions neceſſarily import, ſhall be produced. *The heavens and the earth ſhall ſhake.* A ſtrange alteration in the ordinary courſe of nature do theſe words denote, if they be literally underſtood, yet ſuch as by the power of the voice of God, to whom nothing is impoſſible, may be eaſily effected, whenſoever or on what occaſion ſoever he ſhall pleaſe; ſo that if we ſhould underſtand them literally, (as Some do) I know not what exception may be made, yet are they by Expoſitors differently underſtood; by ſome, of ſuch extraordinary commotions and tremblings, which are cauſed in the earth by earthquakes, and (as at leaſt [p] it may ſeem to men) in the heavens by thunder, *Ut terra terræ motu, ita cælum tonitru concuti & tremere dicitur*, ſaith Mr. *Lively. As the earth by an earthquake, ſo the heaven by thunder is ſaid to be ſhaken:* and this is language, in ſpeaking of ſuch thunder and earthquakes as are according to the ordinary courſe of nature, allowed of, but much more agreeable if it be underſtood of ſuch ſupernatural effects, as ſhall be by the terror of God's roaring voice at the day of Judgment, attended with ſo many wonderful ſigns [q] as are ſpoken of it, by which the powers of heaven, and the whole frame of nature ſhall be ſhaken. By it ſo applied we may well underſtand as literally meant, that, as *Jerome* ſpeaks, *cælorum cardines & terrarum fundamenta quatientur*, the poles of heaven and the foundations of the earth ſhall be really ſhaken. How ſhall this be thought ſtrange, when, as St. *Peter* [r] ſpeaks of the terror of that day, *The heavens* therein *ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat, the earth alſo and the works that are therein ſhall be burnt up.* Others do not ſo literally and ſtrictly underſtand them of the frame of thoſe bodies the heaven and the earth themſelves, but of the inhabitants of both, angels and men ([s] as Some ſpeak) both moved by the great terror in which the Lord ſhall appear: or (as Others) *tam* [t] *cæleſtes quam terreni cives*, both the heavenly and earthly citizens, meaning the ſaints and the wicked; and *Lyra* interprets that, for the receiving of the one heaven ſhall be moved, and the earth for receiving the other, hell being ſaid to be under the earth. *R. Salomon Jarchi* expounds the meaning of, *the heavens and earth ſhall ſhake and tremble*, יפרע משרים של מעלה שרי האומות, *he ſhall take* [u] *vengeance on the princes that are above, the princes of the nations*, ואחר כך מן האומות, *and after that on the nations. Abarbinel* ſeems to like of this opinion, as agreeing with one of his own (for he ſaith it may be otherwiſe all interpreted literally) which is, that by the heavens and the earth are meant, המשפיעים העליונים והתחתונים המושפעים, *The ſuperior bodies which do influence, and the inferior which are influenced, which then ſhall be made ineffectual, the one from giving, the other from receiving influence.* Theſe expoſitions I find not in any Chriſtian Interpreters, except we comprehend them under the general notion of *inhabitants*, or [x] *citizens* of heaven and earth, which we have above had. Others look on the words as [y] by way of hyperbole ſpoken to denote ſo great a terror in the voice of God uttered againſt the wicked, as were enough to cauſe the whole frame of the world to ſhake, much more frail weak men. [z] Others to this ſenſe, that though all things in the world, heaven and earth itſelf, ſhould oppoſe God in his proceeding againſt the enemies of his church, they ſhould not be able to withſtand him, at the terror of his voice they ſhould all quake and tremble, and he prevail over them. In all theſe ways, to what time ſoever they refer the words, whether to the day of the laſt judgment, or to any other time wherein God hath

[m] Mercer. [n] Druſ. [o] Rom. x. 18. [p] Tirin. [q] 1 Theſ. iv. 16. Mat. xxiv. 29. Luc. 21. 25. [r] 2 Pet. iii. 10. [s] Pet. à Fig. Sa. Menoch. Ribera. [t] Chr. à Caſtro. [u] Shall make ineffectual. [x] Grotius by the Heavens underſtands the Angels. [y] Mercer, Menoch. [z] Calv.

hath brought, or ſhall bring, any ſignal deſtruction on the enemies of him and his church, it appears that though he do ſuffer thoſe his enemies for a while to proſper and prevail, yet he will in due time take vengeance on them, and appear with ſuch irreſiſtible power and terror, that they, though they had the whole world on their ſide, ſhall not be able to ſtand againſt, but fail and tremble under it, without knowing where to ſeek, or whither to fly for ſuccour from it: mean while, though ſo great be the terror with which he ſhall at any time appear, yet the effects thereof to thoſe to whom he ſo appears ſhall be much different, other to his enemies, other to his friends. All cannot but fear, but that fear, while it ſhall cauſe in his enemies deſpair, and end in their utter deſtruction, ſhall but awaken his children, and cauſe them to draw nearer, and fly to him for refuge, and adhere more cloſely to him. So the next words ſhew how it ſhall be with them in that great day of terror and confuſion to his enemies. *But the Lord will be the hope of his people*, &c. [a] *But*, for *and*, or, *for the Lord will be*, or *ſhall be*, *erit*, or as [b] Others, *eſt* is; for the verb being not expreſſed in the *Hebrew* is diverſly underſtood, by Some as in the future, by Others in the preſent tenſe; that in this place makes no great difference, being ſpoken of the Lord, who was, is, and will or ſhall be always the ſame, as in other caſes, ſo in what he is here ſaid to be, or that he will, or ſhall be, even in the time of the greateſt fear and terror to others, *the hope of his people*, &c. ſo that when others droop in deſpair, they may, as our Saviour bids them, *look up, and lift up their head*, as aſſured that *their redemption draweth near*, or is now come, *Luke* xxi. 28. For what is in the Text put, *the hope*, is in our Bibles of the laſt Tranſlation, put in the Margin, *Heb.* (*i.e.* in the *Hebrew* it is) *place of repair, or harbour*. Theſe make but the ſame ſenſe, which either of them be taken, and the *Hebrew* indifferently ſignifies either, being the word מחסה *Machaſeh*, which coming from the word חסה *chaſah*, which ſignifies both to *repair*, or *betake one ſelf to*, and alſo *to hope*, or *truſt in*, may be rendred by either of them, or other of like nature, and is to ſuch purpoſe by moſt rendred, as either, [c] *ſpes*, [d] *receptus*, [e] *refugium*; yet have we in ſome ancient tranſlations a more different ſignification: as namely in the LXX. who read the words, καὶ ὁ κύριος φείσεται τοῦ λαοῦ αὐτοῦ, καὶ ἐνισχύσει τοὺς υἱοὺς Ισραήλ, *and the Lord ſhall ſpare his people, and ſhall ſtrengthen the ſons of Iſrael*. So likewiſe in the printed *Arabick* which follows the *Greek*. So alſo in the *Syriack* ܘܢܬܪܚܡ ܠܥܡܗ ܘܢܬܬܩܦ ܠܒܢܝ ܐܝܣܪܝܠ, which gives to conjecture, that the word חסה *chaſah* was anciently uſed in the *Hebrew*, not only in that forementioned ſignification of *repairing to*, or *hoping in*, but alſo in the ſame that חום *chus* is, *viz. to ſpare*, or *be propitious to*, for which we have a probable argument, for as much as in the *Syriack* of nigh affinity with it, both thoſe roots, as well חשׂ or חשׂה *Chaſo*, or *Chaſi*, which anſwer to חסה *chaſah* in *Hebrew*, as חס *chas*, which anſwers to חום *chus*, ſignify *to ſpare*, *to be merciful* or *propitious*.

Theſe whoſe hope God will be, are *his people*, thoſe whoſe ſtrength he will be, the *children of Iſrael*, both appellations denote the ſame perſons, *viz.* ſuch as rightly believe in him, and faithfully ſerve and obey him, they are *his people*, they only, *his Iſrael*, not they who are deſcended from *Iſrael* only according to the fleſh; thus we are taught to underſtand that title, where given to God's people; ſo by the Apoſtle telling us, *Rom.* ix. 7. *That they are not all Iſrael, which are of Iſrael, neither all children, becauſe they are the ſeed of Abraham*, but as many as walk according to the rule which *Iſrael* did, in true belief and ſincere obedience, and conſtant adherence to God, though they be not according to the fleſh of *Iſrael*'s ſeed, *they are the Iſrael of God*, (*Gal.* vi. 16.) To ſuch only doth the promiſe here, and the like elſewhere made to the people of God under the name of *Iſrael*, or, *of the children of Iſrael*, properly belong; [f] it is their peculiar privilege to find God their hope and ſtrength, or a ſure refuge, when he proceedeth with the greateſt terror againſt his and their enemies, though they have perhaps ſeemed before moſt hopeleſs and helpleſs of any: what effect this dealing of God ſhall have with them, the words in the following verſe declare.

17. *So ſhall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then ſhall Jeruſalem be holy, and there ſhall no ſtrangers paſs through her any more.*

By ſeeing what they now ſee effectually brought to paſs, they ſhall now indeed, and by certain experimental proofs aſſuredly know, what they did before only by faith and hope rely on, *viz.* that however hitherto things went with them, ſo as might tempt them to think that God had no regard of them, yet that he in truth was *the Lord their God*, who ſtill had an eye on them, and took eſpecial care of them, and ſo ordered things as that they ſhould prove in the iſſue for good to them. This ſeems the import of the words, by which God expreſſeth that relation, which he hitherto owneth them in, to himſelf, viz. *that he is the Lord their God dwelling in Zion his holy mountain*. They ſhall know that he the Lord, the God of the whole earth, of all fleſh, is ſo to them, not only as he is to all the reſt of the world, but by a peculiar right and relation *their God*, dwelling and reſiding in a more particular manner among them in *Sion*, as in his proper habitation and place of reſidence, conſecrated and made holy to himſelf above all other places, and ſo neceſſarily having greater privileges and tokens of his preſence and favour than any others. Of that expreſſion whereby he calleth himſelf *their God*, ſee a-

[a] The copulative ו, v, is in any of theſe ſignifications, as the ſenſe requires. [b] Jun. Trem. [c] Vulg. [d] Jun. [e] Tig. Chald. סמך a prop. [f] Pet. à Fig.

bove, chap. 2. *ver.* 27. of what may be meant by *Zion* there alſo, *ver.* 32. What peculiar ſigns of his preſence he did of old, till Chriſt's coming, ſhew in that place ſo properly called, and is therefore ſaid to dwell in his Temple there built, is well known; but it is ſince, beſides that, in a larger ſenſe uſed to denote the church, and that whether militant here on earth, and in any place thereof, or triumphant in heaven, and is here by Expoſitors of it underſtood, and by [g] Some in the one reſpect, by [h] Others in the other. God certainly dwelleth or ſheweth ſignal tokens of his care of it and preſence with it in both. The meaning of what God here ſays they *ſhall know*, by ſeeing what he hath done, *Abarbinel* thus gives. That when the children of *Iſrael* ſhall ſee that great vengeance (of God) on their enemies, and eſpecially when they ſhall ſee the dead raiſed up again on the earth, they ſhall know and believe in truth that the Lord he is their God, that continually looks after them (or hath care of them) and that the world is not guided in its courſe (as to them) by way of nature or by way of accident, but that the affairs אומתנו, of *our nation* (ſaith he) are all of them ordered by way of providence, which is that which he ſaith, *and ye ſhall know that I am the Lord your God*; and alſo that they ſhall know that the *Bleſſed one dwelleth in Zion, his holy mountain:* as much as to ſay, that his glorious preſence and holineſs ſhould reſide there in greater meaſure than in former time, *&c.* His meaning expreſſed in terms agreeable to the opinion of the *Jews*, who challenge God and his eſpecial care and providence as their own peculiar, and reſtrain his church, the ſeat of which was anciently their *Zion*, to their nation alone, would, if put into ſuch as Chriſtians informed by the goſpel do underſtand and uſe, agree with that of thoſe ancient Expoſitors, who underſtand what is here ſpoken, of God's great goodneſs, and ſignal tokens of his favour, which he ſhall manifeſt in and to his church, eſpecially when he ſhall, after the reſurrection, make it triumphant in heaven, when all his ſaints, the members thereof, ſhall without any intermiſſion enjoy perpetually his glorious and gracious preſence, and be freed from all fear of enemies. Surely the great benefits and tokens of God's favour to his church will not till then have their full completion, and in their perfection be made good to it; yet hath it then always Chriſt in ſo good meaſure communicated to it, even while militant in this world, as to juſtify the applying the words (as by Others is done) even to that, as enjoying God's preſence and ſigns of his providence and protection, ſo as no other ſort or ſect of men, do or ever did; and [i] what they want of full enjoyment of them in act and preſent ſenſe of ſight, is ſupplied to them by the ſight of faith and certain hope. Which alſo will be to be underſtood in interpreting the next words. *Then ſhall Jeruſalem be holy*, &c. In which, *Jeruſalem* may be taken, and by many, yea by moſt is, and I ſuppoſe rightly, as *Sion* which was in it, not for the city properly ſo called, but for that of which it was a type, *viz.* the church of God, and that whether militant or triumphant, and by [k] Some it is here underſtood of that militant here on earth, by Others very many, of that triumphant in heaven, which is called *the holy Jeruſalem deſcending out of heaven from God*, Rev. xxi. 10. which of thoſe we ſhould rather join with, will be beſt judged by conſidering what is ſaid of it, that *then it ſhall be holy*, &c. *Then*, (or And) *Jeruſalem*, that place by that name meant, ſhall be holy, קדש Kodeſh, *holineſs*, as Ours in the margin note the *Hebrew* literally to ſound, the word being a ſubſtantive, and in the abſtract, not in the concrete or an adjective, which may well be looked on to denote a ſuperlative degree of holineſs more than what is given to underſtand, when a thing is called ſimply in the concrete *holy*, that it is all holy as holineſs itſelf, and ſo the place of which it is ſaid that it ſhould ſo be holy in a ſuperlative degree above what that of that name at that preſent was. *Jeruſalem* as then it was, was called the holy city, as *Nehemiah* xi. 1. and 18. *Iſa.* lii. 1. *Mat.* iv. 5, and xxvii. 53. and elſewhere. The ſaying here it ſhould be *holineſs*, ſeems to argue, that it ſhould now either obtain a greater perfection of holineſs, or that another *Jeruſalem*, than that which was then, is meant. *Abarbinel* thinks an alluſion to be here made to the ſeveral degrees of holineſs, which belonged to ſeveral places in *Jeruſalem*, when it was in its beauty. His words in his Commentary on this place, following thoſe already cited from him, thus ſound, "That whereas in the times of the "firſt Temple, the houſe of God was holy, "and no man might enter into the היכל *he-*"*cal*, the body of the Temple, except the "prieſts of the Lord, much leſs into the Ho-"ly of Holies, into which none entered but "only the High Prieſt once in the year, then "לעתיד לבוא *in the time to come*, the whole "city of *Jeruſalem* ſhall be in degree like to "the holy houſe, and the Temple of God, "ſo that no uncircumciſed or profane perſon "ſhall enter thereinto, by reaſon of the ma-"nifeſtation of the acts of the majeſtatick pre-"ſence in the midſt of it." And therefore he ſaith, *Jeruſalem ſhall be holy* (or holineſs,) *and ſtrangers ſhall not paſs through there any more* לקדשתה, *by reaſon of her holineſs.* Others, he ſaith, do otherwiſe interpret it, *viz.* that by ſaying, *ſtrangers ſhall not paſs through it any more*, is meant that they ſhall not paſs through *Jeruſalem* any more to war againſt it, when they ſee that great ruin, which ſhall be on thoſe nations, which went up againſt it to take it; which he ſaith is alſo a convenient expoſition. Much the like to both theſe expoſitions have we before him from *Kimchi*, whoſe words ſound. "And *Jeruſalem* ſhall be holineſs, *i.* "*e.* as an holy thing prohibited to ſtrangers, "(or unlawful for ſtrangers to meddle with) "and ſtrangers ſhall not paſs through it any "more,

[g] Mercer. [h] Pet. a Fig. [i] Quæ enim iſta habet in re, hæc latet in ſpe. Pet. a Fig. [k] Mercer. Hoc de eccleſia in terris intelligo.

" more, *viz.* to hurt it, as hitherto they have " done. It may, ſaith he, be alſo underſtood, " that ſtrangers ſhould not enter into *Jeruſa-* " *lem*, becauſe great ſhall be the holineſs there- " of לעתיד *leatid*, in the time to come: ſo " that as it was unlawful (formerly) for any, " even an Iſraelite, to enter into the Temple, " ſo then ſhould the whole city be holy, ſo " that no ſtrangers of the nations of the world " ſhould enter into it." In theſe expoſitions are obſervable two things, firſt, that by *Jeruſalem* they underſtand the city properly and literally ſo called. Secondly, that the great privileges of extraordinary holineſs and ſecurity promiſed here to it, belong לעתיד לבוא, *to the time hereafter to come*, by which *Abarbinel* expreſſeth himſelf to mean after [k] a reſurrection of the dead. *Kimchi* doth not name the time, but we may well think he means, [l] *Somniant illam terrenam Jeruſalem, quam expectant per Meſſiam ædificandam*, (as one expreſſeth,) in that earthly *Jeruſalem* which they dream of, which they expect ſhall be new built by the Meſſias. But this conceit of theirs, *viz.* that there ſhall hereafter be ſuch a glorious *Jeruſalem* on earth, to which ſhall be made good ſuch great privileges as are here mentioned, we look on as among thoſe things, which the Jews vainly and groundleſly expect to be done in and for their nation in time to come, conſequent on their opinion that Chriſt is not at all yet come. Among Chriſtian Expoſitors, who know and acknowledge him to be come, ſuch as will here by *Jeruſalem* underſtand that city properly ſo called, muſt neceſſarily look on theſe things as ſuch as referring to it have already had their completion, while that ſtood in its glory, but the aſſigning when they were made good is, I ſuppoſe, that which we ſhall not find any of them to ſatisfy us in; which is the cauſe, we may ſuppoſe, that *Cyril* and *Theodoret* look on the good things here promiſed, if referred to it, to be not an abſolute, but a conditional promiſe, that if, or when the inhabitants of that city ſhould purge themſelves from all iniquity and falſe worſhip, and ſerve God in purity and ſincerity, as they ought to do, then ſhould they be in ſuch an happy condition as is here deſcribed. If things were not ſo with them, it was, ſaith *Theodoret*, becauſe their evil doings hindred them from ſo being, God's promiſes to them requiring, that the conditions on their part required ſhould by them be made good and obſerved. The ſame ſaith *Aben Ezra* among the Jews, ſuppoſing to be underſtood אם ישמרו, &c. *If they ſhall obſerve the law of the Lord*, as it is expreſſed in *Zech.* By whom having promiſed many good things, as *that he would dwell in the midſt of them*, Chap. ii. 10. he after adds, Chap. vi. 15. *And this ſhall come to paſs, if ye diligently obſerve the voice of the Lord your God.*

Grotius hath no more on this verſe than to explain that which is ſaid, *There ſhall no ſtranger paſs through her*, by ſaying hereby to be meant *hoſtili exercitu*, with an enemy Army, not mentioning of what time it is meant; but by what he ſaith on the foregoing verſe it is manifeſt, that he underſtands it of ſuch time as was after the defeat of *Antiochus*. But as to the moſt part of Chriſtian Expoſitors, whom I have ſeen, I find them not to receive ſatisfaction from ſuch a ſecure condition as can be aſſigned to the earthly *Sion* or *Jeruſalem*, after the uttering of theſe words by the Prophet, and that therefore they look on thoſe names as here figuratively taken (as elſewhere oft they are) to ſignify the Church of God, and that either as militant here on earth, or triumphant in heaven, in both which reſpects that name agreeing, and being applied to it, by Some it is here looked on a denoting it in the one, by Others in the other. In both, the things here ſaid will well agree and be applied to it, though in the one, *viz.* of the Church militant, having a more evident completion, according to the utmoſt that the words can import, than in the other. Whereas if they be applied to the Church militant, though that may be ſaid to be holy, or holineſs, [m] being clad with the righteouſneſs of its Spouſe Chriſt imputed to it, [n] *ſanctified by faith in him*, [o] *who gave himſelf for it, that he might ſanctify it, and cleanſe it by waſhing of water by the word, that he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle*, &c. and, that there ſhall no ſtranger paſs through it, he having ſaid that *the gates of hell ſhall not prevail againſt it*, Mat. xvi. 18. Yet there ſeems place for exceptions againſt this expoſition, as that the viſible Church hath never been ſo pure and holy, but that there have been many of impure and unholy converſation in it, who have yet profeſſed and pretended themſelves to be true members of it: again, that the pureſt and holieſt parts of the Church have been oppreſſed and even trampled upon and profaned by ſtrangers and enemies to it. According to Some, theſe objections are ſolved, firſt; by ſaying, that the profane hypocrites, though mingled with the true profeſſors in the pale of the Church, as tares growing in the ſame field with the wheat, yet are not members of the Church, and therefore do not make it unholy. Though to men, who are not able ſo well to diſtinguiſh one from the other, they may bring a ſcandal on it, yet in God's ſight they do not, who looks on as, and acknowledgeth for, his Church and members thereof, only ſuch as are pure and ſtill ſincere in heart, and labouring after holineſs, however liable to failings. [p] *In vera enim Eccleſia, quæ Dei ſponſa eſt ſine ruga & macula, impiis etiam in hoc ſæculo locus non eſt*, &c. For in the true Church, which is the ſpouſe of God without wrinkle or ſpot, profane and unholy perſons have not, even in this world, any place. However they may pretend to be part thereof, and deceive men, they cannot deceive God, *qui illos ex Eccleſiæ ſuæ numero non habet*, who reckons them not

[k] For a double reſurrection he thinks ſhall be. v. 25, 26, 27. Tit. ii. 14. [l] Pet. a Fig. [m] Tarnov. [n] Acts xxvi. 18. [o] Eph. [p] See Mercer.

in the number of his Church, or citizens of the holy *Jeruſalem*, which in reſpect of the ſincere part thereof, is by God ſanctified, purged, and made, and called holineſs, and his promiſe to them ſhall not be void. Then, as for what may be ſaid, that even theſe are often overcome and oppreſſed by their enemies, is by [q] Some anſwered, that the reaſon of this is not from God's failing in his promiſe, and faithfulneſs to them, but from their own default in not making good in themſelves what is as a condition expected on their parts, *viz.* that they keep themſelves holy, as he hath afforded them means to do, and expects they ſhould do. *Hoc debet imputari peccatis noſtris, nos enim facimus rupturas* (ſaith *Calvin*), This is to be imputed to our ſins, for we are thoſe that make thoſe breaches, by which thoſe enemies of the Church enter in and trample on it. [r] *Quoties illud fit, hoc noſtro vitio fieri certum eſt*, ſaith Another, As oft as it is ſo with the Church, it is certain that it is by their own fault; ſo looking on the words including as well a condition in them required, that they ſhould keep themſelves ſuch, as God promiſeth he will make them, if they will have the other promiſe of his defence of them from their enemies breaking in on them, made good to them. This anſwer is agreeable to what we before ſaw to be the opinion of *Theodoret*, though taking perhaps *Jeruſalem* in another meaning than theſe do. [s] Another anſwer alſo we find given, *viz.* that ſuch afflictions and perſecutions which befal the Church, or the ſeeming of ſtrangers or profane enemies to prevail over it, do not contradict or make void this good promiſe here made to it. That no ſuch *ſhall paſs through her*, nocendi ſcilicet cauſa, *ſo as to do her hurt*. For though ſhe may be aſſaulted, yet God will never ſuffer her to be quite overcome or deſtroyed; ſo that ſhe hath ſtill wherewith to comfort and ſuſtain her in her afflictions, ſo that they ſhall not do her harm, but more ſtir her up in the ſtudy and ways of holineſs, and confirm her. Theſe conſiderations will be ſufficient to ſhew, that if by *Jeruſalem* here be underſtood *the Church militant here on earth*, theſe good promiſes do belong even ſo, and are ſo made always good to her. Yet do Others think it more ſafe and plain to refer it to that triumphant in heaven, to which the words will in their moſt comprehenſive ſignification agree. That ſhall be *holy (holineſs to the Lord)* in all reſpects that that Epithet may be thought to import it, 1. *Holy*, [t] as *pura ab omni labe culpæ*, the members thereof being pure and cleanſed from all ſpot and defilement of ſin. 2. *Holy*, [u] as a ſacred thing wholly conſecrated unto God, his peculiarly, and ſo [x] *chara Deo, & ſub ejus cura, favore ac tutela*, &c. dear unto him, and under his care, favour, and protection, ſafe and free from the dominion, ſpoil, and poſſeſſion of profane people, by which it might be profaned and polluted. 3. *Holy*, as not admitting or acknowledging for members of it any unholy or profane perſons. *For there ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh abomination or maketh a lie*, Rev. xxi. 27. which is plainly expreſſed here in the following words, *and there ſhall no ſtranger paſs through her any more. No ſtranger*] None that are without Chriſt [y] *aliens from the commonwealth of Iſrael, and ſtrangers from the covenants of promiſe*; the word not being taken here as importing diſtinction of nations, ſo as to account them ſtrangers one to another in that regard. For in Chriſt and his Church is no ſuch diſtinction or difference betwixt [z] *Greek and Jew, circumciſion or uncircumciſion, Barbarian, Scythian, bond or free*, that becauſe of any ſuch carnal reſpect any ſhould be accounted ſtrangers to his Church, they being [a] *all one in him, all the* [b] *Iſrael of God*, [c] *fellow-citizens with the Saints, and of the houſhold of God*. But the *ſtrangers* to his Church here are ſuch as are ſo in reſpect of their relation to God and his truth, ſtrangers [d] *à fide*, from the true faith in him, unbelievers, profane and wicked perſons, and enemies to his Church. Of ſuch it is ſaid they ſhall not paſs through his holy *Jeruſalem*, his Church, either to do violence to it, or to profane it, or we may ſay they ſhall have no intercourſe at all with it. The *Syriack* here (as it is in the copies that we have) renders it לא נדעבון *lo neemerun, non inhabitabunt*, ſhall not dwell in it. Which though the meaning be good, and may be comprehended under the other which the *Hebrew* literally ſignifies, and all other Interpreters generally take, *viz.* that of paſſing through, yet I cannot but doubt whether the Author of that Verſion did at firſt ſo render it, and not rather, לא נדעבון *lo neeberun*, which agrees as in the radical letters with the *Hebrew*, ſo in that ſignification which Others take it in, of larger extent than dwelling in, which ſeems to import a fixed reſting in a place, whereas the other notes any coming at all or having to do in it; which to be the condition of ſtrangers or profane perſons in reſpect of the heavenly *Jeruſalem* the Church triumphant, to which this laſt opinion mentioned reſtrains this promiſe or privilege, is given us to underſtand by what *Abraham* in the parable, *Luke* xvi. 26. ſaith as from heaven to the rich man in hell, *between us and you there is a great gulf fixed*, ſo that there is no paſſing of the inhabitants of the one into the other. Such alteration that we conjecture to be in the *Syriack* copies that we have, both written and printed, from what the Author of that Tranſlation firſt gave, is but by an eaſy miſtake in ſome ancient Tranſcriber of the letter ב *b* for ם *m*, and ſo for *Neebarun, ſhall paſs*, writing *Neemarun, ſhall dwell*, which giving a good ſenſe might make neither him, nor any that wrote after him, to ſuſpect any error in the reading. But 'tis not impoſſible that the Author himſelf might ſo at firſt render it, and think by not paſſing through the place to be meant not dwelling or having

[q] Calv. Gualt. [r] Gualter. [s] Mercer. [t] Ribera. [u] Pet. a Fig. [x] Lively. [y] Eph. ii. 12. [z] Coloſ. iii. 11. [a] Gal. iii. 28. [b] Gal. vi. 16. [c] Eph. ii. 19. [d] Vat. in 8vo.

having liberty of reſiding in it, as certainly no profane perſon or ſtrangers to the true faith ſhall have in the Church triumphant, to which that the words here chiefly refer, may ſeem alſo ſhewed by the adding the particle עוד *od*, *any more*, *or at all*, which takes away that exception, to which the other opinion of thoſe who refer them to the true Church even here on earth, and yet militant, ſeems liable, becauſe therein the wicked and profane mingle themſelves among the true members of it, though not being members of it, but meer ſtrangers to it. Yet ſeeing it cannot be doubted but to that, even on earth, the great and good promiſes of God do belong, it ſeems not amiſs with Others to join both theſe together, as both had reſpect to, as ſharers of theſe great privileges here mentioned, *viz.* that they ſhall be made good [e] *in Eccleſia militante, quæ poſtea fiet triumphans*, in the Church militant, which ſhall after become triumphant. Here on below, no ſtrangers ſhall prevail over it, there, above, none at all aſſault it or approach to it.

18. *And it ſhall come to paſs in that day, that the mountains ſhall drop down new wine, and the hills ſhall flow with milk, and all the rivers of Judah ſhall flow with waters, and a fountain ſhall come forth of the houſe of the Lord, and ſhall water the valley of Shittim.*

Having in the foregoing verſe ſhewed what ſecurity the holy *Jeruſalem* ſhall be in from all profanation and violence by any enemies, he here farther proceeds to ſhew the great happineſs of the inhabitants thereof, by deſcribing the plentiful enjoyment that they then ſhall have of all ſuch good things as may conduce thereto. The words in which he expreſſeth himſelf, ſaying, *the mountains ſhall drop down with wine, and the hills ſhall flow with milk*, &c. appear at firſt reading to be, as *R. Tanchum* ſaith, استعارة للكثرة الخصب والبركات *a metaphorical figurative ſpeech, denoting abundance of plenty and bleſſings*. The mountains, ſaith he, ſhall drop down עסים aſis, *new wine*, as Ours with ſeveral Others render the word by *muſtum*, new wine. For there is difference betwixt Interpreters in rendring it both here and elſewhere, where it occurs, as [f] beſides others, it doth above chap. i. 5. and likewiſe *Amos* ix. 13. where much the ſame words that here occur, and Ours render the word עסים aſis, *ſweet wine*, though putting [g] in the Margin, *new wine*, as here in the text they put it. The *Chaldee* in all theſe places put חמר מרת Chamar merat, *vinum merum*, mere, pure wine, which Some render here [h] *vinum inebrians*, wine that maketh drunk (ſtrong heady wine) The LXX here, and *Amos* ix. 13. render it γλυκασμὸν; the Vulgar Latin, *dulcedinem*, ſweetneſs, the *Tigurin* Verſion here and above, chap. 1. *ſuccum expreſſum*, juice ſqueezed out, and in *Amos*, *ſuccum dulcem*, ſweet juice. *Caſtalio* here, as in the other two places, *laticem*, juice, without any epithet added to it. On theſe little differences we need not much to ſtand, in as much as (as hath been on chap. i. 5. noted) the word being from the root עסס *aſas*, which ſignifies to preſs or tread on, (as *Mal.* iv. 3.) will properly ſignify in general any juice or liquor that is by preſſing or treading ſqueezed out of any fruit or other things, without limiting it by any quality of ſweet, or ſower, or the like; and becauſe wine is ſo made, and was the moſt in uſe among other liquors ſo made, may it well, as the place where it occurs will require, be underſtood more peculiarly of that; as it is therefore here by ſo many done, and becauſe that, eſpecially when new, is uſually ſweet, therefore not unfitly with that epithet of new or ſweet, which the LXX and Vulgar Latin, putting ſweetneſs in the abſtract, do, yet we muſt ſuppoſe given to be underſtood wine, that abounds in ſweetneſs, the word properly ſignifying the ſubſtance rather than the quality. And ſo are the different Tranſlations eaſily reconcilable, as all meaning the ſame thing, *viz.* ſome ſuch ſweet and pleaſant liquor as was in eſteem, and of ordinary and eſpecial uſe, and that probably wine of grapes, though *R. Tanchum*, in his note on this place, ſay that it is by Some ſaid more peculiarly to ſignify شراب الرمان *wine of pomegranates* (becauſe I ſuppoſe that it ſeems *Cant.* viii. 2. ſo applied) although in his Rabbinical Dictionary called *Morſhed*, he ſaith that it may there be underſtood not of the juice of pomegranates, but of red wine in colour like the pomegranate (or grains of pomegranates). This word being ſo underſtood of ſome ſuch precious liquor, it is manifeſt that the other words, *the mountains ſhall drop down*, are not literally, but figuratively (as we ſaid) and hyperbolically to be underſtood to denote ſo great plenty of ſuch liquor, as ſhould without trouble or difficulty be had from the grapes or like fruits, which in abundance ſhould grow on thoſe mountains, as if the mountains themſelves did diſtil and iſſue it forth, not as though any ſhould think that they ſhould really and actually do ſo, a thing never ſeen or to be expected, a thing contrary to the nature of the creation. In like manner will the following words be underſtood, *and the hills ſhall flow with milk*, i. e. ſuch plenty of milk ſhall there be from the milk-cattle feeding on thoſe hills, as if they themſelves did iſſue forth fountains and ſtreams of milk, or were themſelves diſſolved into milk which ran down, for ſo the words תלכנה חלב *telacnah chalab*, would properly ſound, *ſhall go or run milk*; the act of running, which belongs to the milk, being as *Kimchi* notes, attributed to the hills themſelves, to ſet forth the wonderful plenty of that, שיוצא מהמרעה שיהיו בהם *which proceeds from the paſture* (or cattle feeding in the paſtures) *which ſhall be on them*, as *Abarbinel* explains it. Great abundance muſt that needs import of the things named, or of ſuch as are by them meant or under their names comprehended.

[e] Vat. edit. in 8vo and 4to. [f] Iſa. lix. 26. Cant. viii. 2. [g] As likewiſe in that place of Iſaiah. [h] Bib. Polyglot.

hended. For whether they are properly or literally to be underſtood, or otherwiſe, will be neceſſary to enquire, after we have viewed the following words alſo according to the letter, the next of which are, *and all the rivers of Judah ſhall flow* (or *go*, Marg.) *with waters*, of which *Kimchi* obſerves the like that he did of the former, *viz.* that the act of flowing, or going, which is of the water, is attributed to the place in which it runs, for אפיקי *Aphike*, which Ours interpret, *rivers*, ſeems according to him more properly here to ſignify the [i] *channels*, than the waters that run in them: ſtill here is expreſſion of great plenty of that which is named or meant. So alſo in the following words, *and a fountain ſhall come forth of the houſe of the Lord, and ſhall water* (a fountain yielding ſuch plenty of water as to water) *the Valley of Shittim.* שטים *Shittim* is here by Ours taken as the proper name of a place, ſo it is by the *Chaldee* (written *Sittin*) and by the *Syriack* written ܣܛܝܡ *Sotim*) and ſo likewiſe by moſt modern Interpreters, and as ſo doth it occur in other places of Scripture, as *Numb.* xxv. 1. where it is ſaid that *Iſrael* abode in *Shittim*, and there committed whoredom with the daughters of *Moab*. Again, *Joſh.* ii. 1. and iii. 1. as alſo *Mich.* vi. 5. it is ſaid to have been in the land of *Moab* on the other ſide *Jordan*, and not far from it; ſo that by *R. Saadias* cited by *Kimchi* and *Arbarbinel*, it is taken for *Jordan* itſelf, againſt which Some except, becauſe dry places are ſaid to be watered, not rivers; (but perhaps by *Jordan* he might mean the country by *Jordan.*) The ſaying that it ſhall water, argues that the place was of itſelf dry, it being ſo far remote from *Jeruſalem*, that the fountain there iſſuing out of the houſe of the Lord muſt be a very plentiful ſtream, that ſhould ſend out ſo much water as to flow ſo far, and then water dry ground. *R. Salomo* alſo manifeſtly takes it for the proper name of that place mentioned, *Numb.* xxv. 1. ſaying that the words according to the literal ſound are, *ſhall water the plain* (or valley of *Shittim*) which do allegorically denote that it ſhall expiate the ſin of *Peor*.

But amongſt antient Interpreters there are, who do not ſo take it for a proper name, but appellatively, and as ſo tranſlate it, and that differently. The *Greek* LXX, though in thoſe other places of *Numb.* xxv. 1, *&c.* they take it as the name of a place, putting for it σατθαὶμ, *Satteim*, or σατθεῖν, *Sattein*, as *Joſh.* ii. 1. or σατθιεῖν, *Sattiein*, Joſh. iii. 1. yet here render it, τὸν χειμάῤῥεν τῶν χοίνων (or as Others χοινίων) which being rendred, *torrentem funiculorum*, *the torrent of cords*, *Jerome* would have that to denote ſuch meaſuring as the *Egyptians* numbred by the length of cords; but others by it underſtand *juncos*, bulruſhes, or ſome ſuch ſort of reeds, as the word alſo ſignifies, as *Nazianzen* in his 40th Oration, and [j] *Nicetas* in his Comment on it, who ſaith that the torrent, or valley here mentioned, is a place not far from *Jeruſalem*, *aqua carens & juncos proferens*, without water, bringing forth ruſhes or reeds. In which ſignification *Cyril* alſo takes it, *viz.* as a denomination χειμαῤῥους τινὸς, of a *certain torrent or brook*, *by which grew many ruſhes*, which he ſaith is ſaid to be the ſame that is called the brook *Cedron* (or of *Cedais*) mentioned *John* xviii. 1.

Theſe two interpretations of *cords*, and of *ruſhes*, however differing in ſound, are eaſily reconcileable, and may be looked on as a deſcription of one and the ſame place, in as much as the word χοῖνος ſignifies both a *ruſh* and alſo a *cord*, made of ruſhes, ſo that to ſay the brook of cords made of ruſhes, or of *ruſhes* of which ſuch cords are made, will be in effect the ſame thing. The *Latin* Interpreter of the *Greek*, though he here determine the word to the notion of *cords*, yet *Micah.* vi. 5. where it again occurs, leaves it ambiguous, rendring it *Schœnis*, (which we may almoſt think they put as a name of a place) in which place ſeems a manifeſt error in the printed *Arabick* (which ſeems in theſe Books of the Prophets done out of the *Greek*) there being in it put من جبال Men gebal, *from the mountains*, far different from the *Greek*; whereas here agreeable to it is read من حبال Men Hebal, *from the cords*, by an eaſy miſtake between the letter ح, and ج, betwixt which the difference conſiſts only in the adding of a point or omitting it. In that place *Jerome* notes alſo in his opinion to be an error in the *Greek* itſelf, which if it concern that place, may equally ſeem to concern this, *viz.* that whereas now is there read χοίνων, which by the *Latin* Interpreter is there rendred *Schœnis*, and here *funiculorum*, it was at firſt in the *Greek* rendred and written χίνων, which ſignifies *lintiſk or maſtick trees*, and by the error of the ſcribes turned into χοίνων, ropes. That would more agree with the Vulgar *Latin*, both taking it for the name of a tree, though of different kinds; for that ancient tranſlation, though in *Micah* taking it as a proper name, it is read *de Setim*, from *Setim*, yet here renders נחל השטים nachal haſhittim, *torrentem ſpinarum*, the torrent of thorns, as if the word *ſhittim*, ſignifies *thorns:* that *Shittah* is the name of a tree, we find *Iſa.* xli 19. and in other places is mention of *Shittim wood*, as a wood of eſpecial note, and therefore reckoned among the chiefeſt things, which the *Iſraelites* were to offer for making the tabernacle, *Exod.* xxv. 5. and of which things of greateſt eſteem therein were made, as the Ark, ver. 10. the ſtaves, ver. 13. the table, ver. 23. as likewiſe chap. xxvi. of the ſame Book is mention of boards of the wood ſo called, ver. 15. and of bars, ver. 26. and of pillars, ver. 32. and of the altar to burn incenſe upon, chap. xxx. 1. and ſo among the offerings, which were to be offered by the people for the tabernacle, is reckoned *Shittim wood*, *Exod.* xxxv. 7 and 24. and *Deut.* x. 3. it is ſaid that *Moſes made an Ark of Shittim wood*, in which he put the two tables of the Law, of all theſe places mentioned, only in the firſt, *viz.* that of *Iſaiah*, is the word as here rendred in that ancient *Latin* Verſion, *ſpina*, thorn, in the other the *Hebrew* word being

[i] Kimchi העמקים שנגרים בהם המים [k] Pet. à Fig. [j] p. 1067.

being retained and written *Setim*, as if that were the known name of the tree of which that wood was; but by the uſes which in thoſe places that wood is ſaid to be put to, it is manifeſt that it cannot be thought meant an ordinary thorn; and ſo [m] *Jerome* himſelf therefore declares himſelf to think that it is not properly to be meant the thorn tree, but a tree ſo called becauſe it is like to the *ſpina alba*, or white thorn, *viz. colore & foliis*, in the colour and leaves, *non magnitudine*, not in bigneſs, as being a tree of ſuch great bigneſs that of it are cut very large boards, and that the wood thereof is, as very ſtrong, ſo exceeding light and beautiful, and withal ſuch as will not putrify and corrupt, and therefore by the LXX in the places out of the Law cited, rendred by ἄσηπτα *imputribilia*, wood that would not rot or putrify, which trees, he ſaith, grew not in any cultivated places, or in the *Roman* territories, but in the deſerts of *Arabia*. This he ſpeaks as of what he was an eye-witneſs to, and therefore Mr. *Fuller* thinks ought to be believed in the matter, yet [n] *Kimchi* ſaith it is a kind of the beſt ſort of cedar, and ſo *Junius* and *Tremellius* here render it, *vallem cedrorum lectiſſimarum*, the valley of the choiceſt cedars, as *Iſa.* xli. 19. They alſo ſo render שטה, which Ours render the Shittah-tree, by *lectiſſimam cedrum*, ſo diſtinguiſhing it from ארז *Arez*, the known common cedar there joined with it, as alſo in thoſe other places of *Exodus* and *Deuteronomy* before mentioned, *ligna cedrorum lectiſſimarum*, wood of the choiceſt cedars. Amongſt thoſe different acceptions of the word שטים *Shittim*, our Tranſlators chooſe to follow thoſe who take it for a proper name of a place, ſo called probably becauſe many trees ſo called [o] grow in or about it; though [p] Others think the trees there growing, and the wood thence brought, ſo called from the name of the valley where they did in abundance grow, [q] not the valley from them, but from ſome town there ſituated, or for ſome other reaſon. The word נחל *nachal*, here by Some rendred *torrentem*, by Others *vallem*, is by ſeveral examples manifeſtly proved to have both thoſe ſignifications, of a *torrent* and *valley*, ſome low place fit for water to run or be received in, בין יש בו מים בין אין בו מים, whether there be in it water or not, as *Kimchi* explains it; ſo that it may be by either of theſe indifferently rendred, as the place where it occurs requires, and ſhews to be moſt convenient. Here, as we have ſeen, it is by Some rendred one way, by Others the other, yet doth that which renders it by *valley* ſeem much more agreeable to the place: Some who follow the Vulgar, who renders it *torrentem*, think that word not to be reſtrained to its ſtrict and proper ſignification of a *torrent*, but to be more largly taken ſo as to denote a [s] *valley* or plain, like ſuch as brooks or torrents uſually run in, though there be no ſuch at preſent in them; in which larger notion the ſame word is obſerved to be uſed elſewhere alſo in that ancient *Latin* Verſion, as *Gen.* xxvi. 19. where it is ſaid that *Iſaac's* ſervants, *foderunt in torrente*, *digged in the torrent*, as thoſe of the *Doway* render it, noting in the margin, that it is, *the channel where ſometimes a vehement ſtream runneth, ſometime none at all.* And ſo 1 *Sam.* xv. 5. *tetendit* Saul *inſidias ſuas in torrente*, Saul laid ambuſhments in the torrent, which can ſignify no otherwiſe, than as it is by Others rendred, *in the valley*, *& ſic in præſenti*, ſaith *Pet. a Figuiero*, and ſo alſo in this preſent place, which *Kimchi* in his Dictionary cites as an example to prove that נחל *nachal* ſignifies a *valley* as well in which no water is, as a water-brook; if it had water in it, [t] there would be no need of its being watered.

What is ſaid, *a fountain ſhall come forth of the houſe of the Lord, and water the valley*, ſeems to agree much with what is ſaid of thoſe holy waters, *Ezek.* xlvii. 1. *&c.* and thoſe living waters that are ſaid ſhall go out from *Jeruſalem*, *Zech.* xiv. 8. So obſerves *R. Tanchum* of it, הרא ממא ינאסב קול זכריה *This is agreeable to what is ſaid in* Zechariah, *living waters ſhall go out from* Jeruſalem, which is likewiſe the river mentioned by *Ezekiel*; and Mr. *Lively* thinks that for the right underſtanding of theſe words here, they ought to be compared with thoſe in thoſe places.

This being ſaid of the ſignification of the words, there remains to us queſtionable when and how what is here promiſed ſhould be made good and fulfilled, and whether what is here ſaid be literally or figuratively to be underſtood? *Abarbinel obſerves*, that *Aben Ezra* [u] ſaith only, שהיה וה משל, that the words here ſpoken are *parabolical*, or by way of ſimilitude, and that *R. Salomo* on the other hand ſaith, שהוא כפשוטו, that what is ſaid is to be underſtood according to its *ſimple or literal meaning:* And ſo doth *Kimchi* ſay, וזהוא כמשמעו, *that this is to be underſtood as it ſounds*; neither of them farther explaining what they think meant. *Abarbinel* himſelf gives a meaning according to either of theſe ways; according to that which will have the words literally underſtood, he thinks that here is a miracle promiſed, that whereas there was formerly great ſcarcity of waters in *Jeruſalem*, in ſo much that they uſed waters drawn out of wells, and put in pools and ciſterns, as it is ſaid in Iſaiah, *The conduit of the upper pool*, *c.* 7. 3. and *c.* 36. 2. he here mentions that in the time of ſalvation, that *Jeruſalem* might be in the earth a bleſſing intire in all things, and nothing ſhould be wanting in it, God ſhould [w] *create a creation*, ſo as that there ſhould be in it a fountain of living waters, the coming forth of which ſhould be under the houſe of the Lord, ſo that all the inhabitants of the world ſhould perceive and know, that the nature of that land was altered, and the hard rock, which was as dry as a ſtick, was by God turned into a fountain of water, and that this miracle ſhould be for the merits ſake of *Jeruſalem*.

[m] See him on his place, and on Iſa. xli. 19. [n] In Rad. [o] Schindler. Ribera. [p] Ferrar. Syr. Dictionary in אפיקים. [q] Non ab arbore illa, &c. ſed vel ab oppido, vel alia ratione ita dicta. Chriſt. à Caſtro. [r] And ſo in Rad. as alſo Abu Walid. [s] Pet. à Fig. [t] Id. [u] So indeed he ſaith at the beginning of the verſe. [w] Or make a new thing, Numb. xvi. 30.

Jeruſalem. This promiſe he ſaith is not to be wondred at, inaſmuch as other promiſes, greater than it, are here ſpoken of to us by the Prophet. This meaning he thinks the words, if literally underſtood, will require: but if היעוד הזה משל the expreſſions in which this promiſe is, *be figurative*, and by way of ſimilitude, which, ſaith he, is in my opinion, חיותר מתישב, *the more ſolid and ſatisfactory*, he then points at what [x] *Iſaiah* propheſied of, *viz.* that in the time of redemption, *the mountain of the Lords houſe ſhould be eſtabliſhed on the top of the mountains, and many people ſhould go thither to receive his Law, and ſhould ſay, out of* Sion *ſhall go forth the Law, and the word of the Lord from* Jeruſalem. For in as much as the Law and divine doctrines are compared to water, by reaſon of the likeneſs that is between them, therefore doth the Prophet in his promiſe that the divine truth (or true knowledge of God) ſhall go forth of *Jeruſalem* from the houſe of God into all the world, ſay, *and a fountain ſhall come forth from the houſe of the Lord, and ſhall water the valley of Shittim*, as if he ſhould ſay, the whole world, which is a valley of ſuch as err and decline from following the Lord; and according to this way *Zechariah* ſaith (c. 14. 8.) *and it ſhall be in that day that living waters ſhall go out from* Jeruſalem: *half of them towards the former ſea, and half of them towards the hinder ſea: in ſummer and winter ſhall it be:* For there alſo doth that expreſſion come after the threat of a great war, which ſhall be in the latter times, as it doth here, and is written after that promiſe: *And the Lord ſhall be King over all the earth: and in that day ſhall there be one Lord, and his name one.* This being the end of the fountain mentioned, and the neceſſity of it (or that for which it ſhould be neceſſary) and this is in truth a wonderfully excellent compariſon, and moſt apt and elegant expreſſion, that out of *Jeruſalem*, which was a dry land without water, ſhould go forth living waters which ſhould be poured out on the ſeas, to intimate that from *Jeruſalem*, which [y] was tributary, [z] burnt with fire and cut down from among men, ſhould go forth a Law, doctrine, and true belief, unto all the inhabitants of the world. Theſe expoſitions of *Abarbinel* I have at large ſet down in his words, becauſe I find them not ſo fully expreſſed in any other of the *Jewiſh* Expoſitors, that ſo we may compare them with ſuch as are by Chriſtians given; amongſt whom alſo we find Some who more adhere to a literal, Others to a figurative meaning of the words. Among them *Grotius* ſeems to take the literal, who having expounded theſe words, *the rivers of Judah ſhall flow with water*, that the people being freed from fear of enemies, and in ſecure peace ſhall cleanſe their ditches and water-courſes, ſo that the water ſhall have free paſſage in them, expounds this fountain that ſhall *come forth of the houſe of the Lord, and water the valley of Shittim*, of an aqueduct, which he thinks the ſame which [a] *Ezekiel* deſcribes, which ſhall be drawn from the Temple to and beyond the *mare mortuum*, (or dead ſea.) But this expoſition of his ſeems to take to be deſcribed by the words a more ordinary matter than they ſeem to require, as is by *Abarbinel* noted, that ſomething extraordinary or miraculous is by them expreſſed and given to be expected. By them therefore more generally is this expreſſion looked on as a figurative deſcribing what great good things God will confer on the members of his Church. By the houſe of the Lord they take to be meant the Church of Chriſt; by the fountain that ſhall thence come forth [b] Some underſtand the font of baptiſm, that fountain opened to the houſe of *David*, and to the inhabitants of *Jeruſalem* [c] *for ſin and for uncleanneſs*, or ſeparation for (or from) uncleanneſs, *Zech.* xiii. 11. [d] Others *fontem verbi Domini*, the fountain of the word of God; both which we may well look on as underſtood, but I withal cannot but look on as comprehended under the word all other benefits and graces by God conferred on the members of his Church, taking by the fountain head to be meant [e] *Chriſt* himſelf, and by the waters from that fountain flowing, both God's holy ordinances, and all the good gifts and graces of his holy Spirit, and all his good benefits conducing to their happineſs, all things pertaining to grace and glory from Chriſt derived, and conferred on them in and through him; ſo as that the promiſe may belong to the whole eſtate of Chriſt's Church both militant and triumphant, aſſuring to them a plentiful ſupply of all good things pertaining to their real felicity in both. By what is ſaid that this fountain ſhall water the valley of Shittim, which was a place far diſtant from *Jeruſalem*, where the houſe of the Lord was, out of which it is ſaid it ſhould come forth, we may with Some obſerve to be noted in that regard the large extent of God's bleſſings and favours, *viz.* [f] *Dei benedictionem longe lateque diffuſam iri, ita ut univerſam Eccleſiam perfundat*, that the bleſſing of God ſhall be far and wide ſhed abroad, ſo as to water the whole Church, not now confined to the narrow compaſs of *Jeruſalem*, or the land of *Iſrael*, but conveyed to the moſt remote and barbarous nations by the preaching of the goſpel, the [g] ſound of which ſhould go forth into all the earth and the words thereof unto the ends of the world.

2. In another regard, that that place (the valley of Shittim) is looked on as a dry and barren place, apt only to bring forth thorns and ruſhes, may by the watering of it by that fountain which ſhall come forth of the houſe of the Lord, be looked on as denoted the efficaciouſneſs of the grace of God conveyed by the Goſpel, which ſhould make them, that were by nature barren and unfruitful, apt to bring forth good fruit. This efficaciouſneſs thereof do Others ſeem to look on as pointed at by the words, though other ways tranſlating them, as *Junius* and *Tremellius*, who tranſlating them, *viz. ſhall water the valley of the moſt*

[x] Iſa. ii. 2. [y] למם. [z] Pſal. lxxx. 16. [a] Chap. xlvii. [b] See Merc. and Tarnov. [c] In expiationem peccati, Pagn. Pro ſeparatione ex immunditia. Jun. Trem. [d] Mercer. [e] Cyril. [f] Lively. [g] Rom. x. 18.

moſt choice cedars, note by that valley to be noted the Church, *in qua juſti plantati creſcunt ut cedri lectiſſimi*, in which the righteous being planted grow as moſt choice cedars, according as the compariſon is uſed. *Pſal*, xcii. 12. *The righteous ſhall flouriſh like a palm-tree, he ſhall grow like a cedar in Lebanon.*

3. In regard that God's graces and bleſſings are compared to the continually running waters of a never failing fountain, will be underſtood both the plentiful communication and the conſtant and perpetual continuance of them to his ſervants. Waters that are conſtantly fed by a fountain are not ſo likely to fail as others, which have no ſuch conſtant ſupply. [h] *Quod ſi alii fontes aliquando aruerint, hic nunquam areſcet, qui a domo Domini egreditur*, But if other fountains do ſometimes dry up, yet will that which cometh out of the houſe of the Lord never be dried. And by that therefore may well be expreſſed that moſt perfect happineſs and fulneſs of joy, which in the life to come the bleſſed ſaints in the preſence, of God, drinking of the river [i] of his pleaſure and [k] by the Lamb lead unto living fountains of waters, ſhall perpetually without interruption enjoy. And that happy condition do [l] Several think here eſpecially pointed out, though to the bleſſings which the members of the Church militant even in this life alſo enjoy the words may be deſervedly applied.

All theſe meanings and conſiderations will the words ſuggeſt unto us, and may well comprehend them all; whichſoever of them ſhall be by any preferred, they are manifeſtly a promiſe of great and precious privileges to the people of God, which his and their enemies ſhall have no ſhare in. What different condition they ſhall be in he deſcribes in the following words.

19. *Egypt ſhall be a deſolation, and Edom ſhall be a deſolate wilderneſs, for the violence againſt the children of Judah, becauſe they have ſhed innocent blood in their land.*

We ſhall find amongſt Expoſitors both Jews and Chriſtians different opinions, as concerning the acception of the nations here mentioned; ſome taking them as particularly meant of thoſe that are properly by thoſe names known, others farther extending thoſe names ſo as to comprehend others, who did in that, which they appear here taxed of and threatened for, reſemble them. Among the Jews *R. Salomo* ſeems to take the names in their proper and literal ſignification, but without father explication of what is ſpoken concerning them, than that *Egypt* was formerly the cauſe [m] of the preſervation of *Edom*, and that now they are both joined in that vengeance which ſhall be taken on them. *Aben Ezra* likewiſe literally underſtanding thoſe people, ſaith that they were brought to diſolation in the time of *Nebuchadnezzar*, (and ſo this propheſy then fulfilled) and if it ſhould be objected that *Egypt* was then remaining, he ſeems to reſolve it by ſaying, that *Egypt* (or the chief city of it, as I ſuppoſe he means) was not that ancient former *Egypt* (or city.) But *Abarbinel* not approving this opinion of his, ſaith, that though the ſeat of the metropolis or chief city was changed, yet the nation was ſtill the ſame, and the people the poſterity of the ancient *Egyptians*; and ſo that is no proof that the fulfilling of the prophecy is not yet in due time to be expected. *R. David Kimchi* goes in another way, taking by the names *Egypt* and *Edom* not to be meant thoſe countries or people properly ſo called, but by them to be underſtood the *Iſmaelites* (or *Mahometans*) and the *Romans*, which two nations, ſaith he, have for theſe many years been prevalent, and ſhall ſo be עד עת הגאולה *till the time of the Redemption.* The *Iſmaelites*, he ſaith, are denoted by the name of *Egypt*, becauſe *Hagar* the mother of *Iſmael* was an *Egyptian.* The *Roman* Empire by *Edom*, becauſe that did moſt conſiſt of *Edomites* (as he fancies) and therefore though in it many other nations were mixed with them, as likewiſe ſuch a mixture was in the Empire of the *Iſmaelites*, yet the name of the major part was given to the whole. *Cæſar*, ſaith he, (the firſt of them he muſt mean) and ſo the Emperors in *Rome* after him: theſe two nations, ſaith he, did miſchief to the tribe of *Judah* and *Benjamin*, who were captives among them, and ſhed their blood as water in their lands. *Edom* which is the Empire of *Rome*, was it, ſaith he, that deſtroyed the ſecond Temple by *Titus*, and that ſhed their blood, and made them captives amongſt the nations, and that of this captivity of theirs is to be underſtood what is ſaid in this verſe, and therefore here is no mention made of any of the tribes but *Judah*, becauſe the ten tribes which the King of *Aſſyria* carried away captive, and who were never yet returned, were not under the power of theſe two nations. This is *Kimchi*'s explication of theſe words at full; and *Abarbinel* ſeems to like well of it, although he himſelf in ſome things differ from it, as namely in that he will have *Egypt* particularly ſpoken of that people properly ſo called, and they here named becauſe their great wars above-mentioned ſhall be in the firſt place on them, inaſmuch as the Chriſtians in their going up to ſubdue the land of *Iſrael* ſhall deſtroy *Egypt* and ſmite it with a very great deſtruction, and ſhall take the land of *Judah* and *Jeruſalem*, which ſhould be then under the dominion of *Egypt*; for which cauſe, and upon which ſhall the people of the *Eaſt* and the *North* be raiſed up, to come and wage war with the Chriſtians, for revenging their brethren the *Egyptians*, and to take the holy land out of the hands of the Chriſtians, and then ſhall be a very great ruin of the kingdom of *Edom*, ſo that there ſhall be no remainder of them, ſo as hath not been done in other nations, *&c.* Theſe expoſitions of *Kimchi* and *Abarbinel*, ſeem [n] for ſeveral reaſons

[h] Ribera. [i] Pſal. xxxvi. 6. [k] Rev. vii. 17. [l] Ribera. Chr. a Caſtro. [m] 1 Kings xi. 17, &c. [n] See Pet. a Figuiero's cenſure of Kimchi.

ſons both groundleſs and impertinent, but that which may ſuffice us, without farther examination, for rejecting them is, that they go upon a falſe principle of theirs, that the *Meſſiah* is not yet come, whoſe coming according to them theſe things are to forerun, and make way for his reſetling the *Jews* in a moſt flouriſhing ſtate above all nations. Which is ſo contrary to the truth of the Scripture as well of the old as new Teſtament, aſſuring his being long ſince come, that if we will have a true meaning of theſe words, we muſt ſeek for ſome other which will not contradict that article of our faith. We muſt ſee therefore what Chriſtians ſay of the meaning of them. Among them *Grotius* taking the names of *Egypt* and *Edom* in their proper ſignification, thinks what is threatned againſt *Egypt* made good in the ſpoiling thereof by [o] *Antiochus*, and what againſt *Edom* by the deſtruction of it by the [p] *Maccabees*. But others more generally take not theſe words as ſtrictly reſtrained to thoſe nations properly ſo called, but more largely to denote all others who are enemies to God's Church and people at any time, as the *Egyptians* and *Edomites* were to the *Jews*, then God's peculiar people, and by their being made deſolate underſtand that their condition ſhould be contrary to that happy condition of God's people in the former words deſcribed. Inſtead of thoſe good gifts and bleſſings promiſed to thoſe under the terms of the mountains diſtilling new wine, and the hills *flowing with milk, and the rivers with waters*, and the being continually *watered with a fountain conſtantly coming forth of the houſe of the Lord*, it is threatned to theſe their enemies, that they ſhould not at all be partakers, nor have any ſhare or part with them in what they enjoy, but while they flouriſh and proſper, ſhall be as deſolate as the moſt barren wilderneſs; as elſewhere it is threatned, *that they that hate the righteous ſhall be deſolate*, Pſal. xxxiv. 21. by which we cannot but underſtand that they ſhall be, as deſtitute of all good, ſo overwhelmed with all evil things. This different condition of God's children and his and their enemies, as it is in good meaſure made apparent in this life, ſo ſhall be much more in the world to come, and to that therefore are by [q] many theſe words looked on as having eſpecially reſpect. [r] *Aſſeritur hujus promiſſionis veritas etiam in hoc ſæculo, quando Chriſtus in medio inimicorum ſuorum dominatur, ſuoſque inter quotidianas afflictiones protegit, exempla in hoſtes ſuos horrenda edit, plene tamen præſtabitur in cælis, &c*, i. e. the truth of this promiſe is made good even in this world, whilſt Chriſt beareth rule in the midſt of his enemies, and protecteth his among their daily afflictions, and ſheweth forth fearful examples on his enemies, but it ſhall fully be performed in heaven [in the world to come] when his being placed out of all fear or danger, ſhall eternally reign with Chriſt, but his enemies ſhall be given up to perpetual deſtruction and perdition: [s] Another, that by their being threatned to be made deſolate, he means, *æternæ damnationi eſſe addicendos*, that they ſhall be condemned to eternal damnation: they ſhall be, ſaith One, [t] *in deſerto perditionis, ſc. infernalis*, a wilderneſs of deſtruction, *viz.* deſtruction in hell. The reaſon of their being threatned with ſuch deſolation is given in the next words, *for the violence againſt the children of Judah, becauſe they have ſhed innocent blood in their land. The violence againſt the children of Judah*; that appears plainly to be the meaning of the words מחמס, בני יהודה *mechamas bene Jehudah*, which literally ſounds, *for the violence of the ſons of Judah, propter injuriam filiorum Judæ*. The like conſtruction to which occurs *Obadiah*, ver. 10. מחמס אחיך יעקב mechamas achica yaacob, *for the violence of thy brother Jacob*, i. e. as Ours well tranſlate it, *for thy violence againſt thy brother Jacob*. The LXX. as likewiſe the *Syriack* and *Arabick* in their Tranſlations more preciſely following the letter (as ἐξ ἀδικιῶν υἱῶν Ἰούδα, *ex iniquitatibus filiorum Judæ*, from or for the wrongs of the children of Judah) leave the words more obſcure, though the meaning neceſſarily manifeſt itſelf. Concerning who are meant by the children of *Judah* is ſtill ſome difference. They who literally underſtand by *Egypt* and *Edom* thoſe people and places properly ſo called, here alſo will underſtand *by the children of Judah* particularly the inhabitants of that country properly known by that name; but they who ſo underſtand thoſe names as to comprehend more largely all the enemies of God's Church, do here by the ſons of *Judah* underſtand the [u] Church of God and the members thereof. Againſt which, however underſtood, the greatneſs of the violence of their enemies is farther expreſſed by ſaying, *becauſe they have ſhed innocent blood in their land*, ſuch it was as not only to ſpoil and rob them of their goods, which [x] Some by their violence in the former word take to be meant, but ſo far to proceed, as to the ſhedding of innocent blood in their land, the blood of thoſe who in any reſpect to them were innocent, and deſerved no ſuch cruel uſage at their hands. Some difference there is in rendring theſe words, though not to the cauſing any difference in the ſenſe, Some rendring them as ours do, *quia*, becauſe, *&c.* [y] Others *& quod*, &c. and becauſe, *&c.* Others [z] *qui inſontem ſanguinem in terra ſua fuderint*, which have ſhed innocent blood in their land. The vulgar Latin, *& effuderunt*, &c. and have ſhed, *&c.* [a] Others *in quorum terra effuderunt ſanguinem innocentem*, in whoſe land they have ſhed innocent blood. [b] Others *quorum*, &c. whoſe innocent blood, *&c.* Theſe, I ſay, make not much difference in the meaning; as to the former words, the chief difference will be in applying the affix in the laſt word בארצם *in their land*, to whoſe land it is to be referred, whether to the land of *Egypt* and *Edom*,

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[o] For which he cites, Dan. xi. 40. &c. ſee his notes there. [p] For which he cites Joſephus XII. 11. 12. and Iſa. LXIII. [q] See Lyr. [r] Gualter [s] See Veil. [t] Lyr, [u] i. e. in Eccleſiam Merc. in pios quoſvis Tarnov. [x] Pet. a Fig. [y] Pagn. Munſt. lxx. ſa. [z] The Chaldee. Caſtal. [a] Jun. Trem. See MS. Arab. [b] Vatab. his. edit. in 4to. and 8vo.

Edom, or of the Children of *Judah*; it ſeeming ſo doubtful to *Kimchi*, that he only ſaith it may be referred to either, but determins not the matter. *Calvin* ſaith it may be referred to either, if to the firſt, then to ſignify that they inhumanly murthered thoſe of them that betook themſelves into their land for refuge and protection; if to the ſecond, then to aggravate the crime, in that they polluted that land which God had conſecrated to himſelf, with unjuſt murthers. But this will ſeem to make the words particularly to be referred to the inhabitants of the land of *Judah*, and ſo not be in that larger ſenſe as it is by Others taken, to comprehend all the members of his Church in their own country, whatſoever it were, which will ſtill be a note of great and barbarous cruelty. Be it taken how any will as to the place, the ſhedding of innocent blood is ſuch an heinous ſin, as God will certainly avenge on ſuch as are guilty of it. In theſe words wherein God here threatneth ſo to do, is comprehended both what is comminatory, and what is conſolatory, according as reſpect ſhall be had to different perſons. Here is manifeſtly a threat to the enemies of God's people, who for their violence againſt them and cruelty towards them, though they now flouriſh and prevail over them, ſhall certainly be puniſhed with utter deſolation and deſtruction. There is together manifeſtly included matter of comfort of his people, in that their ſufferings for their adhereing to God are not an argument that they are neglected by God, but that their blood is precious in his ſight, and he will in due time revenge it on thoſe who have ſhed it and done violence to them, which will together neceſſarily include a repaying of good to them for the evils they have wrongfully ſuffered; and that for their being cut off from their ſhort fading enjoyments here, they ſhall be received into everlaſting habitations; which, though theſe words concerning eſpecially the doom of their enemies is only hinted here, we are given by the following words more fully to conceive.

20. *But Judah ſhall dwell for ever, and Jeruſalem from generation to generation.*

Contrary to the doom in the foregoing verſe denounced againſt thoſe comprehended under the names of *Egypt* and *Edom*, is promiſe of good here made to thoſe who are meant by *Judah* and *Jeruſalem:* Who are by thoſe former names, by Expoſitors of different ſorts and opinions underſtood, we have ſeen on thoſe words; who are meant by theſe we are for the like reaſon here to inquire, there being like variety of Interpretations between them, Some taking them as literally meant of the places properly ſo called, Others taking them figuratively in a larger acceptation; as meant not ſtrictly of them, but attributed to ſuch as are in ſuch regards as they of old were, peculiarly owned by God, as above all other places or perſons dear unto him, that ſo we may underſtand what by ſaying they *ſhall dwell for ever, and from generation to generation*, is here promiſed. This we ſhall make way for, by looking firſt on the words in order and according to the ſound of the letter. *Judah ſhall dwell for ever*, &c. By *Judah*, according to the known uſe of that name elſewhere in Scripture, may be underſtood that *people* or *tribe* deſcended from the Patriarch *Judah*, and bearing his name, inhabitants of that country from them ſo called, or that part of the country, which was by them poſſeſſed and inhabited, uſually known by the name of *Judah:* and ſo by *Jeruſalem*, either the city itſelf ſo called or the inhabitants of that city, as appears, as by ſeveral other places of Scripture, ſo by what is ſaid, *Mat.* iii. 5. *Then went out to him all Jeruſalem and all Judea:* of theſe it being here ſaid ישב *Teſheb*, if that verb be rendred, as it is by Ours in the Text, *ſhall dwell*, it will [c] ſeem to be underſtood of the people or inhabitants: if, *ſhall abide*, as by Many it is, it may indifferently be referred to either the people or the place. The Vulgar *Latin* refers it to the place changing the name into *Judea*, and rendring the verb paſſively, *habitabitur*, ſhall be dwelt in, as likewiſe the LXX before it. The ſenſe will be much the ſame which ſoever we follow, denoting that thoſe places ſhall perpetually (for ſo will import, *for ever, and from generation to generation*) remain habitable, and the race of the ancient inhabitants ſhall dwell in them. This will be the literal ſound of the words, according to which the *Jews* taking them, will have this to be a propheſy of a flouriſhing eſtate, to which *Judah* and *Jeruſalem*, now deſolate, ſhall hereafter be reſtored and perpetually be continued in, *viz.* בימות המשיח *In the days of the Meſſiah*, when the שכינה *Shecinah*, or majeſtatick preſence ſhall return thither, as *Kimchi* in his note on the next verſe ſpeaks, or a promiſe לעתיד לבוא *for the time to come*, by which God aſſures to the *Iſraelitick* nation, שלא תשוב עוד לכסלה ולא תגלה עוד בגלות אחר, *that they ſhall no more afterwards return to folly, nor be led into any other captivity*, (as *Abarbinel* on theſe words ſpeaks) but the kingdom of *Judah* and the houſe of *David*, to which ſhall be the dominion over all *Iſrael* and *Jeruſalem*, comprehending under that name all the cities of *Iſrael*, ſhall remain for ever בשובה ונחה וברבקוה האלהי [d] *in returning and reſt, and in cleaving to God.*

But this opinion of theirs is manifeſtly grounded on falſe principles and ſuppoſitions of theirs, *viz.* that the Meſſiah is not at all yet come, and that when he comes he ſhall eſtabliſh a flouriſhing temporal kingdom on them, the falſeneſs of which manifeſtly appears by comparing the prophecies concerning him and his kingdom in the Old Teſtament, and the hiſtory of him and his fulfilling of them in the New, the one directing us how what is ſaid of him was to be fulfilled, and the other how far it hath been fulfilled, and what remains yet, and how it is to be fulfilled, ſo that it is manfeſt that

[c] So by the MS. Arab. تعمر and تعهد. [d] Iſa. xxx. 15.

that he is both already come, and that what was to be expected from him in this world hath been already performed, and is in performing in ſuch manner as it ought to be, and that what is to be expected as not yet performed, belongs לעתיד לבוא *leatid lebo* (that we may make uſe of their language) *in the future*, i. e. to the world to come; and therefore if we will have the true meaning of theſe words, muſt we here alſo look for another meaning than what they give.

Among Chriſtians *Grotius* ſeems to take it as a propheſy of ſuch a ſtate of the *Jews*, as was to be made good to them in their country, after the deſtruction of their enemies *Egypt* and *Edom*, and ſo hath been long ſince made good by that peaceable eſtate, which for ſeveral years they did enjoy in the interval between their return from the *Babyloniſh* captivity, and their deſtruction by the *Romans*. That no exception may be made againſt this from what is ſaid, *they ſhall dwell or abide for ever, and from generation to generation*, he thinks it ſufficient to interpret thoſe expreſſions, by *per longum tempus in pace erit*, ſhall be for a long time in peace, and *per aliquot hominum ætates*, for ſome ages of men: but ſure that ſeems to come ſhort of what is here ſaid, or muſt be meant by this high language. Others therefore [e] generally do think what is here promiſed not to have been yet ever fulfilled, and made good to the *Jews* in reſpect to their temporal ſtate, or to be expected ſo to be to *Judah* and *Jeruſalem* as properly and literally ſo called, but to be meant of the Church of God, borrowing the names of thoſe places, which anciently were the more peculiar ſeat of it, and that the promiſe here made will well agree, in reſpect to the militant, and (and that more properly) to the triumphant ſtate of it.

Not to trouble the reader with a particular enumeration of ſeveral Expoſitions tending to the ſame purpoſe, I ſuppoſe that, in which they concur, well expreſſed by *Gualterus*, whoſe words are (both in reſpect to the deſolation of God's enemies here threatned under the names of *Egypt* and *Edom*, and the good promiſes to his people under the names of *Judah* and *Jeruſalem*) *Aſſeritur hujus promiſſionis veritas etiam in hoc ſæculo, quando Chriſtus in medio inimicorum ſuorum dominatur, ſuoſque inter quotidianas afflictiones protegit, & exempla in hoſtes ſuos horrenda edit: plene tamen præſtabitur in cœlis, quando extra omnem teli jactum conſtituti, cum Chriſto æternum regnabimus:* The truth of this promiſe is made [f] good even in this world by Chriſt's ruling in the midſt of his enemies, and his protecting his amidſt their daily afflictions, and ſhewing terrible examples on his enemies; but it ſhall be fully performed in heaven, when being placed out of all fear of danger, we ſhall eternally reign with Chriſt. The perpetuity (ſaith he) here promiſed, ſufficiently ſheweth that this place ought to be underſtood not of the carnal *Judah* but the ſpiritual, *viz.* the Church; the nation of the *Jews* (carnal *Judah*) having been (long ſince) caſt out of the promiſed land, and loſt the form both of Church and Commonwealth. But as to the Church and the perpetual duration of it (Church militant here on earth) as long as the world ſhall laſt, Chriſt (when he was to withdraw his bodily preſence from them, and aſcend up to heaven) makes them this promiſe, *Lo, I am with you alway even unto the end of the world*, Mat. xxviii. 20. And that it ſhall never fail or be deſolate, appears by what is elſewhere ſaid, that at Chriſt's ſecond coming at the end of the world, there ſhall be ſuch of them ſerviving, as ſhall be tranſlated into the heavenly *Jeruſalem*, the Church triumphant in heaven, there to reign with him for ever, as *Mat.* xxiv. 31. where he ſaith that he ſhall ſend his angels, and they ſhall gather his elect from the four winds, from the one end of heaven to the other; and St. *Paul*, 1 *Cor.* xv. 51. tells of thoſe that being then alive ſhall be changed as well as others raiſed from the dead; and 1 *Theſ.* iv. 15, 17. of thoſe who being members of Chriſt's Church *ſhall be alive* (in this world) *and remain unto the coming of the Lord, and ſhall then together with the dead be raiſed to life, be caught up into the clouds to meet the Lord in the air, and ſo ſhall ever be with the Lord.* So that in all reſpects to the utmoſt of the ſound and meaning of the words, for ever, and from generation to generation, as they denote perpetuity and eternity, will agree to the Church of Chriſt, and no other *Judah* and *Jeruſalem*.

This is the ſum of [g] his Expoſition, which we have more at large ſet down, becauſe it comprehends what is by moſt Chriſtians ſaid for giving of the meaning of this place, which to the ſame purpoſe is alſo briefly and perſpicuouſly given by Biſhop *Hall*, in his Paraphraſe of theſe words, thus; *But the elect of God ſhall dwell for ever in his holy habitation, and after their tranſlation from the Church militant upon earth, ſhall reign everlaſtingly in the glory of heaven.*

By what means God will declare his favour to, and care of his, beſides his pepetual preſervation of them, is farther ſhewed in the next words.

21. *For I will cleanſe their blood that I have not cleanſed, for the Lord dwelleth in Zion.*

Such variety and difference of Expoſitions is there of this verſe, as is not of any other in this Propheſy, or, we may ſay, is ſcarce in any other of the whole Scripture to be found. So that I know not how to do what may be more for the ſatisfaction of the Reader, than to give him a particular account of the chief of them which we find. The words in *Hebrew* are ונקיתי דמם לא-נקיתי, *venikketi damam lo nikketi*, which are literally rendred, *& mundabo ſanguinem eorum, non mundavi*, and I will cleanſe their blood I have not cleanſed: which words according to the different diſtinction

[e] See Chriſt. à Caſtro. [f] See alſo Danæus. [g] With which alſo may be compared that of Danæus.

diſtinction by way of conſtruction, and the different ſignification given to them by Expoſitors, and ſuch ſupplies which they make, ſeem to yield thoſe different meanings, which we are to give an account of. To begin with thoſe of the *Jews*: *Rabbi Tanchum* reckons up four, which they were thought capable of.

1. So as to refer the affix in דמם *damam*, *their blood*, taken in its uſual ſignification of blood, to the *Iſraelites*, ſo as that the words ſhould ſound, ואם נקיתי דמם לא נקיתי, i. e. *and* or *but if I ſhall cleanſe*, *I will not cleanſe from their blood*, *i. e.* And although I ſhall cleanſe (or abſolve) their enemies from all other ſin, yet I will not abſolve them from their blood, *viz.* the *Edomites* and *Egyptians* before mentioned, that he will require from them (or avenge) on them, (*viz.* the blood of the *Iſraelites* ſhed by them) and not pardon it to them.

2. So as to refer the affix to the ſame (*Iſraelites*) but to take their *blood* in the ſignification of their ſin, as he takes it to be meant, *Hoſ.* xii. 14. and the verb נקיתי *nikketi*, twice repeated, which Ours render by the notion of *cleanſing*, to be in the firſt place in that notion of cleanſing, or making clean, as it is in thoſe words ונקתה ונורעה זרע (which Ours render) *ſhe ſhall be free and conceive ſeed*, *Num.* v. 28. ſo as to ſound, *I will make them clean*, *or innocent from their ſin*; but in the ſecond place in the ſignification of the word الاستيصال *taking clean away*, as he looks on it to ſignify in what is ſaid *Jer.* xxx. 11. ונקהך לא אנקך *venakeh lo anakkecah*, which Ours there render, *and will not leave thee altogether unpuniſhed*; but the *Chaldee* ושיצאה לא אשיצנך & *perdendo te non perdam*, I will not utterly deſtroy thee; and Pagnin. & *ſuccidendo non ſuccidam te*, and I will not utterly cut thee off, and ſome Others to like purpoſe: ſo he would have it here to ſignify, and the words to ſound, *I will cleanſe away their ſin*, *and will not* (*in rigour*) *puniſh them to the utmoſt*, *to their deſtruction*; ſo that there will be a ſupply of another affix in the laſt word required, as if it were ונקיתי דמם ולא אנקם, I *will cleanſe* (or take away) *their blood*, i. e. *their ſin*, *and will not clean take away*, *or utterly deſtroy them*.

3. So as to take again דמם *damam*, their blood, in the notion of دنبهم danbahom, *their ſin*, and to refer the affix ם m, *their*, to the enemies, and נקיתי in the firſt place to be in the ſignification of الاستيصال *going to the root* or, *requiring to the uttermoſt*; but in the ſecond place (wherein there is again to be ſupplied the affix, and נקיתי to be for אנקם) in the ſignification of *cleanſimg*, or, *taking for clean and innocent*, that ſo the meaning may be استاصل بطالبتهم بذنبهم ولا ابرئهم *I will require to the uttermoſt puniſhment of them for their ſin*, *and will not clear them* (or *hold them guiltleſs.*)

4. In the fourth place, he gives another Expoſition, which he ſaith ſeems to him more proper, and nearer to the words than any of the other, which is only by the ſupply of אשר aſher, *which*, often left out for brevity's ſake, as if he ſaid ונקיתי דמם אשר לא נקיתי, which (taking the word נקיתי *nikketi* in both places in the ſignification of [h] الاستيصال *aleſtiſal* (*going to the root or uttermoſt*) and refering the affix in דמם damam, *their blood*, to *Judah* and *Jeruſalem*, in the foregoing verſe mentioned, and looking on that word דמם damam, *their blood*, as ſignifying ديتهم diyatahom, *the price of their blood*, or *mulct for their blood that was ſhed*, as he ſaith it is taken in [i] אין לא רמים *Ein lo Damim*, Exod. xxii. 2. *no price of blood ſhall be for him required*, and רמים לו Damim lo, ibid. v. 3. *there ſhall be blood for him*) will give this meaning واستاصل طلب ديتهم التي لم استاصلها الي ذلك الوقت *Waeſtaſelo talba diyatahom allati lam eſtaſelha ela dhaleca alwakt*; And I will proceed to the uttermoſt, in requiring the price (or revenge) for their blood, which till that time I had not fully required.

Theſe four meanings he gives of theſe words known in his time, of which he (and I think deſervedly in reſpect of the plainneſs in the conſtruction) prefers the laſt. But the moſt known to us of the *Jewiſh* Expoſitors, *R. Salomo Jarchi*, *Aben Ezra*, and *David Kimchi*, follow the firſt without any account of the others, refering the word דמם *their blood*, to the latter clauſe, that the words ſo diſtinguiſhed may ſignify, *Although I cleanſe* (or acquit) *thoſe nations from other ſins that they have committed*, *yet I will not cleanſe or acquit them from the blood of the Iſraelites*. *David Kimchi* moſt largely among them thus expounds them, *From their gold and ſilver which they have taken*, *I will cleanſe or acquit them*, *becauſe the Iſraelites ſhall take alſo as ſpoil from them the like in the time to come*; *but from the blood which they have ſpilt I will not clear them*, *but* נפש תחת נפש *ſoul ſhall be for ſoul* (*or life for life*) *either the ſoul or life of thoſe that ſhed that blood*, *or of their children after them*, *for if they ſhould give all the ſilver and gold in the world for the redemption of their ſouls*, *they ſhall not thereby be cleared from their blood* (*which they have ſhed.*) Whilſt he with thoſe two Others before him thus refer their blood to the latter words, he obſerves the *Chaldee* to refer to the foregoing word, ונקיתי *venekketi*, and I will cleanſe, while he renders ודאתפרעית דמהון מן עממיא חיב אנא עתיד לאתפרע *i.e.* and whereas I have avenged their blood on the nations, I will again revenge them: but doth not give any farther explication or cenſure of the words. I wonder he did not ſeem to take notice of the particle לא lo, *not*, clean left out by him: the omiſſion of which, I ſuppoſe makes [k] Some to think his Interpretation not well to agree with the

[h] This word from اصل root, ſeems to ſignify either to take away to the very root, clean to deſtroy, or to go to the very root, or to do the utmoſt in a thing. [i]. So Abu Walid in רם [k]. Mercer. Pet. à Fig.

the *Hebrew*, with which I think it may well be reconciled, and what he renders in affirmative words, to include that negative as to the ſenſe, leaving it out as to the words, while to ſay, *I will again revenge them*, is equivalent to ſay, *I have not yet revenged as much as I mean to do.*

Among thoſe alſo who in conſtruction refer the word דמם *damam*, to the preceding *venikketi*, is the *Jewiſh* Author of the *Arabick* Tranſlation out of the *Hebrew*, who renders the words, وابري من مطالبة دماهم الذي الي الان لم ابر *And I will be clear, or clear me, from requiring their blood, from which I have not to this time been cleared:* of which I ſuppoſe the meaning muſt be, that he will fully clear himſelf by fully requiring or revenging their blood, which he had not yet done. *Abarbinel* alſo having mentioned the Explication which we ſaw *Kimchi* and Others to follow, doth yet prefer another, in which *Damam*, *their blood*, is alſo refered to the foregoing verb, though making out the meaning in a different way from what we have ſeen Others to do, while he looks on the firſt words as interrogative, and thus explains the whole clauſe, האם נקיתי אני את חאומות מדם ישראל אשר שפכו על הארץ באמת לא נקיתי ולכן אפרע מהם i. e. *Have I cleared* (or cleanſed) *the nations from the blood of* Iſrael, *which they have poured out upon the earth? In truth I have not cleanſed* (them,) *but* (or and therefore) *I will be revenged of them.* That this way of ſo diſtinguiſhing the words, and placing them in conſtruction, as that דמם *damam* their blood, ſhould be governed by the preceding verb, is of all the rendrings we have the moſt antient, and that that verb, in the verſe twice put, was by ſome anciently taken in thoſe two places in different ſignifications, appears by the ancient Tranſlation that we have, *viz.* the *Greek* of the LXX, who thus render the words, καὶ ἐκζητήσω τὸ αἷμα αὐτῶν, καὶ ὃ μὴ ἀθῳώσω, *and I will require, or avenge their blood*, inultumque eſſe non patiar, *and will not ſuffer it to be unrevenged.*

This variety of Interpretations and Expoſitions of theſe words have we from the *Jews*, modern and ancient. If we look now to the Chriſtians, whether Tranſlators or Expoſitors, we ſhall find yet more, Some of them agreeing with Some of thoſe, which we have ſeen, Others differing from them all. As for Tranſlations, there is one [m] of good authority, though modern, who taketh the ſame way of diſtinction and conſtruction, as we have ſeen *Kimchi* and thoſe other *Jews*, which we mentioned with him, to do; he renders the words, *mundabo quidem, ſed ſanguinem eorum non mundabo*, I will cleanſe indeed, but their blood will I not cleanſe. Others more generally, whether ancient or modern, take as plainer the other way of conſtruction which we mentioned, referring the noun governed to the firſt clauſe, though as to the meaning that they give of the words ſo taken, much differing between themſelves. So the *Syriack*, rendring them, ואשפוך דמהון ולא אשפוך, *And I will avenge their blood, and will not ſpare.* The printed *Arabick* alſo following the *Greek*, وانتقم دمهم ولا اعفو, to the very ſame ſenſe. The Vulgar *Latin*, *& mundabo ſanguinem eorum, quem non mundaveram*, And I will cleanſe their blood that I had not cleanſed: which we ſee Ours agree with, only differing in that they render the conjunction ו *ve* by *for*, which that, according to its moſt uſual ſignification, renders by *and*; which likewiſe the *Italian* Verſion of *Diodati* doing, exactly agrees with it. The *Tigurian Latin* likewiſe, only inſtead of *quem*, *which*, ſupplying, *quos*, *whom*, ſo refering to the perſons what that refers to the blood.

Neither of theſe is indeed expreſſed in the *Hebrew*, and ſo are by [n] Some both left out in the Tranſlation, they putting only *mundabo ſanguinem eorum, non mundavi*; *I will cleanſe their blood I have not cleanſed:* but then if they go to give the meaning, one of them will be neceſſarily underſtood, either, *which blood*, or, *whoſe blood*, or, *thoſe whom*, as *Caſtalio* ſupplies it by *quos*, *viz.* the blood of them whom, *&c.* as he renders it, *eorumque ſanguinem expiabo, quos non expiavero*, and I will expiate the blood of them whom I ſhall as yet not have expiated; in giving the meaning of this, (*viz.* whichſoever of theſe be ſupplied) will not make great difference. Very great difference indeed there is betwixt Expoſitors, but that is from other occaſions, *viz.* the underſtanding of the words, *blood*, and *cleanſing*, and what is meant by them, and who are the perſons ſpoken of. From their diſagreement, as to theſe things, have we variety of Expoſitions, as chief of which we look on theſe firſt, that ſome taking the word נקה *nikkeh* in its ordinary ſignification of *cleanſing*, or *purging*; and *blood*, in a large notion, as comprehending all heinous ſins (as being like blood in its quality of polluting, or deſerving death, or that the blood of the ſinner ſhould be ſhed) make the meaning to be, that God promiſeth fully to cleanſe his Church, his elect ones, from the pollution of thoſe ſins, which hitherto they have been defiled with. This do the Authors of the *Geneva Engliſh* Tranſlation, which in this place altogether agrees with our newer, give in their note for the underſtanding of it, which is, *he hath ſuffered his Church hitherto to lye in their filthineſs, but now he promiſeth to cleanſe them and make them pure unto him.* With them doth Biſhop *Hall* alſo agree in his Paraphraſe, *For I will cleanſe and purge away the ſins of thoſe mine elect, which I had not before done away, and will deliver the choſen of the Gentiles from thoſe iniquities wherewith they were polluted.* *Diodati* likewiſe in his note on his *Italian* Tranſlation: *I will perfectly ſanctify my Church from all imperfections and ſpots of ſin, which yet remained in her in this world.* The ſame meaning of the words do ſeveral among *Latin* Expoſitors give, yet with difference between them concerning the time

I when

[l]. Or as ſome Copies ἐκδικήσω. [m]. Pagnin. [n] Munſt. Calv.

when this promiſe ſhould be made good, ſome looking on it as belonging to the time of the preaching of the Goſpel, wherein God would cleanſe, *in Evangelio*, under the Goſpel, *quos in lege peccantes immundos reliquerat*, thoſe whom ſinning under the Law he had left uncleanſed, as *Jerome* ſpeaks, when as [o] Others more largely give the meaning, *that he would make clean the Gentiles received into his Sion, the Church which was before profane,* [p] *dead in ſins and treſpaſſes, without Chriſt, aliens from the common-wealth of* Iſrael, *ſtrangers from the covenants of promiſe, having no hope, or without God in the world*, making them nigh by the blood of Chriſt which cleanſeth from all ſin; and *purifying their hearts by faith* (*Acts* xv. 9.) yet (as [q] Others add) the *Jews* alſo whom the law, with all its ceremonies, and rites of purification, could not ſo cleanſe but that they were ſtill [r] *concluded under ſin; that the promiſe by faith of Jeſus Chriſt might be given to them*, by believing in whom only, to them as well as to the Gentiles, is [s] *opened a fountain for ſin and uncleanneſs*, viz. for cleanſing them from their ſin. To both, both having need of it, is it only in Chriſt opened, and by faith in him the virtue of it made effectual to them, even in this life; yet becauſe they are not perfectly cleanſed, do Some which we have already ſeen, and ſeveral Others, rather underſtand this promiſe of what ſhall be made good to faithful believers in the other life, when having put off mortality together with the frailties and corruptions thereof, they ſhall be tranſlated into that heavenly *Jeruſalem*, into which [t] *nothing that is defiled*, none that is not cleanſed from his ſins, ſhall enter.

If this way of interpreting the words be taken, *viz.* that by *cleanſing their blood* be meant the making them clean from their ſins, I ſuppoſe both of theſe may be underſtood, *viz.* both that purity which in this life here he will confer upon them, and that alſo with which in the life to come he will perfect them; both being his free gift, for receiving which they are only by faith in Chriſt made capable, but the [u] firſt conſiſting in the pardon of ſin to them repenting of it, the other in an abſolute aboliſhing it in them, and fully freeing them from it, in which perfect meaſure, though in this life he doth not fully cleanſe them from their ſins, though remitted to them, he will then do it, and make them perfectly clean, both pardoning thoſe their greateſt ſins, for their heinouſneſs called *blood*, and which might ſeem impardonable (as [x] Some think the words to imply) and alſo ſo ſanctifying them, that they ſhall no more commit any, but live pure from all. Theſe ways of expounding do the words afford, the verb being taken in the ſignification of cleanſing, and that being in the ordinary notion of it underſtood, and the noun blood being looked on as comprehending any heinous ſins: Not much differently from theſe, as to the ſignification of the words, doth *Petrus a Figuero* ſeem to render, when he propoſeth to be conſidered whether the meaning may not be, that the *Jews* toward the end of the world on their repentance, and turning to Chriſt, ſhall be cleanſed from the guilt of his blood which they pulled on themſelves, ſaying, His blood be upon us, *&c.* and do ſuffer for hitherto, and ſhall ſuffer for, till ſuch of them as then live, ſhall then upon their turning to him, be cleanſed from it. But, 2. The verb being taken by Others in a different ſignification, *viz.* of avenging, or revenging, and the noun blood, in its more ſtrict and proper meaning, will neceſſarily give another meaning, which is by Them taken, *viz.* [y] that the innocent blood of his elect people that had been ſhed by their enemies, which he had not yet revenged, he would yet, in his appointed time, revenge. This Expoſition the *Greek*, *Syriack*, and *Arabick*, as we have ſeen, direct to; *Grotius* taking it, ſaith that the verb נקה *nikke*, doth in this place ſignify *ulciſci*, to revenge; and ſaith that the ſenſe is very well expreſſed by the *Chaldee*, who, he ſaith, thus paraphraſeth on the words, *ſi quis adhuc eſſet Judæorum ſanguis effuſus, quem ultus nondum fuero, etiam hunc ulciſcar*, If there ſhall be any blood of the *Jews* ſhed, which I have not yet revenged, I will avenge this alſo. This though we may grant to be the meaning of the *Chaldee*, yet in giving his words, I know not what reading or copy he followed; none that I find ſo reading as he doth, but ſo as we have above given an account of. And this he thinks made good on the *Ammonites* and *Moabites*. But in this his Expoſition he ſeems too much to limit the words, in referring the blood ſhed only to that of the *Jews*, and thoſe on whom it ſhould be revenged, to the *Ammonites* and *Moabites*. We may ſuppoſe (if this way of expoſition be taken) that the blood is to be underſtood of the blood of God's people, wrongfully ſhed, and the perſons on whom for ſhedding it, vengeance ſhall be executed, of all the bloody enemies and perſecutors of God's Church: which Expoſition will be juſtified by that which we have ſeen of the foregoing verſe, wherein *Egypt* and *Edom* are taxed *for the violence againſt the children of* Judah, *and their ſhedding innocent blood in their land*; and illuſtrated by what we read, *Rev.* vi. 9, 10. where the ſouls of them that were ſlain for the word of God, and for the teſtimony which they held, are ſaid to cry with a loud voice, ſaying, *How long, O Lord, holy and true, doſt thou not avenge our blood on them that dwell on the earth?* Yet here there is another by [z] Such as had, no doubt, conſidered this, prefered, who take by cleanſing here to be meant, *manifeſting and declaring to be clean*, and ſo the words to import, that he will then at the laſt judgment, wherein the truth in all things ſhall be made manifeſt, declare the blood of his people adhering to him and his truth, which in this world had been ſhed (and by their enemies thought juſtly and deſervedly, as of guilty perſons, ſo to have been) to have indeed

[o] Jun. Trem. [p] Eph. ii. 12. [q] Tarnov. Riber. Danæus. [r] Gal. iii. 22. [s] Zech. xiii. 1. [t] Rev. xxi. 27. [u] See Piſcator. [x] Munſter. and ſee Chriſt. à Caſtro. [y] Chriſt. à Caſtr. [z] Lyra, Mercer. Druſ. Lively.

indeed been innocent, by abſolving them from eternal deſtruction, to which he ſhall then adjudge their enemies for ſhedding of it. Theſe we look on as chief Expoſitions given of theſe words, and of them the two laſt ſeem moſt agreeable to the words and place. The two laſt, I ſay, becauſe as to the words they ſeem much different, yet as to the matter of ſuch expreſſed to be done, they ſeem coincident, and the one to require or infer the other, God avenging the blood of his Saints, being a manifeſt declaring of them to be clear and innocent; and there being no other way of declaring them ſo to have been, than by adjudging thoſe who had ſhed it, for that their ſin, to juſt puniſhment.

According to all, here is a conſolatory promiſe to God's faithful people, of the certain performance of which, if not fully in this preſent world, yet in the next at the laſt judgment, the following words give aſſurance. For, ſaith he, *The Lord dwelleth in Zion, his dwelling is Zion*, i. e. his Church, his elect, which by that name may be well meant, and underſtood, as *R. Tanchum* explains it, دوام العناية بها وظهور نور السكينة فيها, *the continuance of his providence over it, and the manifeſtation of his majeſtatick preſence in it.* And certainly where they are, can be nothing hurtful to any remaining, nothing conducing to the good and happineſs of inhabitants thereof wanting. His preſence will neceſſarily diſpel all evil, and bring with it all good to them: as an aſſurance to them of what good he promiſeth to his, doth this rendring of our Tranſlators in rendring ו *ve* by, *for*, give us (as we ſaid) to underſtand thoſe words, and I ſuppoſe they do in ſo doing give us the right, and moſt proper meaning of them, though, for what I can find, that rendring be peculiar to them; they themſelves give another, in different words I I mean, though in ſenſe it will appear the ſame, *viz. even I the Lord that dwelleth in Zion*, for what doth that particle of emphaſis, *even I*, import other than that that, which he ſaith ſhall certainly be done, *for, or becauſe he that ſaith it is the Lord that dwelleth in Zion.*

It is generally by Others rendred by, *and*, the moſt uſual ſignification of it in *Hebrew*, but as in that it is often uſed for, *nam, for*, ſo I ſuppoſe, &, *and*, by which it is rendred, to be taken in the ſame ſenſe, as giving a reaſon of the truth and certainty of what is ſaid, and not as a meer copulative connecting what follows with what goes before. I know not who ſo make it, except *Junius* and *Tremellius* in their Verſion; but then for making the meaning they ſupply before it *Ego*, I, [a] rendring *ego* & *Jehovah habitans Tzijone*, I, and *Jehovah* (or the Lord) who dwelleth in *Zion*. So by, *ego*, which they ſupply underſtanding *God the Father*, and by *Jehovah*, *God the Son*, as in a [b] Note they explain their ſenſe. Which as to the matter it is a truth, and would likewiſe give aſſurance of the promiſed good, yet is a forcing of the words by adding to them, and the other literal Tranſlations ſeem more plain and ſimple. And that in the Text of our Tranſlation may well direct us in making out the meaning of them all, in the way which in the firſt place we gave, ſo as to look on them as a reaſon to aſcertain them, of the which the foregoing words give promiſe and expectation of. And as ſo, *viz.* as giving aſſurance of that promiſe, doth the *Chaldee* Paraphraſt appear to look on that particle, while inſtead of it he puts אמר *amar, ait, ſaith*, rendring, *ſaith the Lord who hath placed* (or made to dwell) *his majeſty in Sion.* What he, that [c] is, *Jehovah*, the Lord infinite in power, of eternal being, and giving neceſſary being to all his purpoſes and promiſes in their due time, hath made to thoſe whom he owns for his, and to whom he vouchſafes peculiar ſigns of his preſence and favour, cannot but be certainly made good, that will the ſaying, that the Lord who hath fixed the habitation of his Majeſty in peculiar manner in *Sion*, give certain aſſurance of to the members and inhabitants of that place. And as in ſuch relation to thoſe here ſpoken of doth he deſcribe himſelf, *viz.* he that is every where preſent, and whoſe majeſty filleth both heaven and earth, as yet in a peculiar manner, vouchſafing to dwell among them calling himſelf שכן בציון, *he that dwelleth in, or the inhabiter of Sion.*

The very ſame words occur in *ver.* 17. where we have ſpoken of them what might concern that place; that which we ſhall here add is, that the word שכן *ſhocen*, being the participle, and properly ſignifying *habitans*, dwelling, is applicable either to the preſent, preter, or future tenſe, ſo as to import either, *which doth dwell*, or, *which hath dwelt*, or, *which ſhall dwell*, and accordingly is by [d] Some rendred *habitat*, doth dwell, by [e] Others, ſhall dwell. If there be any difference in the ſenſe between Theſe, it muſt be diſcerned by the different underſtanding of the place, where it is ſaid he doth or ſhall dwell, *viz. Zion.* That we know is differently taken, either for the place properly ſo called, where the temple of old ſtood, or for the Church of God, and that again either militant or triumphant, of the one of which it is by Some underſtood, by Others of the other. For the place ſo properly called, and by that name literally underſtood, *Kimchi*, as I ſuppoſe all the *Jews*, taking it, ſo looks on the word as to refer not only to God's dwelling there at that preſent, when theſe words were ſpoken by the Prophet, but to his return thither, when after its deſolation it ſhould be again reſtored to its glory. For ſo found his words, *and the Lord dwelling in Sion* (שכן בציון *ſhocen Betzion*) *and ſo alſo for ever, for for ever ſhall be* שכינתו *the habitation of his Majeſty in Zion*, אחר שתשוב שם, *after that it ſhall return thither in the days of the Meſſiah.* R. Tanchum alſo takes it as importing

[a] Tarnovius follows them in this rendring. [b] The note is, Verba ſunt Dei Patris loquentis Deo filio, Jehova qui manet in nobis & nos in illo, & in quo Pater nos purgat ut feramus fructum. [c] Of the name, ſee on Hoſea p. 650. [d] Pag. Tig. Munſt. &c. [e] LXX. printed Arab. Piſcator. Diodati and Caſtal.

ing the future, looking on it as to be ſupplied by the verb ויהיה, *and ſhall be*, that the words may ſound as if it were written ויהיה שוכן יוי בציון, *and the Lord ſhall be inhabiting* (or ſhall dwell) *in Zion*. But *Abarbinel* looks on it as rather denoting the preter tenſe, and what was or had been, taking the words in a clean different meaning, *viz.* not as a promiſe of what good God would for the future do, but as a narrative of what he had formerly done, and looking on them as a reaſon for which he would take vengeance on their enemies, *viz.* becauſe they ſhould deſtroy and burn up that holy place in which was his dwelling and his houſe.

Among Chriſtians alſo *Grotius* appears to underſtand *Sion* of that place properly and literally ſo called, while he gives for the meaning of the words, *cultus Dei manebit Hieroſolymis*, The worſhip of God ſhall remain or continue in *Jeruſalem*. But that then cannot be underſtood of longer continuance than that of *Jeruſalem* itſelf, and the Temple in which he there with ſignal manifeſtation of his preſence dwelt, and to which his worſhip was then reſtrained. And our Saviour Chriſt, *John* iv. 21. telleth the *Samaritan* woman, *The hour cometh, when ye ſhall no longer worſhip the Father at Jeruſalem*, yea, ver. 23. *that the hour then was*. *Calvin* alſo ſeems to underſtand this of the earthly *Sion*, looking on the words as a minding the *Jews* of God's favour to them, according to his covenant made in their favour with them, in that he choſe for an habitation among them, *Sion* (an houſe to himſelf in Mount *Sion*.) But it is more generally looked on as an aſſertion of God's perpetual dwelling with them ſpoken of, in that place of his reſiding called *Sion*, which being not to be affirmed of that Mount *Sion* at *Jeruſalem* properly ſo called, is by them underſtood of the Church, to which that name is manifeſtly elſewhere alſo attributed, [f] as, *Heb.* xii. 22. *Rev.* xiv. 1. and the Church being diſtinguiſhed into that militant (as 'tis called) on earth, and that triumphant in heaven, to both of them are the words here applicable, it being truly to be ſaid of both, that the Lord dwelleth in them, and that perpetually. Of the firſt will be verified what our Saviour Chriſt ſaith, *Lo I am with you alway, even unto the end of the world*, *Mat.* xxviii. 20. and of them of whom it conſiſts (ſaith St. *Paul*) *that they are of the houſhold of God*, Eph. ii. 19. *that they are an holy Temple in the Lord, in whom they are builded together for an habitation of God through the ſpirit*, *ver*, 21, 22. Of the ſecond there is no doubt both that he doth and would there dwell and manifeſt his glorious preſence for ever. Of this therefore do Many more eſpecially underſtand the words; and as ſo underſtood doth Biſhop *Hall* paraphraſe them, *And the number of the elect being fully made up, the Lord ſhall dwell everlaſtingly with them in his heavenly Zion*. Dr. *Stokes* ſeems to take in both in his paraphraſe, which is, *And thus will God ever abide with his Church, and preſerve his ſervants in their greateſt dangers, or reward them with that which ſhall exceed a preſent delivery, and be a ſufficient vindication of their virtue and innocence*. In any of theſe ways the words, as we ſaid, are an aſſurance that what good he hath promiſed to his Church, and the members thereof, and whatſoever may conduce to their happineſs, ſhall certainly be made good to them, both from the conſideration of what he is that hath promiſed, *viz.* יהוה *Jehovah*, which name being proper to him alone (to the Father, Son and Holy Ghoſt) not communicable to any other, [g] denotes as his being in himſelf, ſo his giving (as we ſaid) neceſſary being to his word and promiſes; and ſo alſo from the conſideration of what relation he owneth them in to himſelf, in ſaying, that he *dwelleth* (or *will dwell*) in *Sion*:. Which imports his perpetual preſence with the inhabitants and members thereof, which is equivalent to a promiſe of making them fully and eternally happy; *For in his preſence is fulneſs of joy, and at his right hand are pleaſures for evermore*. *Pſal.* xvi. 12. For which beautiful fruition of his preſence, he of his infinite mercy prepare us, and make us in due time partakers of it, through Jeſus Chriſt our Lord, to whom with the Father and the Holy Ghoſt, three Perſons and that only Lord, be all honour and glory now and for ever. *Amen*.

[f] See Ainſworth on Pſal. ii. [g] See Ainſworth on Gen. ii. 4. and Exod. vi. 3.

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